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# THE JAPAN MAGAZINE

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THE KING OF GREAT BRITAIN, THE PRINCE AND PRINCESS OF WALES, AND THE QUEEN, IN THE WAY TO PATRICKS-DALE, 1940



THE TWO PRINCES KICHWA AND HISHI TOGETHER WITH OTHERS



THE PRINCES KICHWA AND HISHI TOGETHER WITH OTHERS



## THE COSTUMES OF THE “NOH” DANCE

By MARK KING

### VIII

**T**HE study of the costumes of the “Noh” dance is one of the most important studies. The style of the costumes is that of the ancient court-suit and the robe décolletée, and it was used by the Japanese courtiers during the period lasting from the Fujiwara to the Kamakura period, about 500 years from 830-1330; the style was brought from China and it was in exact imitation of Chinese costumes worn at that time. They are all grand in style and of luxurious materials, and they are now considered very valuable among Japanese art treasures. The dyeing and weaving of the costumes are of wonderful workmanship and they stand unchallenged among the art treasures of the world; the patterns and the figures are most worthy of study as illustrating the ancient Japanese fine art.

(I).—The costumes for the female dramatis personae of the “Noh” dance are as follows :—

(A).—“Kara-ori”—This costume is used for the female dancer’s coat and is embroidered in many beautiful patterns with multi-coloured gloss-silks and gold thread on a white or coloured background, made of raw silk :—the patterns of golden waves, bamboo leaves, plum and cherry blossoms, partly on a light green, partly on a crimson background; the golden fence, chrysanthemum, and plum blossoms, all on a red background; the cloisonné, fans, and flowers, all on a red and white background; running waters and cherry blossoms on a red background; the golden mist, and wistaria flowers, on a purple background; the golden lattice-work, tree-peonies, and butterflies on a red background; the fences and the dandelions on a red and white background; the golden mist and pinks on a background of light-green, red and white; the bamboo blinds and the flowers and the birds on a golden background; the autumnal herbs on a background of gray; the lozenge and crane pattern each on a brown background; the butterflies and the Indian pink on a golden background; wreaths of flowers and golden baskets on a red and white background; the blue magpies and the weeping cherry trees on a background of red; etc.

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These costumes sometimes are worn as underclothes by the male dramatists, below an outer coat.

(B).—"Haku"—This is a costume, worn as underclothes by those impersonating female dancers. Gold and silver thread on a smooth background of soft white satin, it is mostly in designs of birds and flowers, embroidered with coloured threads, on a white background:—the designs of the dewy grass, flower-beds, hydrangeas, tree-peonies, bush-clovers, all on a red background; the armorial bearings of cloisonné, trellis work, and flowers of wistaria, all on a light brown background; the butterflies, pine trees, and wistaria on a red background; the golden waves, reeds, boats, and fishing-nets, all on a white background; the clouds, and pine-trees and ivy on a background of red; etc.

The printed designs in silver and gold of the "Haku" are mostly used for the "Noh" dancers:—the patterns of stars or tangled pampas-grass are on a white or light-blue ground.

(C).—"Koshi-maki"—This is a chemise, used by the female dramatis personae, and is embroidered in several figures with gold and silver.

(D).—"Chō-ken"—This is a light dress, made of silk, and it has a high collar, and the front part of the dress is divided from the back under the arm-holes. The front part has two long plaited cords at the right and left sides, and these cords are tied in a bow to hang down while the dancer is performing. The dress is of various colours—purple, scarlet, white, light-blue, light-green:—with designs of trellis and flowers, and maple-leaves on a golden background; the paulownia and phoenix on a purple background; the bamboo, pine-tree, and paulownia on a dark blue background, etc.

The light dress, which is generally used for the "Noh" dancers, is embroidered in patterns of flowers with wide golden threads on a purple background, and it has two long red plaited cords in the front; it is patterned with designs of *miscanthus sinensis* and dewdrops on a light green background.

(E).—"Mai-ginu"—This is a dancing dress, used as a substitute for the "Chō-ken"; the front and back parts of this dress are stitched together under the arm-holes; and it has no breast cord, and the patterns are printed in coloured threads on a light silk:—the pattern consists of round coils of gold and silver thread on a gray background; the dewy grass and tree-peony are on a purple background.

(II).—"Atsu-ita"—This costume is used for the male dramatis personae's underclothes, and is interwoven with several fancy figures:—the figures of tortoise-shell marks and armorial bearings of paulownia on a red background; the tortoise-shell marks and a lion among the tree-peonies on a white background; frame-work designs and tree-peonies on a brown background; flying clouds and dragons on a golden background; scales and chrysanthemum vine pattern on a dark-blue background.



This costume is sometimes used as a coat for the female dramatis personae.

- (III).—"Atsuta-Karaori"—This is a costume which combines the dress of the "Atsu-ita" and the "Kara-ori":—the background is "Atsu ita" and the pattern is of the raised figures of the "Kara-ori":—designs of the cloisonné and armorial bearings on a red background; lozenge and dragon, horse-clouds, and golden tortoise-shell on a black, red, and white background.

This costume is sometimes used as underclothes for the child dancers.

- (IV).—"Kari-ginu"—This is a costume which was adopted by the falconers in ancient times, and afterwards was worn as a Court-dress. A long piece of cord is passed through the lower edge of the wide hanging sleeves to draw them close round the wrist while at the sport. This cord was called the "Dew," because it dropped from the sleeves. The neck is round, and the costume is joined only on the shoulders, there being no side seams. It is fastened round the waist by a cord. The same costume is worn in the "Noh" dance, and is complete with a wide skirt, which is named "Sashi-nuki" or "Ohokuchi" or "Hangiri." The design of the "Kari-ginu" is chrysanthemums and cloud figures on a background of red; also green bamboo, paulownia-bloom, Chinese characters for "Longevity," and peonies on a dark brown background.

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## FIREFLIES

Oku-no-ma yé

Hanashite mitaru,

Hotaru kana!

Pleasant it is, from the guest-room, to watch the fireflies being set free in the garden!

# IS THERE AN ANTI-FOREIGN SPIRIT IN JAPAN?

By HANJIRO NAKASHIMA,

Professor in Waseda University

1. Many foreigners have expressed themselves as considering Japan a highly chauvinistic nation. Some of the reasons may be given as these: (a) Japanese do not easily fraternize with foreigners; this is shown by the fact that Japanese immigrants live together in a clannish fashion, not trying to adopt the manners and customs of the foreign country in which they are living, nor even showing respect for them; (b) Japanese are too patriotic and hence are often misunderstood by foreigners, who consider them aggressive and inclined to harbor sinister designs toward foreign lands, for which they show usually but scant sympathy; (c) The Japanese, while having their own national code of ethics, have no broadly human culture enabling them to share the thoughts and sentiments common to all civilized lands. Indeed, foreigners often stigmatize our country as a second Germany and this belief is responsible for much misrepresentation and much misunderstanding.

Now, is our nation really open to this charge of being ultra-chauvinist? Are we justly to be ranked as an imitator of that Germany which after loudly proclaiming "*Deutschland über alles*," failed in attaining the hegemony of the world at which she aimed? It may be well to

consider on what this claim is based; and if it has indeed any basis in reality, it will be well for us to examine ourselves honestly, as a people, and inquire into our past history and activities with this thought in mind. However, in general we may say foreigners have overestimated our nation, and so misunderstood her true spirit. Americans and Europeans are especially inclined to judge Japan from their own viewpoint.

2. It is clear from history that Japan is not a thoroughgoing chauvinistic nation, since shortly after Chinese classical literature was introduced into Japan, the Imperial Court adopted this alien culture as an important element in the education of the nobility, and when Chinese learning had come to be greatly esteemed the court became so fascinated with it that they were in danger of forgetting even their own *Yamato damashii*. In the days of the Tokugawa government, we find the ruling Shogun personally performing Confucian rites in the sacred places, while teachers of Chinese ethics adopted names of Chinese origin and felt it humiliating to be considered "Eastern barbarians." Yes, we must confess we owe a great debt to the teachers of Confucian morality in the past.

Later, when Buddhism was introduced



into Japan, a certain Emperor became so zealous a devotee that he humbly called himself the servant of the *Triratna* (*Sambodo*)—three precious things, viz., Buddhism, Buddhist doctrine, and the Buddhist priesthood. In the Nara Period our people became so subservient to this alien religion that Chikafusa Minamoto complained that the country of the gods had become changed into a Buddhist land. From that time to this Buddhist culture has been a leading influence in our country. To-day it is sometimes said that true Buddhism is to be found not in China nor even in India, but only in Japan. It is indeed so deeply embedded in our spiritual natures that it appears to be an indigenous faith. This proves we are not so proud as to refuse a valuable religious or philosophic system simply because such may have come originally from a foreign land.

3. At the time of the Restoration (1868) the five cardinal points in the Imperial covenant clearly indicate that the policy then initiated looked toward a régime of steady expansion and development. Again, if we review the national movements from 1877-86 we shall see that this disregard of Japanese institutions went so far indeed that certain leaders recommended seriously the adoption of the French representative system in politics and the European theory and practice of eugenics in sociology.

In reviewing the history of our nation, especially as regards the time when she came in contact with occidental civilization, we find numerous proofs of how enthusiastically she adopted the ethics and art of the West, almost to the point of discarding her national religion, just as in the remote past when Confucian ethics and Buddhist religious ideas were adopted, so long ago.

In the realm of science, too, we find to-day many imitators of Western methods. Those who have made original contributions to world science from our nation are comparatively few. Travelers in the East often comment upon how extraordinarily westernized our civilization has become, while China is generally recognized now as the conservative home of oriental culture.

So both from past history and from her existing social institutions we might naturally infer that Japan is rather too much inclined to admire foreign countries and is far from being a chauvinist nation. Our people are painfully conscious that we have not clearly defined policies in politics, national defence, economics, ethics, science and art. So if her attitude sometimes perchance assumes a chauvinistic or aggressive aspect, this or that action of hers should really be construed as an attempt at self-preservation, or a blind movement caused by her lack of precise knowledge in the realm of international relations. But indeed her natural temper is not at all the reckless and daring one which some foreigners attribute to her. Take the two recent wars—that between China and Japan, and that between Russia and Japan,—these were both waged for national defence, in circumstances which made war unavoidable. If any other nation had been placed in the same position would it not have acted in the same way?

4. As to Europeans and Americans, Japanese have been so much inclined to consider them as superior to themselves, that even a foreign vagabond is regarded with a measure of respect; though we formerly had a strong anti-foreign element in Japan, which to preserve the national self-respect used the menacing



slogan, "Let not foreigners dare to tread on our divine shores," this was really an evidence of fear and too great consideration for foreign power. This element was constantly worried lest their land should be captured by foreigners, and when the news came of the invasion of the Black Fleet, our ancestors experienced a severe shock.

Our people being thus timid and white-livered in their attitude toward Europeans and Americans, because conscious of their diplomatic shortcomings and inefficiency in dealing with international questions, naturally they are very sensitive on this point and eagerly strive to improve their position internationally. Even though Japan was taunted with being an oriental watch-dog, did she fail an iota in her duty during the recent war? Did she not faithfully serve her ally according to the spirit as well as letter of the bond? Even during the Russo-Japan war, she was scrupulously careful not to infringe international law in the slightest degree. She must indeed have seemed absurdly serious about it to those who look upon a treaty as a "scrap of paper" when confronted by some fancied or real necessity.

The various European countries have been eagerly striving to gain the hegemony of the world, and though they do not use military forces, yet with them in reserve they are planning an invasion of some country for economic reasons. Besides military power and economic force they attempt religious and intellectual propagandizing. Against these forms of invasion there is no firmly established Monroe doctrine of the Orient. Thus Japan finds herself harassed in all directions and her national existence as well as the preservation of her

national ideals threatened. If a democratic nation acts consistently upon the principles of justice and liberty and respects the independence of other nations, no complaint can be made that the teaching of such principles and of the doctrine of the self-determination of small nations is in any wise hypocritical or insincere. But those who teach liberty and justice must of course be scrupulously careful to practice what they preach.

5. Though Japan is called one of the five great Powers, she is in reality far below England, France and America, as she did not take an active part in the recent reconstruction of the world. She is sometimes called a "second Germany," but this is a poor compliment indeed, since it refers not to Germany's ability in science and art, and her beneficent work for society, but only to her maleficent activities. Such a compliment is no better than a white elephant to us, as it refers only to Germany's despotic and militaristic supremacy, not to her really good points.

It shows merely superficial observation to say that Japan was left out of the Council Chamber of the Nations because she was too despotic and militaristic and chauvinistic. We cannot deny facts; she was left out, but was it not because she is still young and green and unskilled in international activity, and is depending upon a small number of great men to tell her what to do?

But at the same time we must recognize that "Young Japan" is working toward a more liberal policy, that a constitutional monarchy is gradually being evolved, and that the taste for freedom and democracy is gradually being formed among the masses.

6. That the Japanese were at first



wrongly classed as a conspicuously clan-nish and narrow-minded people was probably due to the fact that they could not at once assimilate Western civilization. Yet as we Japanese are one of the nations of the earth we must hope to help on world civilization by mutually understanding and harmonizing our respective codes and not by remaining forever apart, as Kipling intimates is necessary in his oft-quoted line :

“East is East, and West is West.”

Yet while striving to understand and adapt all that is good in Western culture, we need not make the mistake of despising our own, evolved through thousands of years and in such realms as philosophy often giving depth and life to western speculative thought. While we respond to the call of the West for the assimilation of all that is good in her civilization, may we not naturally ask for a like sympathetic appreciation and assimilation of whatever is worthy in our age-long culture? To this end we must both avoid the self-centred attitude. If we do not, how can we achieve genuine co-operation and harmony?

7. In one point we must admit a considerable measure of narrow-minded insularity, and this is in the retention of many old customs having their roots in the dim distant past. Compared with Europe and America whose national boundaries are so close we may seem to show great differences in customs and manners, so we must be ready to make concessions and changes in deference to occidental taste. We must purify our ardent patriotism, and make it more open and all-embracing and suited to advance world culture. These changes might not at first be welcomed by our nation, because she has been situated in such an

isolated portion of the Far East and has only recently opened diplomatic relations with the world. Consequently she may appear too eager to defend her own position and without much reserve force to expend upon altruistic projects. But we promise that “Young Japan” will be only too eager to remedy these weak points.

Another point in which Japan has been misunderstood is this: It has been said that we have our own peculiar code of morals and cannot exchange this for any universally acceptable system. But is not this the natural result of our former isolation and failure to take part in international diplomacy and politics?

It is true that some Japanese, writing on the national ethics or expounding the ancient cult of Shinto, interpret both in a narrow and ultra-nationalistic way, but such interpretations are not acceptable to the mass of our people. Of course every people prides itself on the myths connected with the national origin and also on the old stories of valor and stoic resolution which illustrate the national ethic, but in reality our generally accepted moral code is not such as contravenes international ethical standards and we desire to defend it from any such imputed narrowness.

We may give one instance showing how easy it is for foreigners to criticise us adversely, because of a superficial knowledge of the country: During the cherry blossom season, an Englishman was disgusted by seeing some vulgar rustics with pockets full of their recent war gains, reeling about in an intoxicated condition under the flowery branches, and spoke as follows: “While the allies are confronting the enemy on the field of battle in Europe, fighting for the very existence of their respective

countries, the Japanese, though nominally connected with the allied cause, appear to be heartlessly intent only upon pleasure, quite unmindful of what their occidental comrades are suffering. Does this look as though the Japanese were capable of broad-minded sympathetic co-operation in work for humanity? This was a very natural criticism indeed, but did it not arise from failure to understand the minds of our common people, who are very circumscribed in their outlook and do not realize at all what international conditions are? For this reason I some time ago denied that this incident proved our people as a whole to be narrow and cold-hearted toward foreign nations and indifferent to the welfare of mankind.

8. We do not wish, however, to be understood as defending our nation from all imputations of narrowness and weakness. We admit we are often lacking

in self-reliance and independence in our foreign relations, and that we are still young and inexperienced in our diplomacy toward the West, but we are earnestly endeavoring to remedy these shortcomings and to learn how to participate wisely and effectively in international councils. We must nevertheless repudiate criticism which is the result of surveying our nation with colored glasses and resent the superficial taunt that we are chauvinistic or a "second Germany." We ask only for the unprejudiced observation, the calm and fair judgment, of the world. Our nation has no secret ambition to create international strife, nor indeed has she such power as some of our critics aver. We are only striving eagerly to secure the opportunity and ability to assist in the beneficent work of world reconstruction so sorely needed everywhere. This is our world policy.

---

## FIREFLIES

Moye yasuku,

Mata kiye yasuku !

Hotaru kana !

How easily kindled, and how easily put out again it is, the light  
of the firefly !



# STRANGE CHANCES

Translated by T. Wakameda from the Japanese  
of BAKIN

## CHAPTER VII

Kambara, thrown into a dilemma, commits suicide

**I**N the beginning of the ninth month, in the seventeenth year of Tembun, Kambara Yasohei returned to Kamakura and reported to his lord all the promises made by Ishizuka Toroku. Then he withdrew to his house, and told his son, Sagoro, about Ogusa, and gave him the fan on which she had written the versicle. Sagoro, looking at it, praised her handwriting, and said, "I have often heard of Mr. Ishizuka's military skill and bravery. So if you are pleased with his daughter, I have no objection to marrying her."

Both father and son impatiently awaited the arrival of Toroku and Ogusa. The autumn had already gone and the winter was half passed away, but no tidings had come. Lord Norimasa repeatedly asked Kambara what delayed Toroku so long. Greatly embarrassed, Kambara at last despatched to Ise a man who was a good walker for the purpose of discovering what had become of his cousin. The man returned in the beginning of the twelfth month, and said, "I arrived at Ano on the 26th of last month and asked Mr. Ishizuka's neighbors concerning him. They told me that he had left there with his daughter on the 16th of the ninth month; some say the father and daughter went by water, while others say they went

along the Tokaido. At any rate, it is certain that Mr. Toroku has left Ano."

Full of doubt, Kambara was obliged to go to his lord and report what he had heard from his man. Lord Norimasa, with anger in his face said, "You say Toroku left for Kamakura in the middle of the ninth month, and still he has not yet arrived here. Something must have happened, that is sure. I cannot believe you. You are responsible for this. Go back to your house and wait for an order from me. If Toroku does not come early next spring, you must be held responsible for all this trouble. Be off, I say."

Having no excuse at hand, Kambara retired from the presence of his lord and secluded himself indoors. In the meantime, Sagoro was very sorry over his father's humiliation and secretly visited the Tsurugaoka Hachiman shrine in the morning and the Benten Hall at Enoshima in the evening in order to pray for the safe arrival of Ishizuka Toroku; but the latter did not appear, nor could his whereabouts be discovered.

The year was drawing near its close. Kambara thought Toroku had been detained by force on the way, or that he had been murdered by highwaymen, and that if a longer time elapsed without news

of him, Lord Norimasa would be still more angry and he himself could not escape punishment; that then his son Sagoro would be banished to wander from province to province; that he would rather commit suicide than wait for a punishment from which he saw no escape; that then his lord would pity Sagoro and let him be his successor; that if one did not die when one ought, one would be exposed to much dishonor. So, determined to commit suicide, he made his preparations to that end.

It was the 28th of the twelfth month. Sagoro got up early in the morning and visited the Benten shrine at Enoshima alone. On his way back when he reached Shichiri-ga-hama, he saw some villagers picking up pieces of timber, which had been washed ashore the day before. Among the rest, there was a piece of board from a wrecked ship with some words written in two lines on it. Sagoro happened to recognise the name of Ishizuka Toroku on them; he hastily took up the board and deciphered the writing. Greatly to his astonishment, he found by it that Toroku and Ogusa had been drowned in the Sea of Totomi; he hastened back with this board to show it to his father.

Kambara, on seeing his son had gone out, had sent all his servants on errands; so that the house seemed as silent as the grave. Sagoro went directly to his father's room, and on opening the door, found that he had just committed *hara-kiri*. Exceedingly grieved and astounded, he ran up to him, and found him still breathing. The son, helping the father up, said in a trembling voice full of tears, "Are you going to kill yourself, father, because you cannot find an excuse for the absence of Mr. Toroku? Why was

it you didn't tell me a word about it? I have daily prayed to the gods and Buddha that Mr. Toroku may at once come to us and that we may have a happy New Year. I have just returned from Enoshima. While walking along Shichiri-ga-hama, I saw some villagers picking up pieces of the timbers which had been washed ashore from a wreck; among these there was one bearing the name of Ishizuka Toroku. On closer examination I found other words written on it according to which he and his daughter were drowned in the Sea of Totomi on the 17th of the ninth month. I have brought this undoubted evidence with me."

At these words the father opened his eyes wider and said in a painful voice, "What! Toroku and Ogusa were drowned on the 17th of the ninth month. Show me the board, Sagoro. Truly man's life is very uncertain. Let me see the board, my son."

Sagoro placed the board before his father.

"Indeed man's life is very uncertain," continued the elder, with many sighs. "Toroku, who was not yet turned forty, was brave and skilled in fencing; so that I never believed he was murdered by highway knaves. As I could not imagine what had detained him so long, I thought I must hold myself responsible for this delay. Now though Ogusa was not married to you, she was affianced so you ought to think of her as your wife and say a mass for her as well as her father. Toroku's second daughter, I am told, left him when she was only six years of age, and went with her mother, whom he had divorced for some reason. This girl's name is Toiko, I hear. If you meet her, and she is still unmarried, make her your wife." Hearing this, Sagoro was

overwhelmed with sorrow and remained silent.

After a while, the father raised his head and said with a sigh, "I have spent too much time on private matters. I must report Toroku's death to our lord at once, or I shall be proved unfaithful. Go to Mr. Nagao this instant with this letter and board, and ask him to apprise our lord of the details, Sagoro."

"I understand you well," replied Sagoro, wiping away his tears; "but how can I go to our lord, and leave you to die alone? Unluckily all the servants are out. Though your wound is a mortal one, at least let me send for the doctor and beg him to sew it up."

"No, no," cried the father in a faintly indignant voice. "Even though you stay here, your dying father will not improve. If our lord's duties are cleared away and he mourns over my painful death, his sympathy will be extended to you. When I am dead and gone, you must be more faithful to our lord. Now I have said all my say. See me die with

your own eyes, and your heart will be set at ease." So saying, he drew his sword from his side and pierced his throat with it, then fell forward and expired.

Yotsu Sagoro, overpowered with enormous sorrow, was speechless for awhile, and some of the servants returned. Then he told them what had happened, bade them watch with their departed master, made haste to Lord Norinaga's mansion, accompanied by a servant with the board, and told the particulars to Nagao Kagichiro. On hearing the story Lord Norinaga said with emotion, "Verily I regret Tamoka's death and deeply grieve over Kunitaka's suicide. I have loved Toroku and Sagoro were second cousins, and that Sagoro was to marry his daughter. We must pray prayers for all these untimely deaths."

Soon afterwards a grand memorial service was held in the Jufaku Temple at Kunitaka. Sagoro thanked his lord for this favour and went into mourning for the departed.





# CAUSE OF THE CHIENTAO EXPEDITION

*From The Far East*

**T**HE first clear account of the tragic incident which prompted Japan to dispatch a punitive force to Chientao, appears in the March issue of the *Chosen Teishin Kyokai Zasshi*, a monthly magazine published by an association of men in the postal and telegraphic service in Chosen. This is a graphic account of the Hunchun outrage, occurring in the autumn of last year, and is given by one who went through it. The writer is Mr. Tatsuji Omachi, a clerk of the Japanese post office in that town. His narrative is translated by the *Seoul Press*, and is as follows :—

Rumours had been in the air that an attack would be made on the Japanese Consulate at this town by Korean and Chinese outlaws. They turned out true on October 2, 1920, when at 4.25 a.m. a large band of about 800 strong appeared at a point some 300 metres from the back gate of the Consulate, and began their attack by firing volley after volley at the building. I was then on night-duty in the postoffice in the compound of the Consulate. I ran to the police station at the gate of the Consulate, and asked the officers on duty to come for the protection of the postoffice. I found, however, they could hardly do so, as they were few in number and had to defend the Consulate itself. Accordingly I ran back to my office, after collecting mail matter from the postbox standing at the gate, and locked it together with important documents in my charge in a strong safe. I also nailed the door of a room containing parcels, securely locked

all doors of the office, and with a revolver in hand alone awaited developments. At 5 a.m. the raiders came round to the front gate of the Consulate and attempted to force their way into the grounds, shouting like demons and firing incessantly, or throwing bombs. There were only twenty-five men on our side to defend the Consulate. They fought valiantly against the overwhelming odds, and held the gate for some time. They were, however, ultimately forced to retreat to the porch of the Consulate. As they withdrew one of them shouted to me: "It's sheer madness to stay in the post-office. Come with us to the main building!" I refused to follow this advice, resolved to remain at my post until the last moment. By this time the assailants had broken through the front gate, set fire to a small detached building near by, and begun to attack the main building by means of bombs. Police Sergeant Satani, chief police officer of the Consulate, who was directing his men, was the first to be killed, and a few more of our men fell fighting. By this time the enemy had surrounded the Consulate, looking like so many demons in the semi-darkness, and continued to pour a merciless fire into the building. About 5.30 about twenty of them rushed into the postoffice after breaking open the front door. Hiding myself under a table, I fired my revolver at them. They were taken aback and beat a hasty retreat, leaving one killed outright. I seized this opportunity to conceal myself in a closet. In a short time the sound of firing ceased, so I came out of my hiding place to see how the situation was developing. As I entered my office room, I found two raiders trying to open the safe by strik-

ing it with the butt-ends of their rifles. I fired at them and they fled, one of them leaving his rifle behind. It was about 6 a.m. The enemy had now retreated, but the Consulate building as well as two detached buildings were in flames. The inmates and those seeking refuge in them were forced to leave them and expose themselves to the peril of bullets and bombs still continually pouring into the Consulate compound. All thought that their last moment had come and pathetic was the scene that took place, mothers hugging their children, children crying, and men embracing their dear ones in final farewell. Particularly tragic was the case of Mr. Harada, formerly post-carrier and deliverer in the service of my office, who was carrying on a small retail trade in miscellaneous goods. He, his

wife, and two little daughters tried to flee from the Consulate grounds. As soon as they went out, Mr. Harada was shot dead, while his wife, who was in an interesting condition, was seized by a brute of a man, who bayoneted her in the back and then strangled her to death in the presence of her children. It was a veritable hell, the terrible scene continuing until about 8 a.m., when the enemy retreated. The main building of the Consulate, recently built at a cost of ¥90,000, as well as some other structures, was entirely reduced to ashes, my postoffice and an official residence being the only buildings left intact. More than twenty Japanese were killed or wounded, while the casualties of the enemy are stated to be about fifty.

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## LOVE

Since that first night when, bath'd in hopeless tears,  
I sank asleep, and he I love did seem  
To visit me, I welcome ev'ry dream  
Sure that they come as heav'n-sent Messengers.

By Komachi



# CHIENTAO, AND ITS MISSIONARY DEFENDERS

BY A JAPANESE TRAVELLER, IN *The Far East*

THE last act of my drama opens with a boisterous scene—a carouse in a common place of assembly in Lunchingtsun, Chientao. The backward state of the economic life of the place is such that it has not yet reached that stage of development where business may be profitably specialised; and one should not wonder if the accommodations of a restaurant, an inn, and something else are supplied by one and the same house in one of the least-known parts of China. Dimly lighted by two small kerosene lamps hanging from the sooty ceiling, there sang, roared, and danced a motley crowd of Japanese, Koreans, Chinese, men and women. To the accompaniment of their huge tomtoms, the Korean singers sang in a plaintive cadence:

How sad life is! Araran! arariyo!  
Youths of but yesterday wear grey hair to-day, for who can stop the sun setting on the western horizon!

Time passes with the flowing water never to return, araran! arariyo! etc., etc.

Such ejaculations as “Mota!—well-done!” from the Korean gentlemen showed their keen appreciation of the song; while the melancholy refrain “araran! arariyo!” made me feel very wretched. Drinks of the three nations were served in such abundance that as the

night wore on the partakers in the orgy began to beat their respective reeling retreats.

I also staggered back to the hotel under the escort of the manager of our branch office there. Out of the dark corners of the dirty streets would come the Chinese sentinels with their rifles levelled under their arms—to watch us closely. Any delay on our part to answer their third challenge in Chinese might have led to a fatal mistake! On the other side of the road, only a few paces from the Chinese stood the Japanese sentinels, and woe betide any Korean or Chinese who had not the wit about him to get up a ready answer to the challenge “Who goes there?” Besides wit, it would require a workable knowledge of the Chinese language for a Japanese to disarm the suspicions of the celestial guardians of peace, and a Chinaman, in turn, would be compelled to explain himself in Japanese if he did not relish the idea of being shot by the Japanese soldiers. The possibilities of capital blunders that might happen under such anomalous circumstances are made doubly ominous by the general excitability—war psychology!

I lay awake in my bed at the inn: I tried all methods of courting sleep, beginning with deep-breathing and ending

desperately with the counting of the tick-tack of the clock. The room heated on the "ondoro" system was half tropic, half arctic. While a 17°-below-zero wind made its way freely through the chinks in the wall, the mud floor was as hot as an oven, with huge logs of wood burning underneath. It was about 2 a.m. when suddenly violent knocks at the door were heard in several places. I was soon told that a general domiciliary search throughout the village was being carried on by the Japanese soldiers and policemen. I was also told by the manager the following morning that the visit ended in the arrest of a score of the Korean malcontents who seemed to have been actively engaged in enlisting the support of the residents as well as in spying on the conditions of the Japanese punitive force.

One can hardly tell in China or Korea how much of those endless rumours of intrigues is real and how much is mere propaganda to frighten the enemy. Even during my stay in Luningtsun, talk was rampant that the "Righteous Army," as the Korean extremists preferred to call themselves, intended to destroy the Japanese Consulate-General with the same ruthlessness as they dealt with the consular office and its staff at Hunchun in conjunction with the Chinese bandits. It was also part of their programme to loot our branch, for ours is the only financial house of good standing operating in this wide region: it was money that the rebels wanted most. Exactions from the wealthy Koreans were, of course, freely but secretly extorted.

Mr. Ri, chairman of the Korean Residents' Association in Chientao, was kidnapped and detained until the ransom agreed to under threat of death arrived. Hundreds who denied their demands were

either killed or maimed. These dismal stories did not startle me, though such crimes were at that time so extensively committed even in Seoul that only a few well-to-do Koreans escaped the ordeal.

Admiral Saito, Governor-General of Korea, has the incorrigible habit of repeating "All is well in Korea." The truth is, all was never well, and is going to the bad. I cannot understand why the incurable optimism of the Governor has not been corrected with straightforward statements of the facts.

The assassination of Mr. Bin Gen Shoku at the Tokyo Station Hotel, in my opinion, does not so much reflect upon the efficiency of the police as upon the misleading assurance of "All is well in Korea." Notwithstanding, as Korea is well known for its finished products of propagandists, intriguants, and assassins besides jinsen and lacquer-wares, it requires a fine sense of discernment to tell propaganda from actualities.

"The safest way," observed our Luningtsun manager, "is to prepare for any and every serious danger that might be talked of in the streets." Evidently he was acting on this axiom in providing in his office two cans of kerosene and some rags which he meant to use for setting fire to the bundles of bank-notes and other valuables in case of extremity.

Shortly after my arrival in Luningtsun, the manager introduced me to a middle-aged gentleman in Japanese clothes—Col. Mizumachi was his name. Later, I learned that this plain-looking man was the author of the famous fiasco upon which so much ink and much more ire were spilt by the foreign press both in Japan and China. As his ill-fated letter to Rev. Foote declared, he and a few junior officers were sent there to act as



"liaison officers" between the expeditionary force and the outer world. That Chientao is an integral part of the Republic of China no one can doubt; but its actual status leaves it as a no-man's land or every-body's land. Though administrative matters are attended to by the Chinese officials, a comprehensive exception is reserved by the Japanese Consul-General who claims to look after his countrymen, namely the Japanese and Korean residents, in juridical matters. The claims, however, are not readily acceded to by the Chinese authorities in cases where Koreans are concerned; for the former, by a strange logic peculiar to the Chinese mind, still consider the latter as their subjects. Practically the entire population thus placed under divided counsels and claims is Korean, the Chinese and the Japanese remaining negligible minorities in number. The situation has become more complex by the ever-increasing influence of the foreign missionaries. It would be no exaggeration to state that the real rulers of Chientao have been a handful of these men and women during the last decade. To the natural longings of man living in this sparsely populated prairie and battling with the necessities of life, the missionaries supplied the love of God and His promises; while to the sick and wounded they, being trained physicians and nurses themselves, gave medicines and medical treatment. On a small hill at the entrance of the village stand their spacious brick buildings including a hospital, a church, and the residences of the preachers and nurses. Indeed, the moral courage and simple devotion with which they have followed the divine call to this desolate nook of the world deserve our admiration, and I do sometimes think that if the Japanese in Korea had shown as much sympathy and love toward the natives, the new addition to the Empire would not have been what it is to-day. But for all my respect for the missionaries, I could not listen with equanimity to the various stories about their activities during the darkest days of the guerilla war—about

their shadowing the Japanese troops with their cameras, taking photographs of the alleged atrocities, and sending the pictures thus taken to the anti-Japanese papers and elsewhere to incriminate the expedition. When advised to refrain from meddling in politics, these gentlemen were reported to have declared it their duty to interfere whenever and wherever the cause of humanity was at stake. No one doubts the sincerity of the motive that prompted them to criticise Japan, but I do doubt the soundness of their judgment. The world once started rolling by the Versailles conference, from Nationalism toward Internationalism, will reach its destination in time to come, and then, and not until then, a citizen may be justified in meddling with the interests of a foreign power in the name of "humanity." Removed as they are from the realm of realism, those missionaries who maintain a sympathetic attitude toward the Korean independence movement seem to overlook the important question of political expediency. One "sick man" in the Near East was the cause of much bloodshed and international enmities; one misgoverned China bred several wars and innumerable civil wars, promising to give rise to more troubles for some time to come; and any student of politics may perceive that an independent Korea would mean a valuable addition to the store of new evils not only for Japan alone but also for the whole world. As I remark elsewhere in this article, the Koreans, being stripped of their legitimate means of defiance, sink so low as to fan the flame of anti-Japanese sentiments among the American residents in Korea, mostly missionaries, with the faint hope of realising their dreams out of the ruins of an America-Japanese war.

"Within five years," I heard a distinguished Korean nobleman predict, "there will be a war between Japan and America."

"Japan was pushed to the forefront of nations by the militarists," opined the prophet in white; "and the same militarists are now working her destruction."



# THE RED CROSS SOCIETY OF JAPAN

## THE TWENTY-NINTH ORDINARY GENERAL MEETING

**O**N the 5th of May when the azaleas were blooming in all their spring glory in Hibiya Park, a brilliant assemblage of 15,300 persons, or thereabouts, awaited the coming of H.I.M. the Empress to open the General Meeting of our Society in person.

Although it was in the middle of the rainy season, we were fortunate in having a bright day for this important gathering, in which distinguished guests as well as the officers and members of the Society met to celebrate the close of the fiscal year.

Of the Imperial Family those present were T.I.H. Prince and Princess Higashi Fushimi, as deputies of H.I.H. Prince Kanin, Honorary President, also H.I.H. Prince Takehiko Yamashina, H.I.H. Princess Kuni, H.I.H. Princess Nashimoto, H.I.H. Princess Kitashirakawa, and H.I.H. Princess Fushimi Jr. Of distinguished guests we may mention Minister of the Interior Tokonami and Minister of the Navy Kato, with Vice-Minister of War Yamanashi and Messrs. Sugano and Suzuki, Chiefs of the Bureau of Military Affairs and that of Medical Affairs in the Navy, respectively. Mr. Oka, general superintendent of the Metropolitan Police Board, was also present, as well as many of the superintendents of our branch organizations.

Her Imperial Majesty the Empress

arrived punctually a few minutes after 10 a.m., and was respectfully welcomed by members of the nobility present and the officers of the society. Her Majesty was first escorted to a private reception room where she graciously gave audience to the following privileged persons: the president and vice-president, with Viscount Ishiguro, honorary member, Marchioness Nabeshima, president Volunteer Nurses' Society, Madam Motono, vice-president, and the managers of the Society, Dr. Sato, president of the Red Cross Hospital, and superintendents of the branch organizations of both societies.

The president first submitted the annual report, together with other documents, including a report on the present condition of the Red Cross Society, to Her Majesty for approval, after which H.I.H. Prince Higashi-Fushimi led the way to the place of meeting, followed by the president and the two vice-presidents, also Messrs. Tokonami and Kato and General Yamanashi and the other officials before mentioned. Mr. Hirayama, the president, then submitted his report of the business transacted during the year and a financial statement, the year being the ninth of Taisho (1920). The election of standing councillors and supervisors next took place, the voting being unanimous.

After this Her Majesty the Empress appeared and was enthusiastically greeted by three hearty banzais. Her Majesty graciously acknowledged the salute and in person expressed the following gracious words.

"We are pleased to be present in person at this 29th General Meeting of the Red Cross Society of Japan and to greet all the members here assembled. A relief corps which was sent to the extreme Far East several years ago has not yet returned. But in general the conditions are such as to permit us to say that peace is practically restored. Now in regard to the duty of this Society in time of peace, it is evident that we should strive after greater progress in relief work, year by year. We would therefore suggest and urge that all the Red Cross members earnestly unite and do their best to promote and extend the work of our Society."

H.I.H. Prince Higashi-Fushimi made the response to Her Imperial Majesty's message:

"On this happy occasion when we are all gathered here to celebrate the Twenty-Ninth General Meeting of the Red Cross Society of Japan, we all deeply felicitate ourselves upon your majesty's presence here and gracious message, which we esteem a signal honor to our Society. Our Society has now attained its forty-fifth birthday, and numbers over two million members. This striking progress has been made entirely owing to your Majesty's gracious encouragement and generous assistance. This great beneficence of your Majesty's we hope to acknowledge by sincerely endeavoring to advance the work of the Society in accordance with the kind suggestions we have just received from your Majesty."

After this, President Hirayama announced the close of the meeting and H.I.H. the Empress retired amid the hearty farewell acclamations of the company. Her Majesty acknowledged the salutation, and quietly returned to the Palace.

Among those present may be noted Madame Bielkiewicz, and Dr. Jacobkiewicz, officers of the Polish Orphans' Relief Society, the seventeen members of a Korean sightseeing party, and the five members of a Hawaiian tourists' party.

The principal part of the Report submitted by the President is given herewith:

"On account of the absence of Prince Kanin in Europe, H.I.H. Prince Higashi-Fushimi has kindly consented to preside in his stead, on this auspicious occasion, being the 29th general meeting of the Red Cross Society of Japan. That Her Majesty the Empress has graciously condescended to favor us with her presence here to-day has caused profound gratitude to fill the hearts of all present on this occasion.

"That Viscount Ishiguro has zealously devoted himself to the good of this Society from the time he was elected president February of the 6th year of Taisho to September (1920) of last year when he resigned on account of his advanced age, is a matter for deep gratitude on the part of all the members. And it is an honor not only to him but to our Society that he was raised to the rank of Viscount in appreciation of his long and meritorious service.

"I, Shigenobu Hirayama, have been appointed to succeed him in the presidency, and Mr. S. Sakamoto succeeds me in the vice presidency. I feel this to be a heavy responsibility for me to assume but am encouraged to hope I may sustain the burden through the kind co-operation I trust I shall receive from you all.

"As to the financial statement, as it is separately printed and will be distributed to you I need mention here only the most important items:

"The occasions for relief work reached 318, and 130,981 persons are believed to have received aid. There is gradual improvement in the tuberculosis preventive work. Permanent relief stations and circuit relief work are increasing and also seaside resorts for children to recuperate in; the number of head nurses



under pledge are 322, with 3,362 women nurses and 865 women student nurses, Hospitals, headquarters and branch, number 18. The two corps of relief workers sent to Vladivostok in November of last year are still there. One corps is working in the Military Hospital while the second is treating Russians and other foreigners. Both are doing good work.

"The General Conference of the International Red Cross League was held in Geneva, Switzerland, in March, 1920, and at this time we were represented by Marquis Tokugawa and Dr. Arata Minagawa, who reported a successful meeting when they returned home in July of the same year.

"Again in March 1921, the 20th International meeting was held in the same city at which time Doctors Kumazo and Kuwata were commissioners, and wired us that every thing passed off well. The two gentlemen are Standing Councillors in our Society.

"As to International relief work we may mention our assistance to the Polish people, as we contributed to the Epidemic Relief Fund, and also agreed to send sanitary supplies to the prisoners remaining in Eastern Siberia; and in addition to the work of our Red Cross Contingent in Siberia, we assisted the Polish orphans there; divided into several parties we gave each temporary asylum in Japan and have been helping to repatriate these poor children since July, 1920. Since the beginning of 1921, we have extended aid to our friendly neighbor China. The Japanese-Chinese Industrial Association materially assisted the famine sufferers, and our Society co-operating with this organization despatched a relief corps to China in March, giving aid from three centers, viz., Peking, Tungchow and Tientsin.

"Her Imperial Majesty the Empress was graciously pleased to visit the Hospital maintained by our Society on April 6th, and presented the patients with cakes. She bestowed like attentions upon the Polish orphans staying in Tokyo, and moved us even to tears by her kindness.

"The membership of the Red Cross

Society of Japan has now reached two million and the total receipts for the year are ¥37,000,000. Such good results are owing mainly to the energetic work of officials and members, for which I feel profoundly grateful, and look forward to still greater expansion through your hearty co-operation."

#### REVISION OF REGULATIONS

In harmony with the movement initiated by Occidental Red Cross Societies, to institute and extend relief work in time of peace, for the good of humanity, our Society surveyed conditions at home and abroad, and revised our regulations to meet the demands of post-war times. These new regulations are to go into effect May 15, 1921.

In addition to the four supervisory boards functioning heretofore, a fifth has been added, viz. an Investigation Board. The other four attended to General Affairs, Relief Work, Finance, and Secretarial work. The new Board of Investigation will attend to the following named matters:

(A) General work and reports on domestic and foreign sanitation and health maintenance.

(B) Business pertaining to (1) The International Red Cross Convention, (2) the international work of the Red Cross Societies of the world.

(C) Business pertaining to Juvenile Red Cross Societies.

(D) Propaganda Work.

(E) Museums and Exhibitions.

(F) Interpretation and Translation.

(G) Publication Work (Organ of the Society)

(H) Relief Work for Prisoners of War. Another change was in the addition to the work of the Relief Board of the care of prospective mothers and the protection of child life.



### REGULATIONS FOR THE TRAINING AND LICENSING OF MIDWIVES

In the training of women as midwives the history of Japan shows we have had great success from of old up to the present. Obstetrics is an important science with us, and almost every hospital has an obstetrical department. So our Red Cross Hospital has its maternity ward for women in confinement. This is open to the poor without charge. But according to the new regulations we shall make a specialty of this free treatment for prospective mothers as one of our sociological experiments in child-welfare work. The first experiment will be in Tokyo. A new hospital is to be built where the work can be supervised by the staff at Headquarters. Later we hope to extend this work throughout the Empire.

In the licensing and training of midwives, we act in accordance with strict government regulations. Those applying for a license must meet the following conditions :

- (1) Age must be above 20 years.
- (2) Applicants shall have passed the required examination in obstetrics ; or
- (3) have graduated from the school or place of training designated by the Department of the Interior.

Furthermore, without a year's study applicants will not be accepted for the examination to be given by the governors of prefectures, according to the regulations of 1899.

At present the number of midwives in Japan is as follows :

(A) Graduates of specified schools	396
(B) Licensed after examination...	22,421
(C) Former practitioners ... ..	11,531

Total ... .. 34,348

This is 6 per 10,000 of the population.

In the Red Cross Training School for midwives, the course is two years. In addition to the science of obstetrics, ethics and the outlines of Red Cross work are taught, and great attention is paid to the development of character.

### EDUCATION OF NURSES TO LEAD IN PUBLIC SANITATION MOVEMENTS

At the first meeting of the International Convention of Red Cross Societies March 1, 1920, in Geneva, Switzerland, it was decided that nurses should be educated to lead in public sanitation movements, and that, in preparation for this, each nation should send a student to the Royal Woman's College in London, England, in October of that year. However we could not find a suitable candidate so soon and finally failed to send one at all. This year again the request came to us to send a candidate and on investigation the society found a suitable person to go. Miss Masako Tabuchi head nurse at the Okayama Branch is the one selected and she will sail for England on the S.S. *Kleist* in July.

### THE RELIEF CORPS IN VLADIVOSTOK

April 12, 1921, bubonic plague appeared at Vladivostok, and has since been spreading with alarming rapidity. Most of the patients were Chinese of the lowest class. When the epidemic was at its worst, fifteen corpses were found on the streets every day, and as it was impossible to tell where they came from, the places of infection could not be cleansed and isolated. The Board for the Prevention of Plague of the Japanese army stimulated the sanitary department of the Russian government to act more energetically, and private police for the elimination of the plague were increased and census taking and isolation measures strictly enforced. The Chinese were also aroused

and the coolies were required to submit to inoculation. The Relief Corps of the Red Cross Society of Japan which was then in Vladivostok took charge of this work. Beginning May 14th, over 2,600 persons were inoculated with preventive virus. At first the Chinese coolies made strenuous objection to the inoculation order, but later they awakened to a realization of the danger they were in, and discovering that the Japanese escaped the disease because they had been inoculated, they came voluntarily and asked to receive treatment. Later they became more appreciative of the work done by our army and the Red Cross workers, and are now very grateful for their preservation.

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Kōshi O-son gojin wo oū ;

Ryokuju namida wo tarete rakin wo hitasu ;

Komon hitotabi irite fukaki koto umi no gotoshi ;

Kore yori shorō kore Rojin

Closely, closely the youthful prince now follows after the jewel-bright maid ; —the tears of the fair one, falling, have moistened all her robes. But the august lord, having once become enamored of her—the depth of his longing is like the depth of the 'sea. Therefore it is only I that am left forlorn,—only I that am left to wander alone.



# WHO IS NICHIREN?

By REV. CHIKEI TSUNODA

OF THE NICHIREN BUDDHIST SECT

**I**T is about time to analyze St-Nichiren's history and his enlightenment for the whole of mankind, because in the present world's condition there are terrible cries of fighting, the sound of money, unrestrained passions and anxiety for daily necessities of life; those shadows now are obscuring St-Nichiren's doctrine in my opinion and his doctrine would reject them from the living condition of humanity. That such an epoch was coming on the earth nobody knew, not even a prophet; about three thousand years ago there is no one in the whole nation of every country except Sâkyamuni Buddha only who knew. Now we have found a Sûtra of seven thousand and four hundred volumes which was preached during his life. Among the volumes Saddharma Pundarika Sûtra (Hokke Sûtra) are the best scriptures and it is the truth to save human beings. The Buddha said himself of the Sûtra (Chapt. 23) "After I have died and passed about five times five hundred years the light of Saddharma Pundarika Sûtra (Namu Myôhō Renge Kyō) will influence widely and deeply." The period was explained by St-Nichiren, our sect founder in Japan as follows.

Shōbō 1000 year

*First five hundred years* is a period of deliverance. All disciples who got a truth of the Sûtra long long ago, they

now received a certificate to advance Buddha.

*Second five hundred years* is a period of meditation.

Zōbō 1000 year

*Third five hundred years* is a period of reading Sûtra and hearing preaching.

*Fourth five hundred years* is a period of building Temples and pagodas.

Mappō will continue 10,000 years

*Fifth five hundred years* is a period of fighting and discussion.

When we advance into the Mappō period and pass one hundred and seventy-one years, St-Nichiren is born in the years corresponding to 1222 of the Christian era. He read over all the holy Sûtra of Sâkyamuni Buddha four times and studied them carefully. At last he decided that Hokke Sûtra is the pure doctrine of the Buddha and he understood it as the true reason of the descent of Buddha into the world. Its characters, sixty-nine thousand three hundred eighty-four in number, are Buddha's spiritual bodies in each character. Hereafter St-Nichiren's mind agreed with the truth of Hokke Sûtra and his great work was working out the meaning of the Sûtra. It is said in the Hokke Sûtra (Chapt. 13): "When the period of Mappō comes many ignorant religious people will misunderstand the truth of Buddha and persecute the re-

ligionist of Saddharma Pundarika Sûtra ; how will they persecute? they will despise him, they will drive out from his residence, they will exile him far from his country frequently. If any of my disciples appear at the period they must keep strong and patient in such heavy persecution because it is a holy order of the Buddha." St-Nichiren believed deeply the testimony and also he anticipated such persecution was coming on his own body in the near future. Hokke Sûtra says again (Chapt. 21 and 22): "Listen! Jiogyo Budhisattva! I am not a new Buddha of physical body. I have been the Buddha of original enlightenment from all eternity ; this discovery was called Anutar Samayak Sanbodhai. After I have entered Nirvana (the state of supreme happiness of the Buddha) you propagate the doctrine honestly! This is your responsibility! although the place may be in a chapel, in a garden, in a forest, under a tree or in an ordinary house carefully preach and practise! those places are holy pulpits!" When Sâkyamuni's preaching voice sounded to all Budhisattwa's tympanum they proposed to appear at the period of Mappô and propagate Hokke Sûtra but Sâkyamuni did not allow it to them except Jiogyo Bodhisattwa only, why? Because it is too difficult for numerous disciples. Apostle Jiogyo only was chosen among them to achieve Sâkyamuni's holy great command. From the time of Sâkyamuni a prophecy descended on the period of Mappo (fighting and selfishness). The prophecy does not yet begin to work by Apostle Jiogyo, but about two thousand and one hundred years after from Sâkyamuni's Nirvana, Nichiren considered himself that now is the time of Sâkyamuni's prophecy but there is no ap-

pearance of apostle Jiogyo yet. Why is he so slow coming! if he never appears the Buddha will have become a great liar ; But his hot belief was boiling with the truth of Hokke Sûtra. From the boiling belief he discovered himself as Jiogyo Budhisattwa come to life again, the holy successor from Sâkyamuni Buddha. The reason he so decided was because his past life just agreed with words of the Sûtra. His persecution was for the enlightenment of Hokke Sûtra entirely as follows.

- (1) He was rejected from first temple where he was tonsured for Hokke Sûtra.
- (2) He was wounded on his forehead by the sword of a religious enemy for the Hokke Sûtra.
- (3) He was driven out from his preaching place and the building was burned for the Hokke Sûtra.
- (4) He was exiled to Ito island ; it was punishment by the feudal government for the Hokke Sûtra.
- (5) He was compelled to sit down on a straw matting to be beheaded under the sword of a religious enemy for the Hokke Sûtra.
- (6) When he was preaching on the street, stones and tiles were thrown like showers, he was struck with weapons, with a holy book or with the stick of the enemy for the Hokke Sûtra.
- (7) He was exiled again to Sado Island by the central government for the Hokke Sûtra.

Of course the Hokke Sûtra is most the pure law of Buddha to save all living beings from their suffering to paradise. On account of the past that St-Nichiren's work was for all living beings of humanity, he worked as was shown in Sâkyamuni's prophecy entirely. If St-Nichiren did not appear on the earth the Buddha's prophecy would be his falsehood and Buddha would be a trickster or a fraud.



St-Nichiren's work was great evidence and was real life of the Buddha's prophecy. According to Nichirenism we called "Reading Hokke Sûtra with the body." There was no man, no Budhisattwa who sacrificed his life for Hokke Sûtra like St-Nichiren did. Christ was crucified but it was not for Hokke Sûtra! Louis XVI was killed, Napoleon was exiled, but it was not for Hokke Sûtra. From the time of Sâkyamuni Buddha to the present there is no one whom we may consider the incarnation of Jiogyo but St-Nichiren.

#### Miracles of St-Nichiren

There are two aspects of material and spiritual in every religion. We may recognize the material aspect with scientific knowledge and the spiritual aspect with only a faith which is sprung from a pure mind like crystal as when our mind is free from complex ideas which are tied up with the ropes of eyes, ears, nose, tongue and body; as the mind is freed from the senses it will be nearer to the spiritual circle than before. It is so difficult to recognize the spiritual because it is covered with scientific doubt. (Sometimes we find ourselves pure minds to do compatible work, but the mind is interrupted in doing its best by the temptation of beauty or elegant articles, and sometimes the mind is stopped in doing a good act by the devils of voice, fragrance, taste or feeling. Also the mind can not escape from a perplexed bond to free benevolence. If it may be explained or realized with scientific intelligence it is not a miracle. A miracle may appear from only pure mind which has no selfishness; it can never be understood by a person who desires wealth, reputation or passion. The Miracles of Christ have appeared from his pure mind for salvation, the Miracles of Buddha, came from his great

compassion, St-Nichiren's miracles have appeared from his crystal free mind for benevolence. Well ask yourself if your mind is clean or dirty? Is your measure of religious knowledge enough or not for salvation? St-Nichiren was an incarnation of Jiogyo Budhisattwa and has had superhuman power. If it is hard for you to believe your religious position you are a long distance from the spiritual circle yet. Miracles are not events to discourse on with the knowledge of astronomy, geology, chemistry or physics, etc. At the same time it is my duty to introduce the miracles which are part of the great Budhisattwa's works.

Just a few hours before St-Nichiren (Sun Lotus) was born in Kominato village, there opened beautiful blossoms of lotus on the sea near the village. The smiling petals in white and red colors were shining in the rising sun, and the brilliancy changed them to golden or golden to silver. All fishers and farmers wondered, and suspected the event but this marvellous event was produced by St-Nichiren's birth. Hereafter the baby's future was watched. How! what will happen when he grows up. Also his mother conceived at a time that she had dreamed that "the Sun had entered into her abdomen." On the birthday of the holy baby there was discovered a hot spring which sprang out from the yard and the water was used for the baby's first bath. After he had entered the priesthood at Kiyosumi temple, he considered why there should be many sects from only one Sâkyamuni Buddha's principle. Then he commenced to pray to Kokujō Budhisattwa, (Divine of wisdom) he fasted during twenty-one days and nights and said "O, Kokuzō Budhisattwa! let me know the truth of



Buddha and understand entirely all doctrines of every sect I am intending to save all mankind with the truth. Please let me become the wisest man of Japan." At the end of the twenty-first day a spiritual old man appeared and gave a jewel which represented all knowledge, and when he received it the shrine's door opened of itself. Hereafter his knowledge never questioned but followed smoothly the Buddha's truth; Beside these miracles some nights stars flew down to the branch of a plum tree by his requirement, on some days when he was reading Hokke Sûtra many spiritual guardians to the Hokke religionist appeared in the air before his holy seat, when he was exiled to Sado island his small ship was going to be wrecked in a terrible storm. All passengers were anxious and asked him, "O, help us, let us not get into misfortune, please save us from this danger." Immediately he took an oar and wrote the characters (Namu Miyôhō Renge Kyo) (南無妙法蓮華經) (Saddharma Pundarika Sûtra) on the waves. It was clearly seen like printed letters and after a few hours the storm was gone. If a person who has a crystal mind without selfishness can see it any time at present when the waves are smooth. In the country of Kai Province where he was travelling farmers were suffering from many leeches (bloodsucker). He was compassionated for them and prayed. The leeches were changed into pebbles very soon. Now the pebbles are produced there. Among his miracles the punishment at Tatsunokuchi of being beheaded attracted great attention and wonder on the part of the feudal government, and all Kamakura citizens and other priests. Of course St-Nichiren was a great revolutionist in Buddhist religion as he re-

cognized himself. This opinion of salvation was against the chief of the government and archbishops of every sect, as he considered them hypocrites or leaders of hell, and he argued it with the truth of Sûtra and the present facts and many evidence. For this reason the anger of the government, the jealousies of priests and resentment of other believers gathered on his body. Then they tried to discuss with him but were defeated. They tried to eject him from place to place but everywhere his believers were increased day by day. So they thought that if they did not pay attention to his preaching his religious propaganda would capsize their political or religious position. Finally St-Nichiren was brought to Tatsunokuchi where criminals are executed by the powerful chief of the government. If he were an ordinary man he would fear and be discouraged at the thought of death, but St-Nichiren was glad to sacrifice life itself for Hokke Sûtra, and accepted punishment and execution as though they were a good dinner and a soft bed. When he was all ready to be beheaded Saburo Naoshige flashed the sword and said, "Well, Respectful Nichiren! I heard that you are a great high priest and that you are guilty of no criminal violation such as murder, rebellion or robbery, only you are calumniating other sects to propagate your new doctrines. On this account I must cut your head off by order. Now I am an old man of fifty years, and although it is my duty I do not want to kill you with a feeling of my own sin: If you now repent and give up your new doctrine I shall be glad to plead with the executioner for your life. I am sure that the government will excuse you." Nichiren looked straight into the face of Saburo



Naoshige and said, "It is my desire to sacrifice my life for Hokke Sûtra every day, now I throw away my head that I may transfer myself into the Buddha's world. It is like exchanging sand for gold and buying a valuable Jewel with a stone." He sat down in good human without moving like a great stone. The words of Saburo Naoshige could not save Nichiren and he said, "O, Hateful Nichiren! O, Abominable Nichiren! Now! Now!" The big sword from Saburo's loins flashed into the air. Suddenly the sky clouded and a terrible storm with thunder and with a strong earthquake broke out. All fires disappeared at the moment and the murderous sword was broken into three pieces and Saburo Naoshige fell down vomiting blood. The executioner and many warriors were put to fear, and as they ran away, St-Nichiren called after them, "Why are you running away and leaving the criminal? Come back! come back! and cut my head off!" But nobody came to St-Nichiren again. One of the officers reported to the Kamakura Government, that they could not succeed. This event was the most famous miracle of St-Nichiren. The miracles produced agnosticism in the man who has not spiritual knowledge, but it is not inconceivable for St-Nichiren, because that all phenomena, mental and material in all time and space are a transformation of his own mind St-Nichiren himself knew. The relation between the individual self and the whole external world at present is the same as St-Nichiren experienced six centuries ago. If we look at the sun and moon and look upon mountains, rivers, plants, trees and land in relation to St-Nichiren those are his phenomenon. If we look at them from our individual

mind they are transformations of our mind but we are not aware of it. In this way mind and external things are the same being; Thus Nichiren's mind is free from clouds, rains and storm or free to fold up a sword, to open lotus blossoms and to write on water.

#### The Doctrines of St-Nichiren

The principal doctrine was established to connect Buddha's original enlightenment with all living beings; It is the spirit of Hokke Sûtra; Also it is the philosophy of all philosophies in the world. And it is not a mere essay, a logic or useless theory. It is practically working in general living beings in time and space, consequently it is very difficult to explain it sufficiently on a few pages; so now I may describe some digest of it as follows:

- A.—The present human body is Buddha's body (There is no Buddha outside our mind).
- B.—The present world is Buddha's world. (There is no holy world outside our material world).
- C.—The passions are enlightenment. (There is no holy perception outside our lust).

(A) Buddha, Paradise and Enlightenment are within the pure spiritual boundary; Humanity, world and Passion are within the impure boundary. The comparison is like the contrast of white and black or medicine and poison. Why are such oppositions found together? Let me take an illustration. There is chemical morphinum, and the morphinum is a strong poison but when it is injected into a physical body which is suffering from Asthma or Bronchitis it is the best medicine for the disease. The morphinum is good medicine some times to save, and it is terrible poison some times to kill. But the medicine and the poison are same thing, there is no difference in materiality.

Buddha's enlightenment is hiding in our mind and it is covered with passion's clouds and when the cloud is dispelled enlightenment will appear immediately in us. It controls our mind just the same as the light of a candle is produced from the candle and shines itself on external body. Look how original gold is contained in a mineral! There is no gilt in sight but the miner recognizes it surely as pure gold notwithstanding whether it is in bright or dark colors. According to "The Doctrines of Nichiren" There are ten different worlds in our mind.

- (1) When Virtue and wisdom have been fully manifested, that is Buddha's world.
- (2) When one can save both himself and other, that is Budhisattwa's world.
- (3) When one saves himself only, who perceives (the twelve) causes, that is Engaku's world.
- (4) When one saves himself only, who perceives (the Four) causes, that is Shōmon's world.
- (5) When one merely enjoys pleasure, that is Deva's world.
- (6) When one acts well for the sake of acting well, that is human being's world.
- (7) When one acts well for the sake of one's own fame and interest, that is Ashura's world.
- (8) When one is a fool, and is not ashamed of it, that is Beast's world.
- (9) When one is covetous and sordid, that is Preta's world.
- (10) When one is lawless and hard-hearted, that is Infernal Being's world.

In the ten worlds, when Buddha's world (1) appears in the mind of human beings (6) just in a moment, it is called a momentary Buddha; if the benevolence continue during a day, it is called a day

Buddha; if a year it is called a year Buddha; if eternal, it is called eternal Buddha. Of course we are human but some times they are momentary Buddhas or one hour Buddhas. Therefore there is no Buddha outside human beings. When infernal being's world (10) appears in the mind of human being, (6) it is called infernal beings. When human being's world (6) appears in the mind of hell's beings (10) it is called human beings (omitted (2) (3) (4) (5) (7) (8) (9) ) In this way when Buddha's world (1) is acting on surface other nine worlds are concealed in the inside of the Buddha's world.

The ten worlds contain each other, and they make a hundred worlds, each world of the hundred has ten inherent influences (technically called JYŪNYO) and it makes one thousand worlds, and each of them contains three states of spiritual and matter and it makes three thousand worlds as below.

Ten worlds  $\times$  10 worlds = 100 worlds  $\times$  10 inherent influences = 1000 worlds  $\times$  3 states of spiritual and matter = 3 thousand worlds. (In a mere single act of thought in a mind are contained the three thousand worlds; Technically called "Ichinen Sonzen" I have omitted sufficient explanation of here.)

According to the diagram Human lives in Buddha, Buddha lives in mankind; The explanation is the same as the illustration that fire appears from a stone, ice melts by its frictional heat, indeed enlightenment lurks in our mind, and we are Buddhas but all living beings can not discover it, and recognize themselves as humanity only, just the same as a drunken man who believes himself as a poor man no matter if he possesses a big valuable diamond in his pocket which he has for-



gotten. Do not doubt that all the time we are Buddhas and any time we may advance to original truth without rejecting the present body.

(B) A momentary Buddha, a day Buddha or a year Buddha are discovered already among humanity; when we recognize ourselves as such Buddhas our human world will be transformed into Buddha's world, when we discover ourselves as eternal Buddha our present world will become the Paradise of all the Buddhas, which illuminate it with a Glorious Light, without being removed from the present world. Always the condition of the world follows the mind of human beings. A happy mind produces a happy land; a sorrowful mind produces a grievous country; pure holy mind produces a glorious world. It is in reference to this that our founder, in his work entitled KANJIN HONZON SHŌ says, "The present world which was discovered by the original Buddha of our mind is now free from the calamities of conflagration, wind and deluge, and has got rid of the four epochs: creation, existence, destruction and emptiness. Hence we find it transformed into Paradise. The Buddha did not die in past time nor will he be born in the future. He is one and the same with those whom he enlightens. His mind contains all phenomena in time and space."

(C) A root of beautiful lotus blossom, takes manure from the mud, the mud is dirty and the lotus is beautiful but the beautiful flower can not open without filthy mud; the lovely chrysanthemum was produced from dusty manure. When we look with physical eyes at them the flowers are beautiful and mud or manure is the opposite, but when we consider them in minds with Buddha's enlighten-

ment in them both are beautiful. Why so? Because Great Eternal, Natural Law (MYŌHŌ, the truth of Buddha or the life of Hoke Sūtra) is only one, and its separations are all things in time and space. The late Nissatsu Arai, Archbishop of our Sect said, "The present world is the world of Buddhas and of Glorious Light, and men are unconscious of the Paradise into which they have already actually entered. Their minds being thus confused, they give rein to the four passions of avarice, anger, folly, and pride, and find themselves in the painful regions of birth, old age, disease, and death; so that they are obliged to pass through a series of transmigration in the world of evils which is ever a prey to Great Fire in times past, and present and future. But all these pains and miseries are, in fact, voluntarily incurred by the people themselves; they are not proper and natural to the real state of the world, which is in itself free from them altogether. Sākyamuni explaining the real state of this world says, "This my region is peace and rest." According to this reference, the passions of sadness, pain, trouble are production of people's bewilderment. Those are waves of enlightenment. Water is not waves, waves are not water but there are no waves without water. Shadow is not substance, but there is no shadow without substance. Sunshine, moonlight, mountain-height, sea-depth, stone hardness, sponge-softness, flowers-color, bird-singing, those are reflections of the great truth (MYŌHŌ). Also it explains our humanity by saying that sensation, imagination, consideration, temptation and all other passions are movements of the Great truth. If man perceives by his religious intelligence those transformations he will return to a



real world of illuminated glorious light. Therefore St-Nichiren said "RISSYO ANKOKURON." "Change your beliefs; be converted and return to the truth. You will then find that the worlds of evils, mortal, material and spiritual are all the world of Buddha. And the world of Buddha" (that state of mind in which complete enlightenment has been attained) "is not subject to decay; the land of Jewels" (another name for the same mental state) "can never disappear. The world is changeless and eternal, the land is imperishable and secure. All enjoy rest and peace, while their minds are wrapped in ecstasy."

#### Buddhist Devotion as Taught by St. Nichiren

The chief object of worship is our great Mandala. It is a symbolical representation of Buddha and the Truth; it embodies them in a visible form, and constitutes a focus and an epitome of the whole doctrine. In the central part of it are inscribed the characters 南無妙法蓮華經 (Namu Myōhō Renge Kyō) which is an extract of all the Sūtra by Sākyamuni or condensation of all things of the universe with substance of enlightenment. Other characters on either side of Namu Myōhō Renge Kyō are separated from the principal Myōhō.

"What is the real substance of the Hokke Sūtra (or truth from the Myōhō)?" asks Nichiren. "It is nothing other than a human being, who, born of human parents, believes in the Hokke Sūtra." Indeed all things and all phenomena are reflected constantly on the Mandala. If any body sits and faces the Mandala he views his own mind reflected therein, and will find the enlightenment of his own mind joined to the original enlightenment, and simultaneously he discovers in his body the source from which

all things and all phenomena in the external world have taken their rise. If one is most sagacious and possesses a good nature and believes strongly he will transform himself into that of the original Buddha's world immediately. If one has ordinary intelligence in common character he must consider frequently about the relation between the Mandala and own mind and also worship and pray, or investigate the holy books or hear sermons, and repeat Daimoku (Namu Myōhō Renge Kyō) in his heart; then he will surely receive great blessings, St. Nichiren said in his work "Hokke Shōshin Jyōbutsu Shō," "When a bird sings in a cage many other birds sing and fly down from the air upon the cage, and when the birds are singing outside of the cage a bird in the cage will sing, intending to escape from the cage. When we repeat Daimoku audibly our enlightenment will appear from the inside of our minds by its calling." If one is ignorant he only repeats Daimoku in his heart honestly and strongly, he surely will attain the Buddhahood. This is the miraculous oral practice in our Sect. Well, let us state an example. Devadatta was the bitterest enemy of Sākyamuni. He fell into the infernal regions through having given rein to anger and fury, but afterwards by manifestation of the hidden reality behind, he produced the state of Buddhahood. It was through merit of the Daimoku, Shuri Handoku, a disciple of the Buddha, who was an ignorant man and could not even write his own name advance to Buddha by most strong belief in Myōhō Renge Kyō. Come one and all, and belong to our sect. Repeat the Daimoku! or consider about the Daimoku! or listen to a sermon about the Daimoku! If we examine

present people there are many wise men and women in scientific intelligence but in religious character there is more ignorance than Shuri Handoku or Devadatta. Therefore it is necessary to repeat the Daimoku in their hearts. If we do so, and rigorously purify our thought, our bad appetites and passions will disappear of themselves, and we shall become inspired with the pure and lofty ethics of our Sect. As I have already explained the Buddha and the Paradise are in the present world so St. Nichiren taught us to respect and decorate the present more than the past and the future, because the present events are produced from the present. If any body does good enough in the present world surely he will receive future good compensation. When any one desires to advance Buddha in future he must do goodness with the enlightenment in his mind at present. Do not care for your future! It is better to

do good at present than to care for the future. Help the poor, save the weak, take up charity work, salve evils with diligence and patience, and decorate sufficiently your present with them! Really you will belong yourself to Buddha without desiring; although people may desire zealously to become a Buddha in the future without the present goodness it is impossible. Do not look for a dreamy Paradise in the future outside of the present world. If we everywhere practise the doctrine of the Hokke Sûtra, it will fit us to be a Buddha, there is the paradise which is inhabited by all the Buddhas. We must work good enough honestly, positively, patiently in the absolutely pure and right way of the Daimoku. Repeat Namu Myôhō Renge Kyô in your heart or with the voice, and it will call up your enlightenment. Buddhahood may be attained by every body, Paradise is not so far away.

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## FIREFLIES

Hitotsu kite,

Niwa no tsuyukeki,

Hotaru kana !

Oh ! a single firefly having come, one can see the dew in the garden !



# JAPANESE CAMEOS

By E. E. SPEIGHT IN *The Far East*

AS I turned out of the Akamon, the old Red gate of the University, I met a young and brawny fishmonger who was a fine type of Iroquois, burnt to a copper tint, hawk eyed, his raven hair full and glossy, his step sure and springy and silent.

At the sudden vision I felt my heart strangely lifted, as though sailing the northern seas, and as our eyes met for a moment of stern cross-query, my limbs were braced as with the long forgotten energy of primeval days.

\* \* \*

Outside my house Japanese soldiers were at their exercises. Three men were taking aim, with unloaded rifles, at distant targets.

I looked along the barrel of the first and I saw the brilliance of the morning triumphant over all the east.

I looked along the barrel of the second, and I saw a red devil with a loin cloth of tiger skin and fierce, lustful eyes.

And when I looked along the barrel of the third, I saw a bier, and a little child weeping at its mother's knee.

\* \* \*

Reading in the train I am struck by the frequency in Greek of single words where we must use several :

Oistha, makar, kekmeke.

Thou knowest, O blessed one, I am weary.

And just as I have read this passage, my neighbour, a jaunty car-conductor out on a spree, says to his companion :

Kongetsu mikka sabotta :

This month, for three days I took it easy.

("Sabotta" is the past tense of "Saboru," formed from "Sabotage.")

\* \* \*

Scarved and robed in purple, black and gold, the shaven nuns walk the forest road.

Silent are their steps, for green and soft is the path.

Above them tower the ancient trees, straight-stemmed as the masts of mighty ships, still as the sentinel stars.

The quiet thoughts of the nuns go out in prayers that are old as the hermits of India.

But the thoughts of the trees, they were born before the shaping of the heart of man.

And every one of those trees, with their noble crests upreaching to the sun, is a fountain of life that is borne afar by all the winds that blow.

But each of the said little nuns, in her solemn stateliness of gold and black and purple, is as a shadow that dieth back into the glory that is without beginning and without end.

\* \* \*

The fathers and grandfathers of my pupils used to put little strips of the ayame or iris leaf into their old Japanese books to keep away the silvertails that eat into script and pictures alike and nest irreverently among the holiest precepts.

How interesting it was to me, therefore, to read in Sologub :

"There close to the window, hangs a sprig of sweet-flag, banishing all evil. It was put there by the grandmother, and the old nurse insists on its staying there. It trembles in the air, the sprig of sweet-flag, and smiles its green smile."

\* \* \*

As the motor-bus sped along to Uyeno through the keen morning air the beauty of the girl-conductor filled me with wonder.

It was a high-bred kind of beauty, such as is met with among the more cultured of the aristocracy,—a lonely beauty and austere, poignantly appealing to some deeper sense of honour, some deeper kind of love than one is conscious of but at the rarest moments.

She was pale, with dark aureoles about her trusty eyes; her features had the shapeliness that comes from a long ancestry of pure emotion. She was winsome as a child, and as self-possessed as a wild falcon.

In her belted jacket and short skirt of

blue serge, her sombre cap that hid her abounding hair, her large white collar and her dainty black shoes and stockings, she handled the full car with a coolness and precision and courtesy few men conductors are equal to, and it was a strange sensation to feel her gentle hands enforcing her injunctions to us to bring some order out of the bewildering chaos.

Those wise and earnest eyes never strayed; and after each encounter with a passenger she raised her pale and delicately moulded face beyond the invasion of any tarnished thought or rebel fancy, far from the deadening tumult that surged about her, into a proud and queenly solitude wherein she could hide her sorrow and her tears.

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#### IN MEMORY OF HARINDRANATH THULAL ATAL\*

Lo! a dark shadow and a sudden silence,  
And one gone from our midst.  
What portent, rising from the abysmal  
surge,  
Beckoned him hence!

He was not such as life  
Could daunt, or death entangle.

All the road  
He traveled, every caravanserai  
Echoed his faithful voice; his heart had  
been

Companion of Krishna and the lords  
Of deeds that shall not die; his soul had  
seen

The great beginning, and he knew the  
lore

That lasteth to the end.

There is a world  
We come most nigh in sorrow and soli-  
tude;

A world wherein

This life is but a trodden path, and death  
A shadowy door; and many ways there  
are

Beyond our seeing, though they be so  
near

As our own dreams. And from that  
world there shine

Upon our bitter gleaning and our gloom,  
Memories of them that gladdened us  
awhile.

Even as he,—of moments left uncherished  
When they were with us, moments now  
enlarged

To sanctuaries of desire.

He has gone  
As all things go, in a great loneliness.

Wherefore we gather who have been  
with him

In brotherhood, that haply he may know  
How gladly we had drawn him back to  
joy

From out the darkness.

And in our remorse,  
Surely great pity from the heart of life  
Shall be upon us,—even for his sake.

*Japan Advertiser.*

\* Written after the death by his own hand of a much-loved teacher of Hindu in Tokyo.





TOP DOWN VIEW OF THE BRIDGE WALKWAY



SIDE VIEW OF THE BRIDGE WALKWAY



AT THE LONDON  
STAYS



AT THE LONDON STAYS  
STAYS



AT THE LONDON STAYS  
STAYS



THE DOWN TRIP AT THE LONDON STAYS  
STAYS

# THE CROWN PRINCE ABROAD

*[Resumé from the Press in Japan Continued]*

**MANCHESTER**, May 25.—After finishing his visit to Scotland His Highness the Crown Prince of Japan returned to England. At the brilliant dinner then given for His Highness the Ambassadors of the Allied nations, the First Lord of the Admiralty, Admiral Lee, and a number of European and Japanese ladies were present.

The First Lord, in his speech, dwelt on the changes in Japan in the last 50 years and the ancient traditions which sympathetically link Great Britain and Japan—loyalty to the Throne and love of the sea. He referred to what he described as the brave and momentous utterance of the Japanese Minister of Marine, recently offering to suitably limit Japan's armaments if the powers reach a reliable and unanimous agreement to the same effect, and he hailed with gratification the United States Senate's resolution authorizing the convocation of a disarmament conference.

The speaker declared that the Japanese Minister of Marine's action shows that Japan, though great in war, is greater still in appreciation of the world's need of peace. His hearers applauded this with cheers. He continued that he was convinced that Japan would never make the mistake which inexorably has brought all militaristic nations to ruin, of

forgetting that peace is the world's greatest interest. Japan, he said, is rightly conscious of her strength, but she is ready to set the example of that moderation which is, ultimately, the greatest attribute of strength.

May 26.—The Crown Prince and his suite spent the morning visiting the Manchester ship canal. All the vessels displayed a profusion of bunting on the occasion. After lunching as the guest of the canal company, the Crown Prince proceeded to London. Before he left, he contributed £150 sterling for the poor of Manchester.

The Duke of York was present at the dinner of the Japan Society held at the Hotel Cecil the 26th in honor of the Crown Prince. On the occasion of the Crown Prince's visit to the Armstrong Whitworth Works at Manchester, the Managing Director, Sir Glynn West, gave him a large and beautiful model of the cruiser *Kashima*, and at the Crossley Motor Works Sir Kenneth Crossley mentioned that the firm had granted the Japanese Government the right to build Avro airplanes in Japan, and had orders from the Japanese Government for over £1,000,000 sterling worth of airplanes.

May 27.—The Crown Prince was given a rousing reception when he visited Eton College. Acknowledging



the heartiness of the greeting, he promised to send Japanese books for the school library in memory of his visit.

The Crown Prince and the Prince of Wales, Count Chinda, and Baron Hayashi lunched with the King and Queen at Buckingham Palace; then the two Princes visited the queen mother Alexandra at Marlborough House. Later the Crown Prince attended a luncheon for three hundred guests, given for the Duke of Connaught, by the Admiral commanding the Japanese squadron. After this the Crown Prince was present at a garden party of the Japanese Colony and was host at a dinner party at the Japanese Embassy for the Japanese and British staffs.

*London, May 28.*—Lieutenant-General Nara, accompanied by Major-General Itami, was received at the War Office by the Minister for War, accompanied by Field Marshal Sir Henry Wilson, and Lieutenant-General Sir G. M. W. MacDonough, Adjutant General to the Forces. Lieutenant-General Nara, on behalf of Lieutenant-General Tanaka, Minister for War of Japan, conveyed the Japanese army's thanks for the King's conferment of the rank of General on the Crown Prince of Japan. The Minister for War, replying, asked Lieutenant-General Nara to convey to Tokyo his and his colleagues' gratification at His Imperial Highness's appointment.

*London, May 28.*—The Crown Prince of Japan, dressed in the uniform of a British General, held an investiture today at the Japanese Embassy in London on behalf of the Emperor and handed the insignia of the Order of the Sacred Treasure to Walter Scott of the *Times*; to Saxton William Armstrong

Noble, director of Armstrong, Whitworth and Company and to Joseph Henry Longford, emeritus professor of Japanese in King's College, London University. The insignia of the Order of the Rising Sun was presented to Frederick Emmett, of Messrs. Reuters, Ltd.

His Highness also presented gold cigarette cases to Sir Albert Rollit, till recently chairman of the British Chamber of Commerce in Paris and a member of the commercial intelligence committee of the Board of Trade, and to Mr. Arthur Diosy, the well-known writer and lecturer whose publications include "The New Far East" and the "History of New Japan" in Harmsworth's Encyclopædia of the World.

The Crown Prince accepted an address of welcome on May 28, in London, from General Bramwell Booth, the head of the Salvation Army. The Prince, in acknowledging the address, expressed himself as highly grateful for the work that the Salvation Army is doing in Japan and other countries. General Booth, Commissioner Higgins, Chief of Staff, who accompanied the late General Booth to Japan in 1907; Commissioner Mapp, who was in charge of the work in Japan for several years, and Captain Sakai, Japan's social secretary and representative at the International Social Council recently held in London, were presented to the Crown Prince by Prince Kan-in.

The Prince sent £1,000 to the Lord Mayor for London charities before his departure.

The King and the Crown Prince had a long and earnest conversation, Baron Hayashi acting as interpreter. The King, the Prince of Wales and the Duke of



York most cordially bade farewell to the Crown Prince.

Prior to his departure, the Crown Prince stated that he had visited Chelsea, and given the artist Augustus John a sitting.

Baron Hayashi, the Japanese Ambassador, Matsuzo Nagai and Hiroshi Saito, the Councillor and Second Secretary of the Embassy respectively, accompanied His Highness to Portsmouth.

The official film of the Crown Prince's tour in England was shown at the Japanese Embassy on the 28th. The Crown Prince expressed much satisfaction with the film, which will probably be shown in all the State schools in Japan.

May 29.—On leaving London for France, in his farewell message to the British people, the Crown Prince said: "Before leaving the hospitable shores of Britain, I desire to express gratification for the cordiality with which I was received and entertained everywhere. Their Gracious Majesties the King and Queen of Great Britain have shown me especial marks of their kindness and hospitality, so that my visit to their London home ever will be cherished in my memory. My recollections are all so pleasant it is almost invidious to mention some without recalling all but I can never forget the impressions of the great capital city, London, the visits to Edinburgh and Manchester, and the glories of Windsor. When I return home I shall not fail to tell the people of Japan that the message of good will which I bore from them to our ally, the British nation, has been accepted and warmly reciprocated, for that is how I interpret the spontaneous kindness shown everywhere. I bid farewell to the British people with a heart full of gratitude."

Members of the Crown Prince's suite expressed the opinion that the visit has left an indelible and happy impression on His Highness, whose anticipations were

more than realized, and the Crown Prince feels that he is leaving a host of friends.

The Crown Prince fulfilled with unflagging interest every item of the program, which was crowded with delightful experiences. He feels he has learned to know and admire the characteristics of the British nation.

It is significant that such an intensely nationalistic daily as the Tokyo *Kokumin* should speak thus cordially of any Western country:

"When we look back on the events during the stay of the Crown Prince in Great Britain, we feel our spirit suddenly rise. With due respect, we are agreeably surprised at the activity shown by his Imperial Highness in spite of his tender years. Whether as an individual or whether as representing the Imperial Family, he acquitted himself admirably, and it seemed as if the whole of Japan rested on his young shoulders. As to the hospitality shown by the Royal Family of Great Britain, our gratitude is indescribable. The welcome extended by the British people was also particularly striking. No such warmth of heart is possible unless the ruling families and peoples of two countries, of similar traditions, one in the Far East and the other in the Far West, understand and respect each other from the depth of their hearts. Is not this feeling an unalterable tie of alliance between the two countries?"

That the whole Japanese nation is highly gratified at the success of the Crown Prince's visit to Great Britain, which is just ended, has been amply borne out by the frequent and favorable comments that have been made in the Japanese press.

Several of the prominent leaders of Japan expressed this gratitude and pleasure to a representative of the Kokusai News Agency.

Mr. Hara, Prime Minister, said:—"It



is in harmony with the fitness of things that the first visit of a Japanese Crown Prince should be to the land of our ally of so long standing and that to the Court of that ally he should first bring a personal message of goodwill and amity from His Majesty the Emperor.

"The magnificent reception accorded him by the people of Great Britain, as well as by the Royal Family, has made a profound impression on the entire Japanese nation for it has touched the most sensitive and responsive chord in the hearts of the Japanese people.

"Apart from the lasting benefit that His Imperial Highness will personally derive from his experiences in England, there is no doubt that this mutual manifestation of friendship will further strengthen the bonds that have united the two island Empires for so many years past."

When the Crown Prince returns to Japan, the representatives of the Combined Associations of Japanese Young Men will ask him to become President Emeritus. Viscount Makino, Minister of the Imperial Household Department, is quoted by the *Yomiuri* as saying that the authorities will do all in their power to realize the ambition of the Associations.

More barriers that have hitherto separated the people from the Imperial House are to be eliminated, and in order to achieve this, the authorities in the Imperial Household Department have invited the local Governors to advance suggestions whereby the Imperial House can be brought into closer contact with the people.

These suggestions will be gradually adopted so that there may not be any sudden change in the manners and customs of the country. The *Yomiuri* calls the impending changes epoch-making and declares that soon the Japanese Imperial House will closely

approximate its counterparts in Western lands.

The Imperial Household Department, now awakened from the centuries of slumber due to the surging waves of modernizing influences, has at last come to "leave the old shell," according to the *Maiyu Shimbun*. Preparations are being made for the change, so that upon the return of the Crown Prince, the old style red tape will be completely done away with.

The *Maiyu* says that when the Crown Prince was about to leave Japan for his trip abroad, Mr. Takejiro Tokonami, Home Minister, asked the future Emperor of Japan that His Highness pay close attention to the relations of the British Imperial household members with the people of England and to what that household is doing in the way of social welfare work, so that upon his return he might wisely lead his people and ministers to improvement. The Crown Prince readily promised to remember the request.

The Crown Prince has been very democratic, altogether beyond the imagination of the people at home, while traveling in Europe and associating with different persons there, "even surprising the Western people, who had not expected that he would be so democratic." The news of how he fared during his trip has given an excellent opportunity for the backward officials of the Imperial Household Department here to reflect upon their shortcomings, and they are now ashamed of themselves, says the paper.

One of the expressions of how deeply the officials are moved will be that immediately after the return of the Crown Prince in the fall the department will announce the establishment of a new bureau of social service. Already preparations are going on for that work. Mr. Asada, a secretary of the department, told the *Maiyu* that while there is yet no bureau of social service in the department, the department has been do-



BEY TO CHINA TO ENJOY  
THE 20TH NAVAL AIR



THE 20TH NAVAL AIR



THE 20TH NAVAL AIR VISITING UNIT  
INCLUDES NAVAL AIR GALLERY





1.  $\mathbb{P}^n$  is a projective space of dimension  $n$ .

[illegible]

ing something similar to what a social service bureau might do, although it had not been advertised so much.

Mr. Otani, chief of the section of general usefulness, said also that while no direct social service undertaking has been engaged in by the department, the charity services have come to be done much quicker than in the past. In the case of the Yotsuya fire, the Asakusa fire, the Mito fire, the Hakodate fire, and other disasters, a relief fund was opened two or three days after each of the disasters. That may be considered, in his opinion, as one of the expressions of the sincere efforts on the part of the department to render service for the welfare of society.

The matter of granting permits to visit the Imperial household grounds will be much simplified shortly, allowing visitors to appear in a more informal dress than in the past, he said. The matter of relief funds, opening up of land owned by the Imperial household to the people for residence and other purposes and other matters for the welfare of the people will be studied. Such endeavors, he says, should be regarded as excellent instances of social service work.

Before leaving Portsmouth, the Crown Prince handed the Mayor of the city £100 as a gift to the Royal Sailors' Rest. Vice-Admiral Oguri sent a message to the commander-in-chief at Portsmouth, expressing appreciation of the generous hospitality extended the officers and men of the Japanese squadron while at Portsmouth. The message stated that the Japanese sailors are taking away with them delightful memories of a very happy visit.

*Havre, May 31.*—The Crown Prince of Japan was welcomed at Havre by Ambassador Ishii and representatives of the Ministers of War, Marine, and Aircraft.

*Paris, May 31.*—The Crown Prince of Japan arrived at three o'clock. His Highness was accompanied by Viscount

Ishii, the Japanese Ambassador to France, as well as high officials and Japanese officers and was welcomed by the Minister of Marines, the Minister of the Interior and representatives of President Millerand and Premier Briand.

The station was gaily decorated. A guard of soldiers maintained order at the station. The Crown Prince, wearing the rosette of an Officer of the Legion of Honor in his buttonhole, smilingly shook hands with the Ministers, and then gave a reception to the Japanese military and naval attaches, and the Japanese naval and military missions in France. He then motored to the Japanese Embassy, where he resided during his stay in Paris.

The Crown Prince was warmly greeted by a large crowd outside the station. The newspapers heartily welcomed him. The *Petit Journal* says that France extends the warmest welcome to the future Emperor of the great Asiatic Power and that he will find all the doors and hearts of France open.

May 31.—Premier Lloyd George telegraphed the Crown Prince expressing the pleasure that his visit had given the British people. Lord Curzon also sent a telegram, assuring the Crown Prince: "We will always remember the visit of the Prince, who never failed in courtesy, amiability, dignity and consideration. He presented us with a happy image of the friendly people and the august ruling house of Japan."

While in England, the Crown Prince made unusually lavish gifts, and besides giving large sums for the poor of various cities, he left for distribution numerous signed photographs in silver frames, a large collection of silver cigar boxes, gold and silver cigarette cases, gold links and other valuable presents, also several magnificent gold lacquer boxes. The recipients of these gifts include the



Duchess of Atholl, Mrs. Lloyd George, and Lady Curzon.

*Paris, June 1.*—The Crown Prince visited President Millerand and presented him with the insignia of the Order of the Chrysanthemum. He then lunched with President and Madame Millerand. Among the guests at the luncheon were Premier Briand, M. Peret, President of the Chamber of Deputies, Marshals Joffre, Foch, Petain and Foyolle, former Ambassadors Gerard, Regnault and Delannev and Ambassador Claudel.

In his toast at the luncheon, proposing the Crown Prince's health, President Millerand said: "In bidding His Highness welcome, I have the pleasure of expressing the satisfaction felt by the Government and the people of France at receiving the Crown Prince on behalf of the great Empire which won so long ago our sympathy and admiration.

"To the feelings which this visit would, in any case, arouse among us, must be added our gratitude born of the help which the Japanese Empire gave to us in the most terrible trial which ever shook the world. The closest and most confidential relations, intellectually as well as from the political and military standpoints, have existed between the two countries for a long time, and they have united us in intimate and fruitful bonds. Often in pre-war days have I heard from the lips of our officers who were with your regiments, enthusiastic praise of the Japanese who had aroused their admiration.

"The Japanese army and navy played a famous part in the war, and could we do other than eagerly seize the opportunity offered by your visit to express our joy that the bonds, already so strong, which united us have been drawn closer together by your presence. By your side is Prince Kan-in, who already knows our country and is so valuable a supporter of Franco-Japanese rapprochement societies in Tokyo. This is a fresh pledge to us of this union with France, which suffered so cruelly and

was the principal theatre of war. France will be grateful to Your Highness, who by your visit to the battlefields, pay our glorious warriors the homage of a nation which is a good judge of courage and honor."

The Crown Prince, replying to the toast of President Millerand said :

"It is with a deep sense of gratitude that I have listened to the kindly words and the cordial manner in which your Excellency welcomed me to the generous hospitality of France. I am profoundly touched by this new proof of the feelings of friendship so happily uniting the two countries in a friendship which has never been clouded since regular relations have been established.

"We do not forget in Japan the eminent rôle played by the French missions in our adaptation of the methods and scientific progress of Western nations. We have been able to appreciate for a long time the merits of your writers, scientists, artists, soldiers and sailors—those pioneers of French influence in the world.

"The feelings of esteem and admiration which the Japanese people always cherished toward the French people were fortified by the spectacle of the heroism and the spirit of sacrifice of the sons of France. Kindly fate permits me today to visit France and its magnificent capital, whose name glitters over the whole world as the symbol of civilization. Of the greatness of this honor I am especially conscious. I have been privileged to meet here illustrious chiefs and eminent statesmen, whose science and tenacity insured our common victory and established world peace on an unshakable basis.

"Tomorrow I shall see memorable and glorious battlefields. I shall open my soul to their teachings and I shall see how an energetic and industrious people repairs ruins by its labor, and lays in order on peace foundations a new prosperity."

The Crown Prince was busy in the afternoon, visiting the Premier, Cabinet Ministers, and Allied Ambassadors,



After he had completed his calls, President Millerand visited the Crown Prince at the Japanese Embassy.

*Paris, June 1.*—Marshal Joffre informed the Crown Prince of Japan that he would visit Japan within the next three months, on a mission to present the thanks of France for the Imperial visit to the Imperial Court in Tokyo and to promote further the friendly relations between Japan and France. The famous Marshal expressed himself as greatly pleased at the prospect of visiting Japan again, after a lapse of thirty years.

*Paris, June 2.*—His Imperial Highness, accompanied by Viscount Ishii, laid a wreath on the grave of the unknown soldier buried beneath the Arc de Triomphe. The wreath was inscribed: "To the unknown soldier, a pious souvenir."

General Ferdoulot, the Military Governor of Paris, received the Crown Prince at the arch. In the course of an address, the Imperial Visitor said:

"I have reserved to myself the honour of paying this tribute of pious respect, on behalf of Japan, at the tomb which embodies all the civic and military virtues of the French people. At this exalted spot, representing the fervent piety of an entire nation which is held in the deepest admiration by the whole world, far be it from me to express vain words, because I have come to gain instruction from the glorious soldiers of France.

"It is not alone the heroism of your comrades nor their indefatigable and unfailing tenacity that you represent in my eyes; it is the terrible number of those who formed the sacred rampart of the city of right and of civilization against the oft repeated attacks of an immense force. The French soldier not only served the sacred cause of national defence but also championed the ideals of peace and

justice, which, passing beyond the frontier, was intended in his mind to spread throughout the world.

"Japan could not resist such a strong flame, for she also is a center where patriotic feeling and respect for justice are combined in an equal degree. Thus the two nations fought for a noble cause, but in order not to render vain the immense sacrifice which this grave symbolizes in its touching simplicity, peace must be assured, a peace which will unite all under equitable laws. The nations are now better informed of their duties and less exacting of their rights.

"Such is the thought which the sublime grandeur of this triumphal monument conjures before my mind. I bow in respect before this unique temple of honour and court of duty and place thereon the token of the homage and admiration of the whole Japanese people."

The Crown Prince received the members of the Japanese colony in Paris in the morning. He visited the Eiffel Tower in the afternoon, inspecting the wireless installation.

Replying to an address of welcome by the President of the Municipal Council at a reception in the Town Hall, His Imperial Highness the Crown Prince expressed thanks for the cordial welcome and magnificent reception, and for the honor done him in inviting him to inscribe his name in the "Golden Book" of the city following the long list of sovereigns and celebrities. He proceeded glowingly to eulogise Paris which he said his French tutor taught him to admire when a child.

"Paris, he said, "is the citadel of right, liberty and civilisation, and it shone today with more incomparable splendour than ever before." He said that above all he was charmed by the warm welcome of the populace, and he retains the best and most imperishable memory of his visit to Paris.



June 3.—His Highness visited the Louvre and Napoleon's tomb in the church of the Hotel des Invalides.

*Paris, June 3.*—Replying to the toast to his health proposed by the Minister of Marine at a dinner in his honor, the Crown Prince of Japan expressed his appreciation of the minister's tribute to Japan and the Japanese Navy. He paid tribute to the valor of the French Navy and the high technical and moral qualities of its representatives. He praised the honor, patriotism and devotion of the French sailors, who always are superior to circumstances, however grave.

He recalled the heroic defenders of the Dixmude line on the Yser, the stoic fighters at the Dardanelles, the indefatigable chasers of the submarines. Such examples of greatness of soul and spirit of sacrifice, he said, are highly appreciated by the Japanese Navy, which is proud to have collaborated with the Allied navies in their common task, and these memories helped to strengthen the firm bonds of Franco-Japanese friendship.

He thanked the minister for the brilliant reception given the representatives of the Japanese Navy with him. They would not forget their warm welcome in France and would always salute with sympathy the French flag, symbolizing the noblest traditions of honor and military virtue.

He concluded by greeting the eminent personages whose presence was a precious honor to Japan, and raising his glass toasted the glorious prosperity of the French Navy, the President of the Republic and the future of France, the friend of Japan.

*Paris, June 4.*—The Crown Prince

visited Fontainebleau today. While there he inspected the Artillery School and attended the fête held at the Palace in connection with the Napoleonic centenary.

Replying to the toast of his health at a banquet given in his honor, the Crown Prince referred to the influence Napoleon's teaching had had both in France and Japan. He concluded his speech by proposing the health of the French Army.

The Crown Prince of Japan dined with President Millerand, Premier Briand and members of the cabinet and their wives at the Japanese Embassy in the evening.

June 4.—His Imperial Highness the Crown Prince of Japan sent £250 as a contribution to the London Hospital.

The entire press warmly welcomed His Imperial Highness the Crown Prince of Japan on his first visit to France. *Le Temps* quoted a passage from the writings of Kakuzo Okakura to the effect that the Himalayas separate but to accentuate the two powerful civilisations, but the snowy barriers cannot prevent the leap which is the hereditary tendency of the whole Asiatic race.

June 6.—Diplomats discussed the possibility of a Franco-Japanese alliance as a result of the good impression the French nation has received from the visit of the Crown Prince of Japan.

M. Marius Laurent, French naval expert, went so far as to say: "We firmly believe in the necessity for a naval entente between the Japanese and French nations, because France would have to ask Japan's assistance if an attack were made on her colonies in the Orient."

June 6.—The Crown Prince motored to Chantilly, 23 miles north and northeast of Paris, in the morning and



lunched with the Franco-Japanese Society. He afterwards visited the palace of Compiègne, one of the finest of the old royal seats in France, and the town of Pierrefonds, eight miles south-east of Compiègne, celebrated for its mineral springs.

The French press contains numerous articles on the Prince's visit, which they say is cementing the already cordial relations that exist between France and Japan. *Le Journal* hopes that the visit will increase the Franco-Japanese economic relations.

In an interview with a representative of the *New York Herald*, the Crown Prince declared that he was sure that his visit to France and England would be of the greatest benefit to himself. He said that he regretted that he was unable to visit America at present, but he hoped it was only a deferred pleasure. He said he trusted that America and Japan would ever be found working together for the cause of right and justice.

*Paris, June 7.*—His Imperial Highness was present at a performance of "Macbeth" at the Odeon Theatre. President and Madame Millerand, Viscount Ishii, Lord Harding of Penshurst and Mr. Myron Herrick, the Japanese, British and American Ambassadors, also attended.

*Le Matin* published a long interview with the Crown Prince, in the course of which His Imperial Highness paid a warm tribute to Paris as the home of civilization, which is illuminated by the fire of intelligence. He said he should never forget the striking view obtained from the top of the Eiffel Tower. He also stated that he was struck by the well ordered democracy

of the villages and the vivacity of the peasants.

The Crown Prince then followed with a detailed report of the exploits of the French soldiers during the war. He added that the men of France had surpassed themselves in this struggle. Here he recalled the fact that the Japanese infantry had imbibed the French methods and had a martial bearing similar to the French.

The Crown Prince concluded his address by saying: "The warm friendship with which I have been received shows there is no cloud likely to arise between us and that the two countries will always co-operate cordially for the peace of the world. I should be happy if my presence in Paris resulted in drawing closer the two peoples who understand one another."

*June 8.*—The Crown Prince visited Versailles, where he was welcomed by the Franco-Japanese Society.

He was shown the famous château there, inspecting the paintings in the gallery of battles and the Hall of Mirrors, where the Peace Treaty was signed. He also visited the famous fountains and gardens. The national anthem was played in his honor when he lunched at the Trianon Palace, where Prince Saionji and several other Japanese delegates to the Peace Conference were accommodated. Viscount Chinda gave some reminiscences of the Conference, and the Crown Prince mentioned Robespierre and his times.

*June 9.*—The Crown Prince gave a luncheon to the staff of the Japanese Embassy today, and entertained the ladies of the Japanese colony at tea.

*Brussels, June 10.*—The Crown Prince arrived and repaired at once to the



Royal Palace where he was entertained during his stay in Belgium.

*Brussels, June 10.*—Their Majesties of Belgium gave a state banquet in honor of the Crown Prince of Japan. In his toast at the banquet, the King of Belgium dwelt on the Japanese military and naval assistance to Europe and Asia during the time of the war. He asked the Crown Prince of Japan to convey to the Emperor his heartiest greetings and wishes.

The Crown Prince replying said that he would never forget the King's generous words in reference to the Japanese dynasty and people. He recalled the increase of Japanese coming to Belgium to study every phase of culture. He further said that the King's heroism in the time of war had aroused the unbounded adoration of Japan, a country which for twenty-five centuries had imbued its people thoroughly with ideals of honor and patriotism.

*June 11.*—In the morning the Crown Prince visited the tombs of the Belgian sovereigns in the Church of St. Mary at Laeken and placed a wreath of orchids on the tomb of King Leopold I, and afterwards lunched with King Albert and Queen Elizabeth at the royal château in Laeken, the party including Prince Kanin, and Mr. Adachi, the first Japanese Ambassador to the newly established Embassy. M. Carton de Wiart, the Belgian Premier, gave a dinner in honor of the Crown Prince of Japan. The guests included Prince Leopold, Prince Kanin, and Ambassador Adachi.

The following officials were in attendance on the Crown Prince: General Biebuyck, Aide-de-Camp to the King, who commanded a Belgian Division during the recent war; General Pontus, who

commands the artillery of the fortified position of Liege, and who is the Secretary General of the Belgian-Japanese Society of Brussels; Baron Guillaume, Councillor of Embassy and Private Secretary to the Minister of Foreign Affairs, and M. Bastin, once Consul-General for Belgium at Yokohama, now Director General of the Asiatic Section in the Ministry of Foreign Affairs at Brussels.

*Brussels, June 12.*—The Crown Prince visited the Law Courts and later the battlefield of Waterloo, where he was greatly interested in the account of the battle. He lunched privately with Their Majesties at the Palace, and in the afternoon saw the prizes awarded at the Brussels Horse Show. His Highness entertained members of the Cabinet, diplomats and representatives of military, political and literary circles at a reception in the evening at the Town Hall. He was assisted by his suite. The *Libre Belgique* announces that the Belgian Crown Prince, Leopold, will visit Japan in the near future.

*June 13.*—The Crown Prince, attended by his suite went to Ostend today, and motored along the Belgian front and through the area devastated in the war, including Dixmude and Ypres. He returned to Brussels via Bruges. The dinner given by the Japanese Ambassador in his honor was a brilliant affair.

The *Gazette de Holland* printed an enthusiastic article on the coming visit of the Crown Prince to Holland. The paper recalled the cordiality which marked the visit to Japan last year of the Dutch East Indies squadron, and also the reception accorded the Japanese squadron when it returned the visit the same year.

The journal further pointed out that



economic and commercial relations between Japan and Holland, especially the Dutch East Indies, have been greatly fortified and strengthened during the last few years, and that the visit of the Crown Prince to the Netherlands gives splendid proof of the cordiality of relations and good understanding existing between the two nations.

June 14.—The Crown Prince sent a message to King George from Ypres, saying that the devastation there made him realize more than ever the effort of the British army during the war.

*Antwerp*, June 14.—The Crown Prince was tendered a civic welcome at the station and afterward at the City Hall, where the Burgomaster expressed his admiration for the Japanese people, and the part played by Japan during the war. The Crown Prince, replying, referred to Belgium's glorious rôle in the war. He and his suite made an excursion up the Scheldt, lunching on the boat.

The Crown Prince returned to Brussels from Antwerp today and opened the Japanese section of the Exhibition being held at the Palais Mondial.

During the visit of the Crown Prince to Antwerp, all the Japanese ships in the port were beflagged and the crowds gave the Prince a great ovation.

*Brussels*, June 14.—In the evening the Crown Prince attended a reception given by the Belgo-Japanese Society at the Palais Mondial in Jubilee Park. He made a speech referring to Belgo-Japanese relations. Later Ambassador Adachi gave a farewell dinner in his honor at the Hotel Astoria. The Crown Prince left at 10.40 o'clock for Amsterdam. A large party of notables including members of the Royal family were at the station to bid farewell to His Highness.

*Amsterdam*, June 15.—The Crown Prince arrived in the afternoon. He was received at the station by the Dutch Foreign Minister, the Japanese Minister and members of the Legation staff. He then drove to the Palace, where the Queen of Holland and the Crown Prince of Japan, when they appeared on the balcony, were warmly cheered by an enormous crowd, while the band played the Japanese National Anthem.

Speaking at a banquet in honor of the Prince the Queen of Holland cordially welcomed the Prince and referred to the cordial reception tendered the Dutch fleet in Japan last year. She said the visit of the Crown Prince is a further testimony of sincere Dutch-Japanese friendship, and it would draw still closer the bonds uniting the Netherlands and Japan.

The Crown Prince replying said: "Since Japan was opened to foreigners, the friendly relations of Japan and Holland have never ceased to improve. The Dutch Indies, in their ceaseless development under a wise government, have also contributed to drawing closer the neighborly relations."

He would forever, he said, preserve pleasant memories of his visit to Holland, and would do his utmost to foster Dutch-Japanese friendship.

The Premier, the Foreign Minister and the Minister of Colonies of Holland received the Grand Cordon of the Rising Sun or the Grand Cordon of the Sacred Treasure.

The Queen of Holland received Wang Kang-ki, the new Chinese Minister to the Netherlands, who presented his credentials. The new Minister later attended the banquet in honor of the Crown Prince of Japan.



On the occasion of the Crown Prince's visit to Holland, the Queen conferred the Grand Cross of the Netherlands Lion on Prince Kōwa and Viscount Chikada. The Grand Cross of the Order of Orange-Nassau was conferred on Shichirō Takuma, the Japanese Minister to the Hague. Several other members of the Crown Prince's suite also received high decorations.

*The Hague, June 16.*—The Crown Prince of Japan, Prince Kōwa and suite arrived and were received with military honours and greeted with the Japanese national anthem. An enormous crowd welcomed their arrival.

The party drove through gaily decorated streets to the palace, where His Highness visited the Queen Mother. Later he dined with the Queen Mother, the Queen and Prince Henry. He then accompanied Prince Henry to a brilliant reception and ball at the Foreign Ministry. About 500 of the élite of the country were invited to the function.

In Amsterdam the municipality entertained His Highness and Prince Kōwa at tea. There was a large representative gathering present. The burgomaster in his speech pointed out that since September 1910 no Japanese vessel had entered Amsterdam, but he hoped that the

new Holland-Far East Line would lead to a revival of the former flourishing Dutch-Japanese trade.

June 17.—The Crown Prince visited the Palace of Peace at the Hague and found great festivity in the diplomatic correspondence to Japanese and in the wall pictures of flowers and birds and the four seasons by Goyokudo Kawai, the noted Japanese artist.

The Crown Prince dined with Prince Henry in the Royal Palace and later, at the farewell banquet in the Palace, the Queen, the Queen dowager and Prince Henry and many dignitaries were present.

Shortly before leaving London the Crown Prince accepted the invitation of members of the British Y.M.C.A. in that city to become an honorary member of that organisation. After his essentials were filled out members of the London association and British Government officials extended their congratulations.

As the Y.M.C.A. is a world-wide organisation the Prince's membership will apply to Japan as well as to England.

The Prince of Wales is an enthusiastic member of the organisation, and both the King and Queen of England are patrons of the association.



# FOREIGN TRADE STATISTICS FOR MAY

At the opening of the spring season, a slight upward tendency in the figures for foreign trade gave hopes of a restoration of favorable conditions, but as the season advanced, this tendency was checked and figures for May show the same depressing excess of imports over exports, viz., imports ¥148,000,000; exports ¥103,000,000, an excess of ¥44,000,000 on the wrong side. Compared with the figures for the preceding month there is a difference of over ¥20,000,000, as there was a reduction of over ten million in exports and an increase of over nine million in imports. Now let us compare these figures with those for the same period last year: We find exports were ¥90,000,000 and imports ¥148,000,000, or an excess of the latter of app. ¥60,000,000.

Comparing the tables appended with those of the last year we find a startling decrease in the principal items of export and import, but as prices vary much from last year, the differences are not great when it comes to totals.

EXPORTS			
	May, 1921.	May, 1920.	Increase ; Decrease
	¥1,000 unit	¥1,000 unit	¥1,000 unit
Rice .....	¥ 239	¥ 367	△ ¥ 128
Beans (all sorts) ...	125	1,579	△ 1,454
Starch .....	7	161	△ 184
Tea .....	71	1,014	△ 943
Refined Sugar .....	725	2,157	△ 1,432
Beer .....	425	327	98
(△ decrease denotes)			

Waste silk .....	680	2,543	△	1,863
Coal .....	2,511	4,153	△	1,642
Lumber.....	1,115	2,827	△	1,712
Raw silk .....	30,623	45,253	△	14,630
Cotton yarn .....	9,676	10,703	△	1,027
Iron (rods, plates) ..	296	811	△	515
Copper (ingots, bars) ..	987	391		596
Zinc (do.) ...	—	50	△	50
Tape for hats .....	704	2,283	△	1,579
Leather goods .....	100	236	△	136
Matches .....	1,294	2,403	△	1,109
Silk fabrics .....	8,126	14,293	△	6,167
Cotton fabrics .....	18,447	29,839	△	11,392
Woolen fabrics.....	130	322	△	192
Hosiery.....	1,013	3,301	△	2,288
Hats .....	145	644	△	499
Buttons .....	346	1,099	△	753
Paper (all sorts) ...	1,649	2,278	△	629
Cement .....	503	494		9
Porcelain .....	2,001	3,231	△	1,230
Glass & glassware ..	837	2,343	△	1,506
Toys .....	520	1,953	△	1,433

IMPORTS			
	¥1,000 unit	¥1,000 unit	¥1000 unit
Rice .....	¥ 1,493	¥ 165	△ ¥ 1,328
Beans (all sorts) ...	1,152	1,857	△ 705
Sugar .....	2,375	4,370	△ 1,995
Hides (all sorts) ...	891	2,149	△ 1,258
Raw rubber .....	1,726	2,679	△ 953
Raw cotton .....	39,637	129,151	△ 89,514
Hemp, flax .....	1,431	1,657	△ 226
Wool.....	2,456	11,353	△ 8,897
Cubic nitre .....	7	4,585	△ 4,578
Oil cake .....	11,752	20,097	△ 8,345
Coal .....	867	1,411	△ 544
Ore .....	1,065	1,924	△ 859
Copra .....	205	138	67
Hides (all sorts) ...	743	487	256
Caustic soda and Soda ash .....	115	1,496	△ 1,381
Coal-tar dyes .....	290	1,885	△ 695
Pulp (paper).....	426	2,112	△ 1,686
Iron (ingots, bars) ..	2,673	4,748	△ 2,061
Iron (wire, rods, slabs).....	12,833	20,222	△ 7,389
Iron (tube, pipe) ...	1,410	1,402	8
Iron (rail).....	1,471	1,134	337
Petroleum .....	592	461	131
Cotton fabrics .....	316	1,040	△ 724
Woolen fabrics.....	1,237	1,723	△ 486
Paper (all sorts) ...	801	1,384	△ 583
Iron nails.....	233	546	△ 313
Machinery .....	14,249	10,192	4,057



# WHAT IS THE JAPAN INDUSTRIAL ASSOCIATION?

By KAKICHI UCHIDA, M.P., President

*[Mr. Uchida, at present a member of the House of Peers, has been heretofore Civil Governor of Formosa (Taiwan) and also Vice-Minister of Communications. He recently represented the Imperial Government of Japan at the Second International Labor Conference, held in Genoa, Italy.—The Editor.]*

**A**T present in European countries there is a tendency toward a gradual diffusion of ultra-radical ideas in all directions, as the social structure is everywhere insecure, and the burning need is for political reconstruction and economic rehabilitation. All of these countries have been impoverished by the late war to an extreme degree, and with the inflation in the prices of all the necessities of life, conditions have become increasingly serious. Hence labor questions are making trouble in many lands, the progress of trade is affected adversely by the inequalities of exchange, and the normal state of affairs is completely reversed.

Thoughtful people everywhere are coming to realize that industrial activity is the only solution of these troubles. Japan, too, while not having suffered from the war to the same degree as other countries, as she was farther removed from the field of operations, nevertheless could not escape the general depression in politics, economics and even social relations. To the unusual activity of war times industrial ruin and commercial depression have succeeded and as the

inflation of prices has reached the highest point it is impossible to enjoy stable equilibrium in living conditions. Consequently we must make great exertions to improve our industries just as European countries are doing. It is urgently necessary to expand our trade, both domestic and foreign, in order to compete on even terms with Europe and America.

This brings us to the point where we can show clearly the need for such an organization as the Japan Industrial Association. This Association was formed by the amalgamation of the National Products Promotion Society and the Société des Expositions, the latter established in 1911, and the former in 1914. As is well known, both helped materially to improve our industries. The Société des Expositions undertook the management of our exhibits at foreign expositions several times, and also became a member of the Fédération Internationale des Comités Permanents d'Expositions (Permanent Committee of the International Exposition League) becoming thereby favorably known in foreign countries.

To combine forces is the modern

method of promoting efficiency ; so the amalgamation of the two associations just mentioned is in harmony with the trend of the times, and is a measure intended to enhance the public welfare.

In the political realm, we have the organization of the League of Nations to secure lasting peace, while in addition a universal demand for disarmament is arising. Militarism and jingoism are everywhere becoming unpopular and even detestable. So the promotion of the industrial welfare of Japan will, we sincerely believe, not merely help our own nation, but contribute toward the peace of the world.

We realize, of course the need of the co-operation of other industrial and commercial enterprises, and we shall work to secure their help in furthering our aims. Inasmuch as we wish to promote good relations throughout the world it will be necessary also to have a mutual understanding with the various commercial and industrial corporations of the countries with which we have treaty relations. To this end we are writing an account of our purpose and plans for *The Japan Magazine*, hoping thus to place our project most expeditiously before the foreign business men of Europe and America.

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The first and most important of the activities showing renewed life after the war all will agree to be the revival and promotion of the various industries in each nation. Japan of course will be no exception, and indeed the matter has already been widely discussed in this country. As a result of this impetus we may mention the organization of the Japan Industrial Association, though in reality this was brought about by the amalgamation of the Société des Expositions and the National Products Promotion Society under a new name, that of the Japan Industrial Association. The former society chiefly dealt with business concerning exhibits in foreign countries, and encouraged the production of works of art and artistic industrial products, as well as export trade. The National Products Promotion Society, as is well known, concerned itself mainly

with industrial enterprises at home. By amalgamation of the two societies, the scope is to be greatly enlarged, and their activities greatly extended.

The chief work of the association as mentioned in the constitution is as follows :

1. Investigation and study of industries.
2. Business concerning exhibits for expositions abroad and co-operation with exposition societies in foreign countries.
3. The holding of expositions and fairs.
4. The construction of permanent buildings for exhibits.
5. Opening lecture meeting.
6. The collecting of samples of merchandise.
7. Publishing of books and periodicals.



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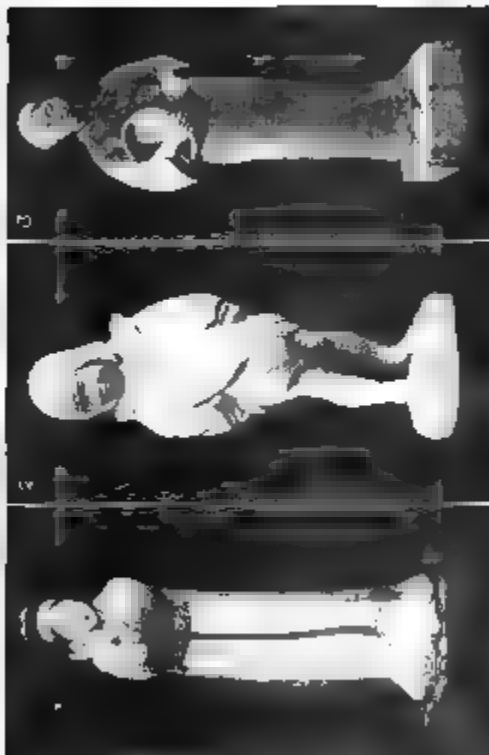
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President of Japan Hypothec Bank.

The Board of Councillors numbered  
about a hundred of the noted scholars  
and business men throughout the country.

Location of the Association :

1, Uchiyama-hatcho, Kojima-  
chiku, Tokyo.



1A  
1B  
1C

1A  
1B  
1C

1A  
1B  
1C

THE GAY COMMUNITY





KARLHUGO GÖTTSCHE LOWE, PRESIDENT JAPAN INDUSTRIAL ASSOCIATION

# THE ADVENTURES OF GUMPEI

**W**IDOW MYOSHUN was a skilful acupuncturist who dwelt in Kumamoto. Her deceased husband had been a well-known practitioner in this line and, having no offspring, previous to his death he had taught her his secret art. From that time forth she had never sought for a second husband, but had devoted herself to this noble occupation; and being thought especially useful to sick ladies, she freely visited the samurai quarters of the town.

There lived in Kumamoto at this time a samurai named Zenrenji Geki, who had a younger sister of eighteen—O-Tane was her name. With no young man devoted to her, and having long kept her lonely room, this girl was at last taken ill from grieving over her sad fate. Myoshun came and punctured her body with needles. O-Tane gradually recovered. From this time the acupuncturist frequented the house of Zenrenji, and was much more favoured there than at any other place. Occasionally she was given old clothes, and was thus enabled to live a happy life.

The daimio whom Zenrenji Geki served had a vassal named Fukushima Gumpei. A young fellow of twenty-six, Gumpei was skilled in military arts. He had no wife as yet. He had been desirous of marrying a beauty, so when Myoshun, who used often to go to his house,

happened to say that she knew of a very beautiful young lady, and that she was Geki's younger sister, the young samurai, on hearing this high praise, grew enamoured of the young lady at once.

"If I can only marry her," said Gumpei to Myoshun, "I will offer you something in return for your kind offices, ma'am."

"Depend upon it," answered the medical lady, "that girl shall be your wife, Mr. Gumpei."

Myoshun forthwith repaired to Geki, told him what Gumpei wished, and succeeded in arranging the marriage. Betrothal presents were duly exchanged. The eleventh of the eleventh month being an auspicious day, the wedding ceremony was to be performed at that time. On the appointed day Myoshun came in a palanquin in quality of go-between, accompanied by the bride; they were ushered into the parlour. Gumpei eagerly looked into the bride's face. Alas! her face was broad, her forehead bulging, her hair scanty, her nose flat, her lips thick. In a word, she was inferior to any of the maid-servants in the house. Gumpei got angry, called Myoshun and said, "Confound you, you old hag! You are a great liar. If you were not a woman, I would not leave you alive. Only if you take that woman back to Geki's house, will I spare your life."



At these words Myoshun took two hundred *ryo* out of a small box by her and said rather proudly, "This is the bride's dowry, sir. Though it had not been promised, Mr. Geki was kind enough to send you this present, which may help you to rise in the world hereafter. A beautiful wife will never contribute to one's property; I think I have been most kind to you."

Gumpei flew into a passion, tied up Myoshun with a rope, forced her into the palanquin, and returned all the bride's belongings to her house. As for O-Tane, she lamented her misfortune so bitterly that she cut her throat and died. On hearing this, Geki hastened up on horseback; Gumpei was prepared for this result and had waited for his coming. Geki jumped down from his horse, and was about to run up on the porch, when several men-servants appeared and stood in his way; he cut down two of them, wounded the rest, and rushed in. A ronin, whose name was Ishikura Iyemon and who was a hanger-on at Gumpei's, pierced the intruder from behind with a spear, and killed him. While the neighbours were thrown into a state of hurly-burly, Gumpei murdered Myoshun and fled, and his house was entirely deserted.

It happened at this time that Hachikuro, Geki's younger brother, was on his way to visit Kumano. It was winter; the mountains were covered with snow and the journey was not an easy one. His companion, Wada Rimpachi, was fatigued with the long walk and limped on his way with difficulty. At this sight Hachikuro approached and jestingly said to his fellow-traveller, "You always talked big, old boy; but now you are crippled in such a wretched way. We have many more steep mountains to pass over; how

do you intend to pass over them, you poor weakling? I set out on this tour because you invited me to come with you; but you walk so lamely." And Hachikuro laughed, clapping his hands.

Greatly provoked at this, Rimpachi said in an angry tone of voice, "Though I limp, I am a point ahead of you—you shall understand that right now." So saying, he drew his sword and sprang upon his reviler. Hachikuro quickly crossed swords with him, and the two fought furiously. At this critical moment the ghost of Geki suddenly appeared between the fighters and interposed, "Don't fight over such trifles, men. I was murdered by Fukushima Gumpei, and am now a ghost. You are the only one to avenge me, Hachikuro, and your life being thus precious to me, I have appeared here to warn you. If you must fight, do fight only after you have cut down Gumpei. This is my earnest request." As soon as these words were said the ghost disappeared. The two men were naturally astonished and at a loss what to do for awhile; Hachikuro, full of tears, bewailed his misfortune. Rimpachi consoled him and added, "It can't be helped now. Search the world over, find out Gumpei and kill him; I will assist you in doing this."

Hachikuro was thus somewhat encouraged and he and his companion immediately returned home, and found what the ghost had said was true. They two set out from Higo in search of Gumpei, and wandered about for more than two years. At last they learned that he was living in Mount Tokakushi, with a relative monk. They secretly hastened to the mountain to learn more of him. Gumpei had changed his name to Doden, taken orders and now dwelt religiously in

a thatched cottage. To do him justice, he was really a pious man, but had become cowardly and so concealed himself deep in the mountain.

Hachikuro and Rimpachi broke into his hut one day. The former cried out to Gumpei, "I am Hachikuro, brother of Geki. Your fate is now sealed—draw your sword and fight." But Gumpei was not so courageous as he had been before; he joined his hands and bowed low. "I am now a monk, as you see," said he; "I say mass for Mr. Geki's spirit. So pray save my life, sir."

"Liar that you are," said Hachikuro, looking about the room; "I see you have a spear at the bedside. Your outer garb

is a monk's, but you are really a samurai. So stand up and fight!" At once and quickly Gumpei seized the spear in his right hand, but Hachikuro struck this down with his sword. With his left hand Gumpei then snatched Rimpachi's sword and cut him down. Hachikuro instantly struck down Gumpei and in a second had given him his *coup-de-grâce*. He then wept over Rimpachi's corpse.

Hachikuro shaved off his hair and became a monk not long thereafter; he lived obscurely near the Nakayama Temple, at Tsu, and thus mourned over the death of Geki and of Rimpachi. Their names are remembered only on their tombstones.

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## THE FIREFLY

Te-no-hira wo,

Hau ashi miyuru

Hotaru kana!

Oh, this firefly!—as it crawls on the palm of my hand, its legs are visible (by its own light).



## BOOK NOTES

**"An Introduction to the History of Japan,"** By Katsuro Hara. G. P. Putnam's Sons, New York and London, 1920.

From preceding numbers of *The Japan Magazine* wherein we have already mentioned the establishment of the Yamato Society, these paragraphs are quoted:—

"Japan has a brilliant civilisation of which we may justly be proud. In fine art, we have painting, sculpture, architecture, lacquer-work, metal-carving, ceramics, etc.,—all of striking quality; in literature, our poetry, fiction and drama are worthy of serious study; in music and on the stage our progress has been along lines which accord with the development of our distinctive national character, and is by no means behind that of Europe.

"Europeans and Americans, however, have failed as yet to appreciate the essential worth of Japan's civilisation. Some foreigners, it is true, speak highly of Japanese fine art, praising Japan as a country devoted to art; but the works that they admire are not always essentially characteristic of Japan, nor are they representative works of Japanese fine arts. The number of foreigners aware of the existence of an influential literature in Japan is extremely limited.

"For such regrettable ignorance, however, we can blame no one but ourselves; for we have made very little effort to promote the appreciation of our civilisation by other peoples. If Japan, in her eagerness to learn the best of European civilisation, continues to disregard the necessity of making known her own civilisation to peoples abroad, the world's misconception of Japan will forever remain undisputed. It is our duty, indeed,

to demonstrate to the world the fact that Japanese literature and art have foundations not less deep than those of our Bushido.

"On the other hand, we must have the broadness of mind to recognise and correct our faults, so that we may make ours a civilisation that will compel the admiration of the world. Whether or not European civilisation, which we have to some extent adopted, is really good for the wholesome development of our nation is a question which still awaits our mature consideration. In order to enjoy unrestricted the future possibilities of the world, we must look at things not only from a national, but also, from a world-wide point of view, abandoning the present Far Eastern exclusiveness and endeavouring to improve our position in the family of nations not by military achievements but by pacific means. This is, indeed, the surest way to make Japan one of the first Powers both in name and in reality."

In order to accomplish the object above stated the Yamato Society has been established. "An Introduction to The History of Japan" is the first of the series of publications projected by the Society. In the preface to his book the author says:

"The principal aim of this work, written at the request of the Yamato Society as the first of its projected series of publications, is to furnish a synopsis, or perhaps rather to give a general sketch, of the history of Japan. The public to which it is tendered is not those professional historians and students of history now abounding in our country, who are already perplexedly encumbered with, and engrossed by, a superfluity of



over-detailed materials and a plethora of contradictory conjectures and hypotheses. The book is, strictly speaking, intended for those Europeans and Americans who would like to dip into the past, as well as peer into the future, of Japan,—Japan, not as a land of quaint curios and picturesque paradoxes only worthy to be preserved intact for a show, but as a land inhabited by a nation striving hard to improve itself, and to take a share, however humble, in the common progress of the civilisation of the world."

Dr. Hara is professor of history in the Kyoto Imperial University and known as a scholar of extensive learning. "For Japanese historians," says the professor, "the need has never been more urgent than now to make an attempt at writing a history of their own country for the sake of foreign readers. On account of the Great War, the so-called European concert, that is to say, the Areopagus of a few nations, will be superseded by the concert of the World. The post-bellum readjustment and reconstruction, national as well as international, of countries belligerent and neutral will be an overwhelming task such as the nations of the world have never before undertaken. Perhaps there will follow a long period of peace, but the feeling of nations toward one another will in all probability continue sensitive and acute, and this sensitiveness will not easily subside. And in such a nervous and critical age as that, Japan's position will be an exceedingly difficult one. Hitherto every move she has made, every feat she has achieved, has been made an object of international suspicion, especially in recent times. Japan, however, cannot help making progress in the future, whether welcome to other nations or not, for where there is no progress, there is stagnation. Hence arises the imperative necessity, at this juncture, of an attempt by the Japanese to explain themselves by telling their own history, and by so doing to procure a thorough understanding of themselves, their character and characteristics, not only as they now really are, but as they used to be in the past. That is the one object which I have pursued in this volume."

[From The Japan Advertiser]

A few years ago a number of leading Japanese gentlemen got together and formed the Yamato Society. They had perceived that the work of making Japan known to the West had been almost wholly undertaken by foreigners. Doubtless they also perceived that while many foreigners, especially those who had lived longest in the country, were sympathetic, others were strongly critical. Few countries have suffered more than Japan from crude criticism and crude eulogy. While the battle of the books has raged, Japan herself has been dumb. But Japan has a history, a literature, and a culture of her own which if they were but known would introduce her to the society of nations in a far better way. So the Yamato Society, consisting of enlightened and wealthy men, was formed in order to organize and finance the publication in foreign languages of Japanese historical and literary works. It is a noble and patriotic aim, well worthy of the assiduous support of Japanese Maecenases, and its first fruit comes in attractive and valuable form.

"At last," said Dr. Griffis, in a review which the *Advertiser* quoted, "we have a history of Japan which does not begin with the ages of eternity or 660 B.C." In other words, this is history on the modern plan, conceived in the modern spirit. Professor Hara has nothing to say about the mythological period. He sketches in broad outline the Japan of which records exist, and he applies no criteria different from those that the most rationalistic historian of a Western country would apply. He is not alone in doing this. The portions of Mr. Nagata's account of the Imperial dynasty which the *Advertiser* translated a few days ago show that some Japanese scholars understand that there is no need for treating mythology as sacrosanct. It is not necessary to get angry about the myths; all one has to do is to recognize respectfully that mythology and history are separate departments. No one is going to deny the rationality of the Romans because a temple to Romulus and Remus stood in Rome in the Augustine era. History can afford to leave mythology alone.



You cannot explain Japan by myths of Sun-Goddesses and impetuous male deities and Professor Hara, who knows it, does not try. The Japan that we see in his pages is a nation slowly unified out of mutually assimilative streams of incomers conquering the land from the primitive Ainu, who, whether autochthonous or not, were in possession of the islands when the inroads of the Japanese began. They were not then Japanese. "None would be bold enough," says Dr. Hara, "to assert that the Japanese were a homogeneous race from the beginning." Many of them, he thinks, came from north-eastern Asia, but there were many from the south—a vague word, including China as well as Malaya—and "the relative distribution is now a question very hard to settle definitely."

For more than a thousand years the Japanese and the Ainu contested the ownership of Japan. The Ainu were slowly but irresistibly driven back. The Emperor was at first the greatest seigneur among many seigneurs. The pressing need of unity made the Imperial House eventually supreme.

All this is on familiar lines. How, indeed, could Japan's history be otherwise? It is only obscurantism which imagines the necessity for repeating the native fables by which primitive men explained or adorned their origins. One hopes that Professor Hara's robust realism will soon be imitated in the text-books.

By the beginning of the seventh century the long process of centralization had reached a stage at which it might be said the Japanese were a nation, and the rulership had taken on the curious dualism which has since been its constant mark. The Emperor, head of the ancestral cult, owner of a vast domain and of multitudes of people, towered above the other members of his family. The sanctity of his person was established. Yet, side by side with this definite emergence of the Mikado, the Soga family as Mayors of the Palace, had obtained an authority which the Emperor could hardly control. Buddhism became the religion of the nation, the great enlightening stream of Chinese civilization

began to flow in steadily, and a vigorous, unified race reached its first flourishing stage of civilization.

The rest is a story of evolution and growth. The bright, romantic era of Nara passed into the sterner military Shogunates, and for many centuries Japan was passing through feudalism, a test which every nation must undergo if it is to become organized at all. With Hideyoshi the unification of Government was completed. Iyeyasu garnered where Hideyoshi had sown, and the Tokugawa rule gave the land two and a half centuries of internal peace. Although this rule was purely military, and though its forms were feudal, the long peace allowed a vigorous and varied national culture to develop, and so, though the forms which the first foreigners saw were those of the middle ages, the spirit of the country was not mediaeval, and Japan was able successfully to make the effort which has brought her safely from the old to the new.

The book is not a list of warriors. War, and even politics, are subordinated to an account of the development of the life and institutions of the nation. And at the close the national ideal of the Japanese people is thus stated: "What we aspire to earnestly as our national ideal is to make our country able to stand shoulder to shoulder with the senior Western nations in contributing to the advance and welfare of world civilization."

It is unfortunately necessary to add that the English of the book is not equal to its other qualities. Such colloquialisms as the statement that someone had been sent to Kyoto to "look out" for the Shogunate, meaning that he had been sent as an observer, disfigure a serious historical work. The reader is frequently irritated by such slack English as "we need not much lament about losses, which etc." (p. 277) "the selection of Yedo by Iyeyasu as the site of the new Shogunate created a political situation like that of Kamakura by Yoritomo," (p. 317); "the endeavor to write down the national history" (p. 363). The book is beautifully produced, paper and printing being alike excellent, but the paper with which the boards are covered,



though pleasing to the eye, will fray with wear. These are incidental defects which would scarcely call for mention were it not that the book is the first of a series which should fill an important place in the literature of Japan. The coming publications of the Yamato Society will be awaited with keen interest.

**"Japan—Real and Imaginary,"**  
By Sydney Greenbie. Harper Brothers,  
New York.

(Z. K. P. in *The Far East*.)

Among western publishers, there are some who have no standard of values when it comes to the selection of works dealing with Japan, or else scruples regarding values are cast aside in favour of an entertaining volume that may tempt the reading public.

Otherwise, it is difficult to decide the reason of a remarkable declaration of faith as to those considered best fitted to write upon Japan in connection with a new volume Harper's have recently issued: "Japan—Real and Imaginary," by Sydney Greenbie. This declaration is as follows:

Most people who write about Japan have either been there too long, or not long enough—they are either propagandists or mere tourists. This book might be called Japan revealed—for it is an honest attempt of a man who knows his Japan well, but is not unduly prejudiced in her favour, to interpret the country truthfully to America. So much of what has been written about Japan has been inspired by her government, that this fearless and truthful account of Japan as she is seems by contrast sensational and startling.

It is very enlightening to know from Harper's that a long residence in Japan disqualifies a writer. This idea seems to disagree with the accepted rule that the more knowledge a man may have upon a

subject the better able is he to argue about it. The plea that familiarity with the country makes a writer less able to tell the truth is disproved by the fact that the books written on Japan by Occidentals of real permanent value have all been penned by those who have been many years resident in the country.

Could anything be more naïve than the idea that long residence in Japan makes propagandists of us all!

It would seem that unless a writer joins in a chorus of criticism, nay abuse, what he writes is not to be considered sincere.

Harper's evidently are so behind the times that the least glimmer of the growing importance of the Eastern point of view, as distinguished from the transient point of view, has not yet dawned upon them. What America is suffering from is a surfeit of books written by superficial observers, and the true inwardness of Japanese history, literature, drama, life, philosophy, is neglected. Of what use are thousands of books recording fleeting impressions of a country by persons, however gifted, who merely generalise, and in a manner that dozens of others, with a year's stay to their credit, have done in exactly the same way before them, without finding one clue to the real Eastern point of view?

No one ever thinks of judging England, France or America on the impressions of persons who write in a trifling fashion that betrays the shallowness of their observations. To understand other countries it is necessary to understand their point of view, and Japan is no exception to the rule. Let the soul of Japan speak for itself. There are hundreds of volumes dealing with the Eastern point of view waiting to see the light of day, and the publishers who are



alive to this fact will reap a golden harvest.

Since Mr. Greenbie is described as knowing his Japan well, and so is able to interpret this country faithfully to America, and is so very, very truthful that what he has written seems by contrast to government propaganda sensational and startling, the reader is prepared for something quite out of the ordinary.

He gives us, to begin with, a description of the charm of landing in this ancient land and then plunges into some mild geisha dissipations in order to know the people of the country,—and determined to see Japan travels about on sight-seeing expeditions to Osaka, Nara, Miyajima; is a monk for a night on Koyasan, sees Nikko and the tomb of Iyeyasu; and of course the ascent of Fuji is not omitted. His visit to the Capital appears to have been somewhat curtailed, for his description is limited to a criticism of the accommodation found at the Yamashiroya, an inn near Ueno Park, where he put up, and was obliged to get into the tub with other guests of the place.

The writer's dictum that Tokyo is medieval Japan would certainly cause some resentment among the Yedoko if they were to hear their city so defamed. Kobe, Mr. Greenbie considers the hub of modern Japan; and further he writes that as Kyoto lies near the important centre of industry of Japan, Tokyo will eventually be off the macadamised roads of the coming Japan! This will be news to those who regard Tokyo as the outpost of Asia,—the metropolis of the Orient, and the very centre of all that is interesting or worth while in the Empire!

Feeling that his picture of Japanese life would be flat if he dwelt upon the happier

phases, and considering that infatuated westerners have been too indulgent in praise of Japan, Mr. Greenbie took to an investigation of the nether worlds, and saw as much unpleasantness as possible as an antidote to the fulsome praise of tourists. He made trips to the slums of Tokyo and Kobe; visited prisons; took pains to find out a good deal about the eta and the underworld.

Then seeking other fields to conquer he dwells on the all too well known defects of the educational system, and ventures the not very flattering opinion that the foreign instructor is an inconsequential drudge, which may be interesting to the many Americans in Tokyo who belong to the teaching fraternity.

The author's very readable style; the excellence of the illustrations and make-up, and the fame of the publisher may indeed carry "Japan—Real and Imaginary" far with the reading public of America, but it is to be regretted that there are so many misstatements of fact in the volume which makes it misleading instead of "startlingly true" as the Harper's endorsement would have it.

The most flagrant of these is about the theatre, that the writer, without the least particle of knowledge upon the subject, has labeled "vulgar." Thus an erroneous idea may be scattered broadcast in the United States, but the opposite is the truth. Kabuki is a hundred per cent. more moral and less vulgar than the American stage, for the simple reason that it is a purely male product and has avoided those extremes inseparable in a theatre where the players are mixed.

The author also puts forward the remarkable idea that all the theatres of Japan are located near rivers since the actors were called riverside beggars.



The first Kabuki show did originate on the banks of the Kamogawa in Kyoto some three hundred years ago, but since that time the theatres have been erected wherever the proprietors and authorities agreed. He calls Danjuro the ninth a *kawaramono*, some informant telling him of the epithet used as a term of contempt long ago by the samurai for the people who did nothing but furnish entertainment. In a country where acting is a fine art Danjuro stood at the head of his profession and was one of the most distinguished members of the Ichikawa line of actors, the founder of which was of samurai origin.

Commenting on the actors in general this truthful recorder of Japan says :

Vagrants as they were, it is easy to realise they would pick up an understanding of human nature and indifference to established form together with stories and happenings which would make them the delight of the dull stay-at-home Japanese.

Of all the ignorance displayed with regard to the Japanese theatre from the Encyclopedia Britannica down, this is the most ridiculous statement that could have been invented. Chushingura and Kanjincho, masterpieces of Kabuki, originated by wandering beggars! And Chikamatsu Monzaemon, Takeda Izumo, Namiki Gohei, Sakurada Jisuke as playwrights,

not to forget the Ichikawas, Sawamuras, Nakamuras, Iwai Hanshiros, Utayemons and Kikugoros, the proud aristocrats of the theatre, loved and worshipped by their generations! It is a pity that the writer did not take more pains to verify his facts before libelling an institution of which during his twenty-six months in Japan he lived in entire oblivion.

The book makes a melancholy impression upon the Occidental who has been long resident in Japan. A transient, well-meaning young American who becomes an instructor in the Kobe Higher Commercial School, during his stay has no real contact with the genius of the land,—the artists and artisans, the writers, professors, musicians, actors and journalists,—and although he professes to be in search of the intellectual currents of the country, has little opportunity to come into contact with the best brains, gaining his information from the less educated members of society. It is a sad commentary upon the exclusiveness of Japan's intellectuals, coupled with obtuseness on the part of the Westerner.

But as far as the publisher is concerned this lack of vision in the author does not matter, for it often seems that truth is not what the publisher wants from the East, because it does not pay.





# FROM THE JAPANESE PRESS

A Philosophical  
Garden near  
Tokyo

Not long ago three of the students of the Upper Department of the Meiji Gakuin asked me to take a little jaunt with them of a Saturday afternoon. They told me that there was a place out in the country a few miles where all sorts of sprites and hobgoblins were, and that the strange and uncanny features of the human mind were there lined up for inspection. I went with them and found something different from anything that I had ever seen.

I have not met the founder of the place—that pleasure awaits me, I hope—and so I cannot speak words from his own mouth as to the purpose in materializing his philosophic ideas just in the way he has done, but the conception I gather now from several visits there is that Prof. Inoue Enryo has tried to create a retreat in the garden of an old daimyo's estate where men philosophically inclined may advance their spiritual culture and be reminded continually of philosophical ideas. Perhaps it is an attempt to Japonicise the Ancient Academy or Lyceum outside the city of Athens.

The philosophical hall and the accompanying buildings and pavilions are situated for the most part on a low hill from which eight so-called "views" can be seen. According to the descriptive circular one is supposed to enter by the gate of "Theory of Philosophy," the popular name being "Gate of Demons," but like many main gates in Japan it is for the most part shut, and the visitor must be content to both enter and depart by the rather insignificant entrance called "The Common Sense Gate."

Upon entering you will see a notice telling you to write your name and

address and anything else you please in the guest book; if you wish the caretaker, ring the bell; it is gratifying to notice a sign telling you not to pay her anything for the tea she brings you. But before taking tea we had better see the hall or temple which gives the name to the whole place.

You will be surprised, I am sure, after I have used such high-sounding names for it, to be told that the square building yonder twenty-four feet each way is the "temple." The door is opened only on Saturdays, Sundays, and holidays—this makes it less vulgar. The floor has nothing on it but the regular mats, but in the center of the ceiling and suspended from it are the things which attract attention. Four posts extend from the ceiling and make the canopy which always covers the main image and holy of holies in a Buddhist temple. These four posts are the forms of the cardinal points upholding the heavens. Gilt and silver glass in the canopy indicate the original nebulous state of the universe. From these posts is suspended a red glass spherical lantern to represent the source of mind; below this hangs an opaque square incense pot to express the physical source. These two have been derived from the eternal matter of the universe. Round sticks radiating from the center of the ceiling serve not only the architectural necessity of supporting the roof but also indicate the manifold forms produced from a common source. Speaking Buddhistically, these things taken together are the main image; speaking philosophically, well, you probably have the idea.

So that one may bow down before the ancient and modern, the eastern and western philosophies, Dr. Inoue has



chosen Shaka (Buddha) for India, Koshi (Confucius) for China, Socrates and Kant. (A parenthetical note says that Jesus Christ is not chosen because this hall is a philosophic one and not religious.) The names of these sages, by the way, are on large tablets on the four sides of the canopy, and the particular name of this building is "The Hall of the Four Sages."

As the above mentioned four sages are universal, a "Six-Wise-Men Tower" has been constructed and up at the top the paintings of two each from India, China and Japan are arranged. A bell is there to call them out when you do obeisance. You are instructed to strike it six times at intervals of two so that the surrounding farmers may not think there is a fire alarm. Having finished the serious part of this tower, the worshipper, if I may call him such, turns to the other part of the process of "going up to the temple to pray." That is the amusement side. In this particular place it consists of quite a vast and heterogeneous collection of curiosities both native and foreign. For example, there are collections of teacups from the railway stations of Japan, pipes from the smokers of many nations, amulets from various temples, post cards and clothes. But we cannot stop here too long.

Up a little hill and we are under the triangular pavilion of the three religions, Buddhism, Confucianism and Shintoism. The photos of three great Japanese scholars are here carved in wood.

Now comes what in a certain sense is the most interesting of all—the gardens of spiritualism and materialism, some five or six acres in extent, and the stone posts indicating philosophical ideas. Here they are in their order:

- Study house.
- Fence of Monism.
- Cave of devils.
- Inexhaustible treasury.
- Mound of time and space.
- Ghost plum tree.
- Valley of relativity.
- Ideal bridge.
- Absolute province.
- Monument of sage and saint.
- Station of consciousness.

- Intuition path.
- Way of cognition.
- Barrier of logic.
- Pond in the form of the ideograph for "mind."
- Bridge of general concept.
- Subjective pavilion.
- Pool of ethics.
- Island of reason.
- Apriori spring.
- Psychology precipice.
- Gulley of dogmatism.
- Harbor of scientific learning.
- Encyclopedic thicket.
- Street of skepticism.
- Dualism road.
- Valley of creation.
- Mystery cave.
- Aposteriori swamp.
- Atomic bridge.
- Natural history bridge.
- Pond of derived theory.
- Objective hermitage.
- Garden formed like the ideograph for "matter."
- Evolutional drain.
- Forest of the universe.
- Hill of sensation.
- Experience hill, "Bragging pine."
- Universal hall.
- Skull's hermitage.
- The gate of common sense.

But before we go out of the "Common Sense Gate" (we may need a bit now of that "sense without which all other sense is nonsense") let us go through the portal over which a skull tells us to beware both of fire and death (the Tokyo word for both is the same), let us sit down and with our backs to Billiken, the "American god for Happiness," as he is labelled in Japan, sip a cup of tea out of these philosophic teacups and conjure what the toad sitting over there on that skull might be gloating over, of how yonder ghost of good maple could ever use those hands fast fading into nothingness. While the tea soothes us let us forget the terrible badgers and foxes lined up with that rabbit's foot and Billiken and plan to come with a lunch and our chessmen and spend a pleasant afternoon down in that lovely thatch-roofed "Hermitage of Objectivity" until the sun sends his set-



ting rays upon us through the "Forest of the Universe."—By W. E. Hoffsommer. in the *Japan Times and Mail*.

Shimada on Naval Holdings Mr. Saburo Shimada, former leader of the Kenseikai, in an article written for the *Nichi Nichi* on disarmament, concludes that the general trend of public opinion in Japan is decidedly in favor of some international arrangement for the limitation of naval armaments. Referring to the fate of the resolution of Mr. Yukio Ozaki on disarmament, which was thrown out by the last session of the Imperial Diet, Mr. Shimada makes the point that if it had accurately reflected public opinion the House of Representatives would not have dealt with the motion in such a fashion.

The question naturally occurs why then, the people, who do not regard the House of Representatives as representing their opinion and will, do not make endeavors to put the matter right? According to Mr. Shimada the answer is found in the indifference of the general public toward the parliamentary system. This, in his view, does not invalidate the fact that public opinion is at the back of the movement for reduction of naval armaments.

Turning to the military side of national defence, Mr. Shimada starts his argument for a drastic reduction of the army with the statement that the Japanese army is out of keeping with the progress of the times. "I am the last," says the former leader of the Kenseikai, "to depreciate the achievements which the Japanese army has accomplished in the past. I also concede that there were reasonable grounds for augmenting the military forces in the last decade or two.

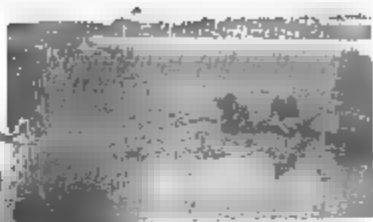
"The World War, however, has changed conditions. The fact that there is no imperialistic Russia to menace Japan is the most powerful argument for reduction of the Japanese army. Japan has 21 divisions, the present strength being the result of a situation in which she felt a menace from Russia. The militarists may point to the situation in China as an argument for the maintenance of the present force. In our view the condition of China furnishes all the

more reason for reduction. Divided against herself, China is unable even to defend herself from foreign aggression. Under pain of decline in national prosperity, Japan must cut her military strength. To insist on the maintenance of a standard which was set up to meet an extraordinary situation when that situation has passed away is perpetuating a condition which both history and experience do not warrant.

"Britain enlarged her navy during the late war, but it was only in order to meet an emergency. With the end of hostilities she stopped building and has since been reducing her fleets. America increased her army for the same reason and the stoppage of the war marked the beginning of reduction of the service forces. There is no reason why Japan alone should maintain her army in the same proportion as when she had a potential enemy to guard against."

On Wednesday a man a little more than 40 years old walked into the office of Mr. Seiji Miyajima, managing director of the Nisshin Cotton Spinning Company, in Kakigara-cho, Nihonbashi-ku, and in an awkward manner said: "I wish to offer you ¥3,000,000 to be used in suitable social service work."

The managing director of the spinning company thought the stranger was joking. It was not a joke, Mr. Miyajima soon found out, and he was overjoyed to know that a wealthy man had been moved by the announcement some time ago that Mr. Kaichiro Nezu, president of the Nisshin company, had contributed ¥3,500,000 for public welfare work, and had decided to join Mr. Nezu in the charity work. Mr. Nezu's contribution is to be used for establishing a higher school. The stranger had read the account of Mr. Nezu's enterprise in the newspapers and decided to follow suit. As to Mr. Nezu's contribution of ¥3,500,000, it has been definitely decided to establish a school, of which Dr. Tokuro Ikki, minister of Education in the Okuma ministry, will become the president. Mr. Nezu further offered ¥1,000,000 to be used for scientific research work or building libraries.—*Japan Advertiser*.



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FIG. 10. 10. 10.



FIG. 11. 11. 11.



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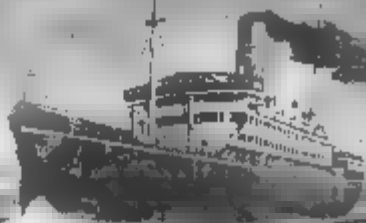
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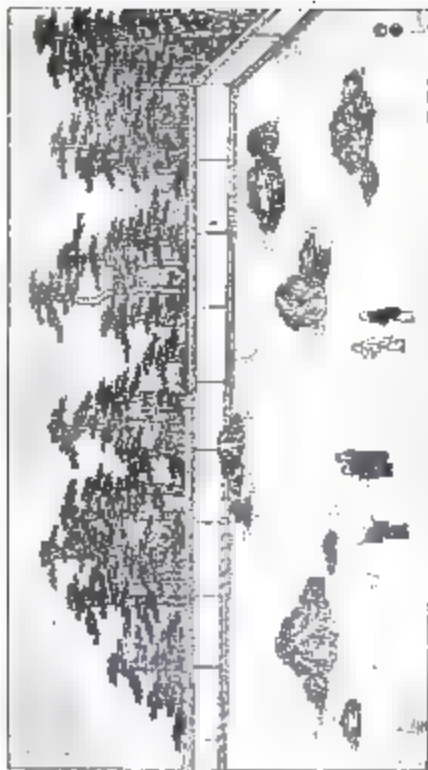
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FIGURE 1. SWATH OF SWIMMING AND WALKING - 1974/75





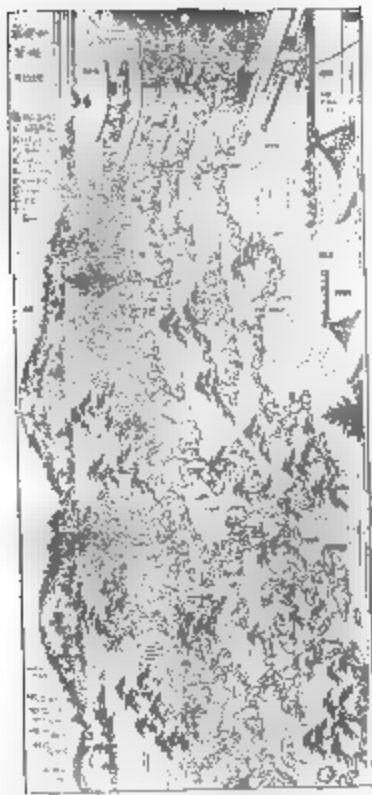


Fig. 1. The same as in Fig. 1, but from a different angle.

# THE JAPAN MAGAZINE

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NUMBER FIVE

## BIBLIOGRAPHY OF THE "NOH" DANCE

*(The Sequel of the Fourth Dance)*

By MARK KING

### XI

July—"Hanjo" is a drama about a girl named Hanajo who was living with the family of a village headman of Nogami in Mino Province. While she was living there, one spring time, a man named Yoshida who went by the name of "Major-General Yoshida" passed a night in her house on his way to the Eastern provinces from Kyoto City. He fell in love with her and they exchanged fans with each other in token of their engagement. He gave her a fan painted with a picture of the "Moon in the Evening"; and she gave him one with a picture of the "Flower of the Bottle-Gourd"; they exchanged a promise to meet again in the same place before the coming of the autumn, when he was on his homeward journey. After he had departed, she spent much time in looking at the fan given to her by her lover, and she finally became melancholy with love, because she did not hear from him, and shut herself up in her room, and as a consequence, she was forced to leave the house by order of the headman. Poor girl! she was nearly driven mad by grief and wandered in a frantic mood towards Kyoto City in the hope of meeting her lover. When autumn came, he visited her house again, expecting to see her, but she had disappeared and he heard that she had been abandoned by the headman; so he left word for her that she should go to him in Kyoto City if she came back again, and then set out on his journey towards home. Immediately on his return to Kyoto City, he visited the Kamo Shrine of Tadasu-no-Mori and prayed to the god dedicated to Tamayori-Hime, to aid him by returning to him his lost love. His prayer was answered and by good fortune he met her on the grounds of the Shrine, but she had become almost insane and cried out:—"Human nature is fickle and has a double-face just as the fans which we exchanged had two sides. I know that we meet only to part again, but I shall continue to love you, even though we may never meet again." He told her how he had longed for the sight of the fan in her hand, but she refused to give it him because it was her only consolation. He therefore showed her the fan which she had given him in parting, and then they



exchanged fans again in proof of their betrothal. (The derivation of this drama is from a love story about Pan-Chieh-Yü, a young Chinese lady of good birth beloved by the Emperor Chêng (31 B.C.—7 A.D.) of the Han Dynasty. Afterwards, she fell into disfavor with the Emperor, who deeply loved another beautiful young lady named Chang-Fei-Yen, so she was carried away by jealousy, and composed a bitter poem which carried the meaning: "She once stood high in the Emperor's favor, but now was thrown away like a fan in autumn.") This was written by Séa.....

(Int. No. 1.)

July—"Ikuta-Atsumori" is a drama about Taira-no-Atsumori's love-child named Kōgiku-Maru. One day in the olden times, while the holy priest Hōnen, otherwise called Gen-Kū, was on his way from Kurodani in Kyoto City, to pay homage at the Kamo Shrine of Tadasu-no Mori he found a baby boy, about two years old, in a wooden box, who had been abandoned by his mother. The priest felt pity for the child, so he took it to his home and treated it kindly. When the baby had become a boy of ten years of age, he was plunged into deep grief by learning that he had no parents and had been an orphan from babyhood. Thereupon the priest, when preaching his usual sermon, gave the congregation a detailed account of the abandoned babe. A young woman then made her appearance from among the audience and introducing herself to the priest informed him that the baby was her own beloved little one named Kōgiku-Maru; she told him further that the baby was a love child of Taira-no-Atsumori, the third son of Taira-no-Tsunemori. Then the boy visited the Kamo Shrine to invoke the gods to help him to meet his father's spirit. Afterwards, he went to the battle-field of Ikuta-no-Mori in Settsu Province as the result of a wonderful vision which was sent to him by the god of the Kamo Shrine. He finally met a young warrior in armour there, and when he announced that his name was "Taira-no-Atsumori," the boy caught him by the sleeve. The warrior related to his son the story of his tragical end at Ikuta-no-Mori as follows:—"The dream of the palmy days of the Taira (or Heike) clan continued for about twenty years, but the clan's fortunes were then descending toward the nadir. The remnants of the clan escaped to Fukuhara in Settsu Province, beyond the reach of the enemy and there they constructed the basis of a plan to restore it to its former prosperity. This place, though limited in area, was impregnable in their estimation; it stretched east and west about six miles, its eastern gate being called 'Ikuta-no-Mori,' and the western gate 'Ichi-no-Tani'; a steep mountain path named Hiyodori-Goye was on the north, and the headland of Wada was on the south, which jutted out into the sea. On February 7, 1184, however, the last day of the Taira family arrived for it was defeated by the invasion of an enemy of superior force under the command of Noriyori and Yoshitsune. On this occasion, Taira-no-Atsumori, who was then only a young courtier sixteen years old, fought in single combat with the tried warrior Kumagaye-no-Jiro Na-ozane and was at last



killed by him." After Atsumori's spirit had related to his son the whole story of his violent death, he asked him to have masses read for the repose of his soul, and then disappeared. This was written by Zenhō.....

(Ext. No. 10.)

July—"Matsumushi" is a drama concerning the singing insects referred to in entomology as the "*Calytoryphus marmoratus*." On a certain bright night in Autumn, a man and his intimate friend were passing along an avenue of pines called the "Pine grove of Abeno" in Settsu Province, when one of them, enraptured by the orchestra of insects singing in the bushes, here and there, followed their music, leaving his friend behind, and made his way into a wilderness covered with a variety of autumnal flowers. As he did not return, his friend after waiting for him for some time, went in search of him and found that he had lost his life in the wildwood. The other thereupon determined to die with the friend of his choice, since he deeply lamented him and regretted that he had departed this world without his "*fidus Achates*" for a travelling companion. Later on, the spirits of the two men visited a pothouse at Abeno, drawn thither by the singing of the insects in the "Pine grove of Abeno"; and the two drank their cups of saké together in the pothouse as they listened to the music of the Matsumushi. ....(Spl. No. 3.)

July—"Michimori" is a drama of Taira-no-Michimori, the eldest son of Taira-no-Norimori. In the battle of Ikuta-no-Mori which took place on February 7, 1184, Michimori fought in single combat with a warrior named Kimura-no-Gengo Shigeakira, and thereby lost his life. A few years later, a monk who was spending the summer at Nagato Province made it his practice to recite from the Buddhist sacred books every night on the Beach of Naruto in order that the dead of the Taira (or Heike) family might rest in peace. Before proceeding far he came to the story of how this old family was utterly ruined by the successful invasion of their hereditary enemy, the Minamoto (or Genji) family. Nagato is a noted historical place on account of the Taira family, who drowned themselves in the Bay of Dan-no-Ura at Nagato. This Bay was the scene of the last sea-fight between the rival clans of Taira and Minamoto, in which the former was annihilated on March 24th, 1185. In this catastrophe, the boy Emperor Antoku, only 8 years old, was drowned in the sea at Nagato together with the widow Tokiko who held him clasped in her arms. Tokiko was the wife of Taira-no-Kiyomori and was called "Nii-no-Ama." To resume the tale, the spirits of Taira-no-Michimori and a lady of the court named Kozai-shō, appeared in answer to the monk's prayers for the dead, and after expressing their gratitude for his service, they told him the story of their death. Kozai-shō, who had been married to Taira-no-Michimori, had yearned for her dead lover, and in order that she might not be separated from him any longer had drowned herself in the sea at Naruto. This was written by Séami. ....(Int. No. 15.)



July—"Sekidera-Komachi" is the dramatized version of the story of an old poetess named Ono-no-Komachi, about one hundred years old. She was the daughter of Ono-Yoshizane, Dewa-no-Kami, and was a most beautiful and famous poetess, taking her place with the six master poets of the Heian (Kyoto) Court Period (794-1192). As she was living in solitude in a humble cottage at Sekidera in Ōmi Province in order to enjoy a quiet life in the declining years of her age, many of the people living near were strangers to her and did not know of her genius for poetry. On the evening of the Festival of the Weaver (or Vega)—the Festival of the Stars—which is held regularly on July 7th (lunar calendar) when the Milky Way is first observed, a monk of the Sekidera temple happened to drop in at Komachi's hermitage at Sekidera accompanied by his young Buddhist disciples. They listened to her discourse on the special excellence of the Japanese ode, and then the monk realized that the old woman was the celebrated poetess Komachi. He therefore took her to the temple to attend the Festival of the Weaver, whereupon Komachi lived over her youth again and danced beautifully. Komachi had been disappointed in love in her early days, having been forsaken by Ōye-no-Koreakira, and so in order to relieve the pangs of her heart she had eagerly studied Japanese odes in the style of Sotōori-Hime, who was the younger sister of the Empress Ingyō and was beloved by the Emperor Inkyō (412-453). Sotōori-Hime was indeed a great poetess, and was known as the "Goddess of Poetry." The Shrine of Tamatsushima-Myojin in the Bay of Waka-no-Ura, in Kii Province, is dedicated to Sotōori-Hime. This drama was written by Séami.....(Int. No. 17.)

July—"Tenko" is a drama concerning the Chinese hand-drum, which is supposed to have descended from heaven in the Hou-Han Period (947-950). The plot is as follows:—There was once an aged Chinese couple named Wang Pai and Wang Mu, who lived in the vicinity of the capital city Chin Yang in China. Wang Mu was with child by reason of a dream which she had one night that "a Chinese hand-drum had descended from heaven," and therefore her baby boy was called "T'ien Ku" which means "Heaven's hand-drum." Afterwards the real hand-drum descended from heaven to the old couple, and the heavenly sweetness of its sound struck all listeners with unbounded wonder. This fact came to the knowledge of the Chinese Emperor, and he sent an Imperial messenger to request the couple to make him a present of the hand-drum, and upon their agreeing it was taken to the Palace. But the boy T'ien-Ku was disappointed, and missed it so much that he took it away from the Palace by stealth and hid himself in the mountains. Unfortunately he was captured by a palace attendant who, by the Chinese Emperor's command, had been searching for the boy, and this man threw him into Lake Lü Shui, and then took the hand-drum back to a large Hall called "Yün-Lung-Kê" in the Imperial Palace of "A-Fang-Tien." But the hand-drum would not make any sound when beaten. Finally the Emperor summoned the boy's father to the Palace to beat the drum, and when pounded



by the old man it gave forth a very sweet sound. Thereupon the Emperor was deeply moved by the human intelligence of the hand-drum, which had refused to make any sound on account of the boy's death, and the two lamented the boy's untimely end; as a consequence he was pleased to signify his intention of going to Lake Lü-Shui to mourn for the dead with melodious wind and stringed instruments. The Spirit of the boy then appeared, pleased by the Emperor's flattering condolence, and he beat the hand-drum and danced. This was written by Séami. ....(Int. No. 3.)

July—"Tō-Bō-Saku" is a drama concerning the Chinese hermit named Tung-Fang-So, who was originally a vassal of the Chinese Emperor Wen (179-157 B.C.) but became a hermit by secretly eating three plums from a tree in the garden of the Chinese fairy named Hsi-Wang-Mu which bore fruit only once in 3,000 years. How marvelous! as a result he enjoyed a long life, not dying until he was about 9,000 years old! One year in the beginning of autumn, Tung-Fang-So, who was now a hermit, went to the Chinese Imperial Palace named "Ch'êng Hua Tien," and begged the Emperor to accept a fairy present of the fruit of the plum-tree, the so-called "Elixir of Life," which was cultivated by a fairy, and also to give this fairy permission to pay her respects to him, both of which requests were granted. Shortly afterwards, three blue-birds were seen flying about enveloped in a white cloud which descended from the Western sky, after which the fairy Hsi-Wang-Mu appeared in the air, wearing full court-dress and sitting on a dapper dragon. The fairy then descended into the Imperial garden and was presented with some plums piled up on a beautiful tray by the Chinese Emperor Wen, who was inspired by the fairy's presentation of the marvelous fruit. All the men and women in the Imperial Court danced to the accompaniment of the esoteric music which was heard. Finally when the sun went down, the fairy seated herself on the dragon, and ascending high up into the air, disappeared amongst the clouds. This was written by Zenhō. ....(Ext. No. 8.)

July—"Zenji-Soga" is a drama based on the story of Soga-no-Goro Tokimune (or Hako-ō as he was known in his childhood), who was the younger of the two Soga brothers. At the time when Kawazu-no-Saburō Sukeyasu, the father of the Soga brothers, was murdered by their uncle Kudō Suketsune, Hako-ō was only 3 years old. Although he was the adopted child of Itō-no-Kurō Sukemune, he was intended for a priest by his mother and was therefore sent to Gyōjitsu, a priest of the Kugami temple at Hakone, in Izu Province, to live with him as an acolyte, and was renamed "Kugami-Zenji," a sacred name of the Zen sect. On May 28, 1193, the Soga brothers called their two faithful servants, Oni-ō and Danzaburō, who were also brothers, to their side and instructed them to go back to their mother's home and tell her that they had avenged their father's death by killing their uncle Kudō Suketsune and to take with them a letter and an amulet which belonged to Tokimune, as a mark of their affection and respect; the journey



to be commenced immediately after they heard that the Soga brothers had accomplished their glorious deed. In the dead of night, it being dark and rainy, the brothers attacked Ide's encampment on the hunting ground named "Fuji-no-Susono" in Sagami Province, where they found Kudō Suketsune, Ohtonai, and two beautiful harlots, all in a drunken sleep quite unconscious of the impending attack. After they had killed Suketsune, the elder brother Sukenari was unfortunately also killed by Nitō-no-Shirō Tadatsune, but the younger brother Tokimune, "Kugami-Zenji," escaped from the scene to the Kugami temple where he lighted a holy fire as an invocation. Soon after, Itō-no-Kurō Sukemune, the adopted father of Tokimune, advanced on the Kugami temple, accompanied by many warriors in order to arrest Tokimune under the orders of the Kamakura Shogun Minamoto Yoritomo. Tokimune struggled fiercely with Hikida-no-Kosaburō in the temple and succeeded in cutting him deeply in the shoulder, after which he fought desperately with Kano-no-Genroku and another young warrior, but at last was captured by his enemies and taken as a prisoner to the Shogun at Kamakura in Sagami Province. ....(Ext. No. 6.)

*(To be Continued)*

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## THE EVENING-GLORY

Yugaō ya

Satoru ni kururu

Shiroki hana.

—*Tatgi*

The evening-glory,—

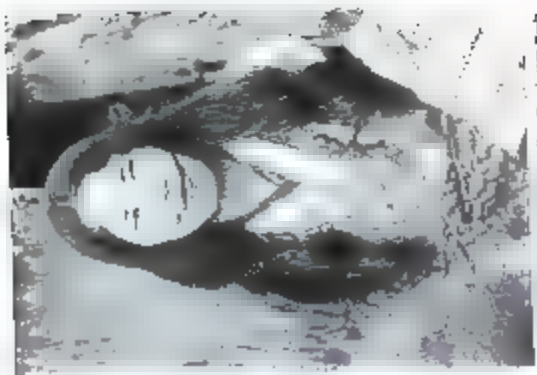
So white and bright,

While all around

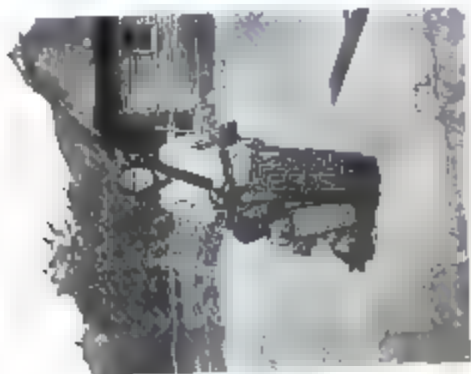
Is growing dark!







Miss Mary Ann, a girl in the 18th century. (From the collection of the British Museum)



A large, ornate, dark-colored wooden cabinet or wardrobe.

# THE AINU AND THEIR FOLK-LORE

By J. BATCHELOR, D.D., F.R.G.S.

## III

### WOMEN AND TATTOOING

**M**ANY of the younger women and the children bear a striking resemblance to the gypsies one sometimes sees in England and Spain. I have also heard it remarked that the young boys and girls are very like Arab children, which is quite true. The women, from their teens upward, are fond of adorning their ears with large white-metal rings, and their necks with beads, great and small. When ear-rings are not procurable they put pieces of red cloth, obtained from the Japanese, in their ears; some of them even tie red cloth to their ear-rings.

Tattooing of the lips, hands, arms, and, in some districts, the forehead, was an old custom among the Ainu women, but it is now gradually dying out. The children are now seldom tattooed. It is done by cutting as among the Melanesians and not by pricking as among the Japanese.

It is an absurd habit like that of the old Japanese blacking their teeth and does not add to the beauty of the people. The tattoo is of a bluish-black colour, and the process of getting it in both simple and painful. It is accomplished in this way: Some birch ash bark is taken and put into a pan to soak. Next a fire is made and an iron pot hung over it. After this some more bark is brought

and burnt under the pot till the bottom is well blackened. When this has been thoroughly done, a woman takes a sharp knife, cuts a few gashes into the part to be tattooed, then takes some of the soot from the pot on her finger and rubs it well in. She next takes a piece of cloth, dips it into the decoction in the pot, and with it washes the part operated upon. In children the center of the upper lip receives the first touches, then the lower lip, and so on alternately till the tattoo reaches almost from ear to ear.

It has been said by some that the Ainu learned to tattoo themselves through seeing the women of the ancient pit-dwellers, who were so tattooed. They thought it very beautiful, and thus imitated them for the sake of ornamentation. But this explanation is not generally received. Indeed, the following legend bearing on this very point was given me against the theory.

"The pit-dwellers were a very little people, and were not tattooed at all. The Ainu made war upon them, and took many of their women prisoners. When they brought them home they tattooed them in the same way as their own wives were tattooed, so as to distinguish them from others of that race. All the smaller Ainu are descended from these women."



A better legend concerning the origin of this custom runs thus: "When the divine *Aiona* and his sister came down from heaven the latter person was tattooed, and before her departure hence she introduced the custom among the Ainu women." This is a short legend, to be sure; but it is quite enough to satisfy the Ainu, though to us it may be a simple begging of the question.

The reason given by some for tattooing is contained in the following lore:

"There is a good deal of bad blood in women which must be taken out. Tattooing was therefore introduced, and is still kept up, as a means of letting the blood escape, and thus keeping the body strong."

Upon inquiring why the tattoo should be placed on the mouth and arms rather than elsewhere, I was informed, to quote the legend bearing on this point, that, "The tattoo marks are placed especially upon the lips and arms, because they are the most conspicuous parts of the body. They are put there in order to frighten away the demon of disease. Now the wives of the heavenly deities are every one of them thus tattooed, so that when the demons come, and find that the Ainu women are marked in the same way, they mistake them for goddesses, and forthwith flee away."

That the people really imagine tattooing drives away disease and strengthens the body by letting out bad blood, the following lore places beyond all doubt:

"When the eyes of old women are growing dim and they are becoming blind, they should re-tattoo their mouths and hands, that they may see better. This custom is called by the name *pash-ka-oingara* i.e., "looking over the tattoo." I am well acquainted with one old lady who actually tattoos herself quite fre-

quently, in order to strengthen her eyesight.

Another piece of lore says: "Should contagious disease strike a village, all the women should tattoo one another, to drive the demon away." This custom is called *upash-hura-rakkare* i.e., "making each other smell of tattoo."

I have often tried to get this custom done away with, but have found the people too much given to the superstitions connected with it to accomplish much. Still, something has been done, and the people are beginning to see the uselessness as well as the barbarity of it. The old women are, as a rule, very careful to teach their grand-daughters so that they may be afraid to discontinue the custom. Their method of intimidation takes the form of a legend, and runs thus:—

"The divine sister, the sister *Aiona*, has taught us that if any woman marries a man without first being tattooed in a proper manner, she commits a great sin, and when she dies will go straight to Gehenna. Upon arrival there, the demons will take very large knives, and do all the tattooing at one sitting."

This frightens the girl very much indeed, for tattooing is a painful process.

It is not the women only who insist on having the girls tattooed, for the men also have entered into the conspiracy. The verdict of these wisecracks is this:—"Untattooed married women may not take part in any feast, for to do so would be dishonouring to gods and men alike. Indeed, it would bring down the wrath of heaven upon both them and all the assembled guests."

What then, it may be asked, is likely to be the significance of this custom? I am quite convinced in my own mind that it means neither more nor less than



*taboo*, or prohibition, though the Ainu appear to have lost this idea now. I have on various occasions been called upon to arrange marriages for the people, and whenever things have been properly settled I have noticed that the bride goes and finishes her tattoo round the lips, which is never completed till one has been really betrothed; and when the tattoo is finished all men know that she is either a betrothed or married woman. She is, indeed, "set apart" for some particular man—she is engaged; nay, really married. Her tattooed mouth must now speak only for her husband, and her tattooed hands and arms must henceforth work for him alone.

It is curious to remark in connection with tattooing that the Ainu fancy they can see tattoo marks on frogs resembling those made on the women. The following legend concerning the origin of these creatures is peculiar, to say the least, for it tells us that their first parent was neither more nor less than a woman who was cursed by God, and her bodily form changed on account of her great wickedness.

He metamorphosed her as a punishment, and her human spirit was turned into that of a demon. All that was left to show that it had once been a woman, were very slight traces of tattoo marks, which may still be seen, if one will take the trouble to look carefully on the legs of the frog.

#### THE LEGEND

In ancient times there was a man and a woman who became husband and wife. After the first few months they did not get on well together, because the woman was discovered to be a bad character, and proved undutiful to her husband. She was also disobedient to her parents, and in the end bewitched them so that they

both died. In course of time she married no less than six husbands, every one of whom she soon killed. God observed all this, and was very angry with her, so that He punished her by turning her into a frog, and throwing her far away into a marsh. At the time He said to her: "O thou wicked woman, I indeed made thee good in the beginning, but thou hast lived an abominable and iniquitous life; thou hast not only slain thy father and mother and husband, but others besides. I am therefore now going to turn thee into a frog; thou shalt henceforth live in the marshes, lakes, and ponds, and thou shalt become a fiend. Thou shalt spawn young frogs, and hop about amid the slime of the most filthy places. If thou dost venture into the dwellings of men they will without more ado knock thee on the head, and throw thy dead carcase away."

So spake God. And this then is a true account of the origin of frogs; any person will find, if he examines them closely, that their feet are slightly tattooed, like the fingers of a woman. It is because a woman was the ancestor of these creatures that they have the marks of the tattoo left. Now there are some people who think that frogs are divine; but they are not so in reality, but are demons, and something akin to ghosts. Yet, as they were once human, and followed the customs of men and women, they still go to the Japanese of the main island every winter and do their marketing, and when they return eat, drink, and make merry in their dwelling-places. This is the noise one hears in the spring when they cry, "*Ooat ooat*."

There is another curious matter connected with frogs which it will not be out of place to mention while on this subject. It has to do with their names and derivation. The legend runs thus:—

Frogs are called by three names—*to-orunbe*, *oki-orunbe*, and *uiman yapte utara*. Their true name, however, is *tereke-ibe*, though some people call them *otereke-ibe*. They are also called *ooat*, *ooat*; this is because the noise they make when croaking sounds as though they



were saying *ooat, ooat*. The name *to-orunbe*, that is "creatures of the lake," was given them because they are often found inhabiting lakes and ponds. They are called *oki-orunbe*, that is, "creatures of the reeds," because they are also found living in marshes among the reeds. And they are called *uiman yapte utara*, that is, "persons who come from trading," because they all migrate to Japan out of the cold in winter, and do not come back to Ainu-land, which is their native place, till after the snow has gone and the spring is well advanced. When they do return, however, they are always careful to bring back with them a supply of *sake* and rice, and they croak most when they are eating, drinking, and making merry. They are called *tereke-ibe* and *otereke-ibe* because they eat as they hop along, for these words mean "jump and eat."

No doubt the foregoing folk-lore, like all fairy tales and myths, is curious and fanciful. But in a cold climate such as that of Yezo the croak of the frog is not heard at all during the winter months, so that among the Ainu the idea of their going away to warmer climes during a cold, snowy season is a very easy, and for them fully satisfactory way of accounting for the absence of their cry. Of course, as they are able to live in both dry and wet places, the sea need form no obstacle in the way of migration. The name given them, 'jump and eat,' is also very reasonable, seeing that frogs do jump after and catch flies and insects for food. That they are in the habit of trading and eating rice and drinking *sake* is certainly to be put down to fancy but it is nevertheless interesting.

The common house sparrow is also connected with Ainu folk-lore respecting tattooing. Thus, this bird is called "the little bird which eats millet," and the tale given later explains this to be so, because he feeds chiefly upon the millet which bounces out of the mortars when

being pounded for kitchen use. The little spot of dark brown at the base of the upper bill is supposed to be tattoo, and it is small because the original birds had not sufficient time to finish their toilette before going to bid adieu to the Creator, who having accomplished the work of creation was now about to leave the world for His home in heaven above. Although the sparrow's head together with the feathers is worshipped when he is killed, and *inao* are offered him, yet he is not kept as a charm. His flesh also is eaten, but not from any religious motive and only because it is said to be of good flavour.

#### THE LEGEND

When God had finished the work of creation He made the sparrow, and placed him on the earth. Whenever the people pound their millet he comes and gathers up that which is spattered over the sides of the mortar, and eats it. This is why he is called "the little bird which eats millet." Now, when God had finished making the world and was about to return to heaven, all the birds determined to make Him a farewell feast. But the sparrows were out tattooing themselves. However, as the time fixed had arrived, the birds and bears and all other creatures met early in the morning and set out to say good-bye. The sparrows, hearing much ado, enquired what it all meant, and upon learning the cause left off their tattooing before it was finished, and went with the rest for there was no time to lose. Therefore, as may be seen even at the present day, the sides of the mouth were not touched, and only a small part of the upper beak was tattooed. The ancients tell us this, and say that whenever a sparrow is killed, his flesh must be eaten and his spirit sent away with *inao*.

There is another piece of folk-lore about the sparrow, which as this bird is now in evidence, may perhaps be brought forward here, and thus save

further reference later on when other birds are being discussed. It is about the sparrows' feast and the death of a crow.

Once upon a time a little sparrow threshed out some millet, placed it in six tubs, and set it by the east window to ferment. After a few days the gods earnestly desired to partake thereof. The scent of the brew filled the whole house. When it had been strained and the time appointed for the drinking feast had arrived, a great multitude of gods were brought in, and the feast was well furnished with guests. There were eagles and jays, crows and water-ousels, fishhawks, ravens and other kinds of birds. All rejoiced much over the delicious wine. While they were drinking, the jay stood up and danced before the company. He went out of the house and when he returned he had an acorn in his beak which he dropped into the wine vessel. This improved the wine greatly, and the gods were delighted. After this the raven danced. He also went out, but when he returned he had a piece of dirt in his beak, which he brought and also dropped into the vessel containing the wine. This spoilt the contents and

caused a great uproar to arise. It really seemed as though the poor raven would be torn to pieces. The guests, therefore, went out and called the woodpecker, and asked him to come in and mediate. But he said, "O sparrows, you made wine, but you did not invite me to your feast. I will not therefore come to help even though the quarrel be so great." After this they sent for the snipe; but he returned the same answer. As no one could be found willing to act as mediator, the poor raven was killed."

But to return. A few years ago an old Ainu woman informed me that the ancient name for the tattoo marks was *Anchi-piri*. This word means 'flint' or 'black stone wounds,' which term shows it formerly to have been done with a stone knife. I was talking to an old woman a few days ago, who told me that her tattoo was done with a Japanese razor. They are becoming ashamed of it now, and more than one young woman has come and asked me to remove the marks. But this cannot be done, I am sorry to say.

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## AFTER THE STORM

Rai harete

Ichiju no yūhi

Semi no koye.

—*Shiki*

The thunderstorm has passed, and on a tree bathed in the bright beams of the setting sun, cicadas are singing.



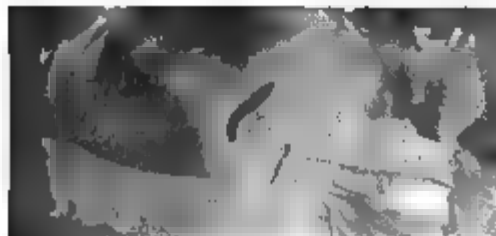
# THE JAPAN INSTITUTE— EIGHTH ANNUAL EX- HIBITION

By F. YAMAZAKI

**I**N order to precede the popular autumn exhibit annually held in November, this Institute opened its doors early, from Sept. 1-28, in Takenodai, Uyeno Park.

A striking change was made this year, and this was the complete separation of Western-style from Oriental-style pictures. So at first one had a sense of loss, in entering the exhibit rooms, but this was more than compensated for by the increase in unity and effectiveness. There was not as heretofore that slight sense of antagonism between the two exhibits but only a self-respecting calm. The hopeful feature of the change was the genuine stimulus and inspiration western style painting received from the separation. Although the introduction of novelties has been one of the characteristics of this Institute in past years, this time no exhibit of special insolence was flaunted in the face of beholders. Indeed there seemed rather to be a return to the past in the themes, materials and methods chosen. One of those who showed this tendency in a marked degree was Kanzan Shimomura, a leading exhibitor of the Institute. His triple kakemono had for its subject Kusunoki Masashige, the Japanese

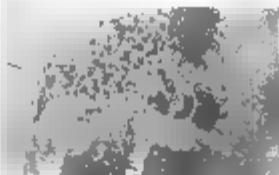
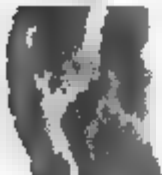
loyalist, who, in ancient armor and with a few retainers, is shown looking up towards Mt. Kasagi, where the palace of the Emperor Godaigo was situated. Kusunoki was one of Godaigo's most loyal knights and the subject gives a good opportunity for the faithful delineation of ancient armor and for technical skill in painting the trees on Mt. Kasagi. Hence those who admire the method of the past will take great delight in this picture but modern minds will be left with a sense of dissatisfaction. There is nothing to arouse present-day emotions, as the appeal is to the sentiment of a past age. Taikan Yokoyama, a second leader of this school of painters, exhibited four pieces, viz., "The Road to Mt. Atago," "Autumn on Tungting Lake," "Red Lotus Flowers," and "Lao-tsze." Mt. Atago, southwest of Kyoto, is shown in the view of a lonely road covered with fallen leaves. The lake scene represents the famous Tungting lake in south China—a monochrome of satisfying beauty. "Red Lotus Flowers" is a study of the lotus and the heron such as was popular with the Kano school of art, but is here made use of for decorative purposes and well illustrates



VIEW OF THE COVER OF "JULY" IN "JULY"



VIEW OF THE COVER OF "JULY" IN "JULY"



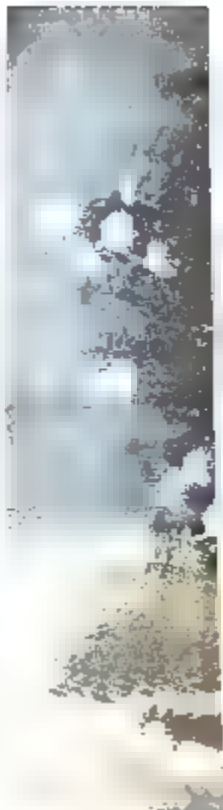




"The face of the person in the photograph is not the face of the person in the photograph."



"The face of the person in the photograph is not the face of the person in the photograph."



the artist's clever brush strokes. These three are not recognized as showing any notable advance upon Taikan's former work. But "Lao-tsze" is apart from the rest, in its exquisite grace and the masterly handling of the theme. Lao-tsze, the ancient Chinese sage, a negative Epicurean in philosophy, sought rest and peace by escaping from this trouble-cursed world. The sage is sitting upon a wonderful rock, in a quiet recess of his mountainous retreat, reading. His forehead is broad, his nose rotund, his beard snowy white and his face quite singular in appearance, but the expression is gentle and gives the impression of a large-minded, generous, amiable personality. A beautiful youth, his attendant, has fallen asleep beside him, the innocent face contrasting with that of the aged Lao-tsze in an interesting way.

Gyoshū Hayami, the young artist who exhibited "A Dancing Girl of Kyoto" last year, a picture designed to express subjective sentiment by means of an accurate drawing from life, this year has given us "Chrysanthemums." These were arranged on a four-paneled folding screen, which was intended for decorative purposes, so there were no peculiarities to invite criticism or arouse antagonism. His picture of last year caused strong antipathy, as it was an extreme example of degeneration in art, but this year's work was altogether pleasing and disarmed the former critics.

Originally Japanese art canons ruled the subject to be of first importance and the accurate delineation of the objective features as relatively unimportant; hence sketching from nature was not highly esteemed, and Japanese drawing heretofore usually disregarded the laws of light and rules of perspective. Our younger

artists, such as Gyoshū Hayami, are painting from nature faithfully now and are forming a new school. Subjective values are not ignored but are represented in accurate drawings from life. Farther than this some innovators would go, and would imitate the excellences of Greek art in Japanese paintings, even though the effort to do so involves pain and agony. The sketch "Chrysanthemums" shows the progress made by this school. The detailed and faithful drawing of the petals, and the attempt to preserve the exquisite grace and modesty of the flower while accurately portraying the leaves are characteristic.

Kokei Kobayashi, an artist with the same tendency, presented "Poppies." It shows a bush composed of numerous stalks of poppies, on which the red and white flowers are just opening. The soft stalks, the smooth slender leaves and charming petals,—all are quietly detailed. There is here no trace of struggle or painful effort to achieve as in the paintings of Hayami. The artist well illustrates his theory, viz., that all can be done by brush strokes better than by argument. His picture convinces us by its silent but effective witness to this truth. Invective and arrogant assertion are out of place in connection with this masterpiece, which sheds forth a glory all about and is one of the precious treasures of the exhibit.

Seiki Komoda, a painter with ideals like those of Hayami, presented "Ezumi Harbor of Izumo." Ezumi harbor faces the sea of Japan. Distant mountains surrounding the bay are seen, while in the foreground are the quiet houses of the town with their copper-colored tiles, as they appear on a gloomy, cloudy day. The picture is successful as a faithful attempt to copy nature. It shows delicacy



in its sincere presentation of the scene, its simple but refined taste, its thoughtful point of view. If an oil painting, a blur of color would have served to represent grass, for example, while our artist has painted each blade with a fine brush. Can we compete with oil paintings if we use Japanese materials, I am querying. Several paintings by Koichiro Kondo show the process through which Japanese art is passing in taking on some features of Western technique. He is one among many who wish to secure the advantages of oil painting, but are loath to abandon the unique beauties of Japanese art. "Hachirogata" (inlet) is worthy of notice. It represents dawn on an island in a lake. Kondo shows cleverness in the western style and especially in his use of verdigris and ultramarine.

"Yugyo," or "Fishes at Play," is exhibited by Seison Mayeda. It shows a large school of fish of different species gracefully gliding over the leaves of a folding screen. In delineating the fish, the artist skillfully represents the swift motion of tails and fins by the few but telling strokes of his clever brush. The fish moving in one direction over a wide space obliquely across a screen is a notable conception for a decorative work of art. While it is well done it seems to us somewhat lacking in vivacity.

In this Institute's annual exhibit there is usually one or more examples of painted scrolls. Among the most excellent of the exhibits of this year is "Stories of Transmigrations," by Gakuryo Nakamura. The scenes are taken from the Heike Monogatari (historical narratives concerning the Taira family) and are six in number viz., (1) "The Pleasures of Life," (2) "A Scene of Carnage," (3) "Nightmares," (4) "The Fall of the

Taira," (5) "Vain Wrath" and (6) "A Solitary Light." The Taira, once so prosperous, are shown in the days of their downfall. In the third scene, "Nightmares," the Heike suffer qualms of conscience as a judgment for their tyrannical deeds. Later when assailed by the Minamoto family, though they tried to get away in the elaborate ox-carts used by the nobility, they were unable to escape, as they had no friends and no army to protect them; their carts were broken and stray arrows often hit them. This is the fourth scene, "The Fall of the Taira," and it gives us a lively appreciation of the sanguinary aspect of war.

The fifth scene entitled "The Folly of Anger" shows a tonsured monk seeking enlightenment in a hermitage in a desolate and lonely country. He cannot forget past glory and nurses his wrath against the Minamoto family, whose actions have left deep and painful impressions on mind and heart. But though it is hard to put aside his resentment, gradually a more resigned spirit leads him to the light of Buddha, in which he learns that all things are the results of past actions and cannot be changed. So he decides to spend the later years of his life in meditation and prayer, by the grace of Buddha. This is the last scene, entitled "The Solitary Light." In these paintings the methods of the Tosa school of art are seen. Vignettes soften the tone the comparatively light lines are used. At first the stage setting is gay and bright, later the colors are the flaming red of fire and sunset glow. The final scenes are dull and dark and the last gives a lineal illustration of "Vain is the wrath of man."

"Seven Views of Kiang Nang" is a painting by Koka Yamamura, somewhat



labored in execution, but an excellent example of the painted scroll. It is intended to show the curious aspects of the Yang-tse-kiang in its southern course. The use of very deep coloring to represent Chinese life bears a resemblance to the tones of some modern French pictures.

"An Evening in Shin-Shun" depicts exceedingly well the atmosphere in certain gay circles in China. A man is drinking with a Chinese woman of loose morals in a typical Chinese restaurant at night. The style and coloring are such as we rarely see in Japanese paintings, but if we should undertake to speak frankly we may say there is a somewhat disagreeable taste left by this conscientious attempt to picture Chinese life—a curiously persistent unpleasant odor clinging about the work.

"Kasho," of Ryushi Kawabata, is a decorative presentation in Buddhist style of old Japanese legendary history. The story runs thus: Yamatotakeru-no-mikoto was attacked in the wilds of Yaizu by the eastern barbarians, who set the grass on fire in four directions with the Prince left in the center. When the Prince had drawn out his sword, cut the grass and set a back fire, suddenly the wind shifted and his enemies were defeated and fled. There is no doubt but that this picture was suggested by the Akafudo of Myōoin, Mt. Koya, Kii province, probably the work of Saint Chishō (a Shingon abbot). Akafudo was revered as the fire protecting god of the temple, but since the picture has been open to the public, it has been recognized also as a valuable work of art. Red Akala, the fire god, is in the center with two children, one on each side. All admire the force in the simple lines. Prince Yamatotakeru

is presented in a dignified posture rebuking the fire and we are strongly reminded of Akafudo but the line drawing in the modern work is weak and this detracts from the force of the painting. The limbs also appear unbalanced, perhaps because an attempt was made to avoid the identical posture of "Red Akala." Thus by sacrificing vigor, the main object of the work was not attained.

"Burning the Gods of Bad Luck before the Spring Thaw" is a very striking piece of work by Saburo Sakae, who has been at great pains to present a snow scene from the north. In the background are snowy mountain peaks and snow covered houses in the dusky twilight, while in the foreground a circle of villagers quaintly dressed is watching a column of smoke and vivid flame rising from a wood fire to heaven. They are celebrating the old custom of burning out the unlucky gods, just before the hopeful spring is opening, after being wearied of the long cold winter. The theme is remarkable but the representation lacks force.

"Women Reaping the Wheat Harvest," by Kanpa Asai, is a careful study of typical farm lassies in the wheat field. Potato blossoms are seen in the adjoining field. The wheat is not strikingly natural.

"Green Paddy Fields," by Chikame Ogawa, is of unusual interest as it is drawn like a bird's eye view.

"The Echo Ravine" by Usen Ogawa, shows a monkey like hermit in a retired nook, shouting in play. It is unusually subtle and original. The artist appears to be one of the humorous cartoonists of the day.



## SCULPTURE AND WOOD CARVING

The characteristics of this exhibit is the small size of the statues and their portability as well as adaptability for decorative uses. It shows that they are regarded as suitable for home life and as natural ornaments of the ordinary homes, just like the furniture.

"Resisting the Devil" (wood carving) is the work of Dechū Hasegami and one of the best exhibits in the hall. Copying the form of "Makurakoban" as found in a temple of Kōya San, the artist made a small statue with three pieces of wood. On the inside are figures in his and his relief, not three images of Sakya as in the world, but a scene from Sakya's life before he had attained enlightenment and deliverance from earthly temptations. It seems based on a wall picture in a temple of Kyoto. Sakya is in the center, smiting the bloodthirstiness of three young women, while from both sides a host of ugly little demons are urging him to sin. Such a legend is well suited to this medium. The grain of the wood is effective and the work excellently well done. The only weak point is that Sakya's face is not as noble and dignified as it should be.

"A Bull" by Kunryo Kawasumi is a fine piece of wood carving. The two front legs are in position while one of the hind legs is thrown out, thus relieving the monotony. The grain of the wood is effectively utilized.

"Before the Mirror" is a clever piece of copper casting in which a lady woman is bending before a mirror, one hand on her hair and one on her breast. The artist is fond of appealing to the senses and this is an excellent example of his skill.

"Prince Sumera," a wood carving by Goro Kimura. It is a mythological subject and shows how Prince Sumera rescued Princess Inada who was threatened by a huge serpent on the upper part of the Jōmo River. Princess Inada with her delicate features is leaning on the broad-shouldered Prince who looks majestic and virile. This is in color. Its artistic merit is slight as it is almost as much of a toy or a comic picture as a work of art.

On the whole the Institute started by extreme radicals in art seems to be growing conservative. There are no sensational exhibits, neither are there any masterpieces. Saved but languishing is the town.





\*KAGATO, IN THE KAMAYAMA



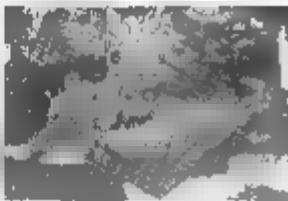
\*VIEW OF KIRIKI TORAYASHI



\*THE FALL OF THE TATE, IN THE KAMAYAMA



\*KAGATO, IN THE KAMAYAMA



\*VIEW OF KIRIKI TORAYASHI





COLIN — GLEN KIDG



GORDON GINNARD II, KADU

# JAPANESE GARDENS AS PORTRAYING NATIONAL CHARACTERISTICS

By DR. SEIROKU HONDA

## I.—THE INSULAR TYPE OF GARDEN

**I**T has long been my belief that our Japanese people as a rule are lacking in persistence and intense devotion to a specialty, are over-hasty in their mental processes and plan their work on too small a scale to accomplish great results. Of course not being a literary man, I am unable to cite examples to prove my point, but comparing our people with foreigners and estimating their respective characteristics, as I have done, this is the conclusion I have reached.

In the olden days there was no religion in Japan, that is, religion in the true sense. As a man saw no need for religion, he naturally became a materialist. Born in an island kingdom, with a mild climate, and a serpentine coast line washed by great oceans, but with very few chances of a sea-faring life, the Japanese lived an isolated life, the door closed to foreign influences, up to comparatively recent times. This island home was limited to about 25,000 sq. ri. (1 ri =  $2\frac{1}{2}$  mi.) Furthermore it is almost everywhere shut in by hills and mountains. There is scarcely a spot where one can stand and look about without seeing these elevations. The plain of Ishikari is quite extensive and the Kwantô is unusually

wide, but even from these lowlands we can see mountains or hills in the distance. Again, we must remember that the centre of civilization was constantly shifting. So our forefathers lived their simple lives, in one village or district enclosed by hills and so cut off from the outer world.

Fortunately, old Japan was a land of "miraculous ears of corn," produced by a soil so fertile that the humble tiller of the earth could live without continuous and exhausting toil. Without suffering exhaustion from too severe labor, he could obtain his daily bread, and have leisure in addition to enjoy the beauties of nature so abundant in Japan. Hence his life was passed in circumstances and surroundings somewhat too easy and luxurious. From of old we find that where material needs are easily satisfied, religion is apt to be lightly esteemed. If any at all were recognized it would naturally be polytheism, which presents the attributes of deity in mystery, incomprehensibility and force; or idolatry which originated in the sensations of awe which Nature inspires in a primitive people. But these are, strictly speaking, not religions at all. There was indeed no profound spiritual religion, no deep longing of the soul for a future life. If



there were such, it was not of a nature to exclude the pleasures of sense. Man was born in a peaceful environment, a mild climate and with a sufficiency of food. Leisure was not lacking and the daily work was not taxing. In such conditions, he naturally looked about for occupation of a pleasing nature. Flowers, birds and running water were on every hand. How attractive these natural delights! How easily and safely they might be enjoyed! Hence we affirm that the Japanese were from the first materialists and lovers of nature, reveling in flowers and plants of all kinds. They were also not profoundly contemplative nor religious in their aspirations; neither were they attracted equally in all directions, their tastes being rather limited.

Now how does this introduction relate to the matter of Japanese gardens? To go back to the Nara dynasty or Heian period, we find a popular style of garden construction designated as the "garden of the inner chamber." This style of garden was never larger than 2.45 acre. This family apartment or "inner chamber" was in the center of the palace or peer's residence, with rooms connected by corridors, or galleries, on the north, south and east and sometimes others beyond. The garden was so constructed as to appear to greatest advantage when seen from the house, especially from the "inner chamber" opposite. The south side is occupied chiefly by woods and a lake. In the center an artificial pond is constructed containing small islands. Abutting on the pond are waterfall-viewing and fishing pavilions, on right and left. These are connected with the land by wooden plank bridges. In the background, on artificial hills, trees and shrubs are planted. Of these we find a detailed

list, such as pines, cypress, and other evergreens, maples, cherries, camellias, azalea and lespedeza bushes, *enrya* and *arundinaria Japonica*, *podocarpus Chinesis*, *thuya orientalis* and the spindle tree.

In the small islands in the pond and in other important places in the garden suitable trees and shrubs were intermingled in an artistic way, with flowers added in some places. The garden was so arranged as to be seen to the greatest advantage from a viewpoint within the house but was also adapted to the natural uses of a garden—a place in which to stroll and play.

The Heian period was the time when the Fujiwara family occupied the center of the stage; these cultivated courtiers spent their days in refined pleasures such as composing poems and playing on musical instruments in elaborately decorated house boats, ornamented with bird or dragon heads on the prows. Highly cultivated and in a natural environment, by successive degrees they originated and perfected these gardens. This is the first stage of garden construction and it embodies the love of nature of the Japanese people, especially their love of trees and flowers.

True, there is no example of this kind of garden to be seen to-day; we only know through historical investigation what it was like—its natural form and the kind of plants it contained. In the "Manyoshu," for example, a collection of early poems, such botanical terms occur as lespedeza, plum, *citrus nobilis*, cherry, *deutzia crenata*, *Dianthus superbus*, wistaria, *kerria japonica* (*yamabuki*), etc. In the "Kaifuso," a collection of poems in Chinese style, of this same Nara period, the favorite trees and plants of the Japanese are made the subjects of poems,



viz., the pine, weeping willow, plum, peach, *cercidephyllum*, etc. This scientific aestheticism was quite unknown in western countries. At this early period, western peoples show nothing at all resembling the intense interest in and fascination for nature of our people, nor did occidentals even dream of constructing elaborate gardens, and of transplanting flowers and trees into them in order to gratify a love of viewing such in ideal conditions, as by moonlight, or under a mantle of snow, etc. This is indeed a unique characteristic of our people—this passionate love of nature without any regard to such questions as life after death, and similar theological problems. We may see clearly, indeed, that our ancestors were too much inclined to materialistic conceptions and to a thoughtless dilettantism, shown in such expressions as “If I must die, I only beg that flowers be strewn upon my lifeless body.” This embodied the aspirations of the man approved as a specimen of normal masculinity of the time. This idea, while not directly associated with the gardens mentioned heretofore, yet bears out my contention that the people were non-religious and little disposed to deep meditation and study.

## 2.—MANIFESTATION OF BUDDHIST AND CHINESE IDEAS

How many of the old gardens are still preserved in Japan?

Most of them have perished, but some are still intact, at least in part. Of these we may mention “Jin-sen-en” in Kyoto, one thousand years old. This is the most ancient, and of the age of its components we may say, the same ground was used for 600 years, the stone arrangement is 400 years old, and the trees and plants as they now appear are about 300 years old. In general, the oldest gardens may

be said to be in Kyoto, most of them dating from the Muromachi period, about 500 years ago. But here I must caution my readers that the gardens of Japan as well as other branches of art, received the baptism of two schools of thought—one Buddhist philosophy, especially that of the Zen sect, and the other Chinese thought. If Chinese philosophy included Buddhist, of course this would make one united whole in the end.

The most conspicuous manifestation of this philosophy is seen in groups of rocks each of which was crowned with Buddhist or Chinese names, as, for example, *shugo-seki* (stone of protection), *nishin-seki* (two-gods stone), *raihai-seki* (stone of worship), *teimei seki* (garden light stone), *fudo seki* (stone of immovability), *doji seki* (youth stone), *kokei seki* (tiger valley stone), etc. In connection with shadow and sunshine, great attention is given to direction, as astrologers had established certain positions as lucky and others as unlucky. The whole construction of the garden thus tended to conform to the fixed type.

In the Tokugawa period we find six types, such as the level garden, the garden with artificial hills, the square, the intermediate and the script styles. This confusion of styles even in one garden may be representative of our present national characteristics—I must decline to commit myself for patriotic reasons; anyhow, in the former age the typical unindividual garden was altogether the rule. This was true of all schools of art; indeed it was true to a great extent in the West also, I believe. Nowadays, however, we may all have seen a few masterpieces in the form of gardens showing a high degree of individuality and taste.

Hitherto I myself have been known as a student of science and I hope to remain



always such. But this I must say, without denying the sacredness of science, or slighting in any degree my native country, or working injury to society and the world at large, I propose always to uphold the doctrine of the superiority of the soul over mere material things, whenever I speak in public on my specialty, and just here I wish to emphasize the national characteristics as revealed in certain marvelous gardens constructed by our gifted forebears viz., the gardens of Ginkakuji, Ryuanji, and Daisenin (Buddhist temples).

First, then, let us consider the ingenuousness and integrity of the designers of the Ginkakuji, Kyoto, as shown in the *ginsanada* silver-sand channel and the *kogetsutai*, or moon-viewing tower. The handsome pine-trees, the rocks and water in the background of Higashiyama, and around the abbot's grounds, with the pure clean white sand heaped up in geometrical forms and arranged in front of the temple, make a most ingenious and tasteful design, and one of striking originality, though it has since been so often copied that some of the features have become well known, as the arrangement of stepping stones, planting of trees, etc. Other places might indeed almost rival this wonderful garden were it not for the cleverly modeled sand figures which are to be seen in perfection only here.

Therefore I affirm that while there are everywhere degrees, and all cannot attain perfection, yet this taste for purity, cleanliness, and simplicity were genuine characteristics of our forefathers, as witness the practice of bathing so universal in Japan, and also the constant attention given to sweeping the gardens and keeping them in repair. It has been said that half the pleasure felt in looking at a

Japanese garden is due to its artistic excellence and half to its immaculate neatness. I think myself there is something in this.

Next I must mention the style called "the garden of the tiger's cub," of Ryuanji, Kyoto. Here we see the work of a master mind in the fifteen skillfully arranged rocks of different sizes almost in the manner of a musical harmony and the whole garden covered with clean white sand and the part in front of the abbot's quarters enclosed by a low earthen wall. That the entire arch of sky and the plain beyond the garden form part of the view is no less a triumph of art than the peculiar excellences just mentioned. Here we see the skill and grace and aesthetic sense of the Japanese displayed at their best.

I spoke in the beginning of how Japanese are inclined to plan everything on a small scale, but in this case genius was not limited. It transcended the age, and ran ahead of the time. Ordinary Japanese have no conception of greatness such as is shown in this garden. Yet the work is not that of a foreigner, as is proved by the dignity, simplicity and elegance which are so admirably combined in one effective whole.

The best type of garden in which a complete landscape is presented as in a nutshell, with excellent artistic and harmonious effects, is the Daisenin of Daitokuji, Kyoto. The next to which I would refer is the so-called artificially constructed landscape garden with symbolic meaning attached to mountain streams, decorative plants, rockeries, etc. But this is entirely Japanese in construction. These three gardens were the work of the master artist Soami, I boldly affirm.



### 3.--THE GARDEN OF THE TEA CEREMONIAL —ITS AUSTERE DIGNITY AND SECLUSION

I must now speak of the garden in which *chano-yu* was performed as illustrative of the national taste. From the first this custom was "the epitome of aesthetic living" and was an outgrowth of the civil wars, by a natural reaction. Here we find the genesis of the perfect garden as it was later evolved. This tea garden was also a place of retirement to which the war-wearied sons of men might gladly turn, after years of strife. It is an elixir of life, indeed, a device to simplify the complicated mental labyrinth. It was the attempt of genius to fuse discordant elements into one harmonious whole. It became the refuge of the distraught among warriors and those who had been lost in the maze of worldly affairs. It is something akin to the *Zen* idea but in truth the *Zen* hobby of the time was rather the mother of the tea ceremony. Thus we have the tea-room and tea garden as designed by men of the age. I am thoroughly convinced that such a garden constructed on orthodox lines is a work of art and a noble legacy from our forefathers. While it is true that its origin was connected with *Zen*, and we cannot claim it as a purely Japanese conception, nevertheless I must insist that certain characteristics of the tea garden were purely Japanese, as, *e.g.*, its austere simplicity, exquisite neatness, and the elegance of the taste displayed in its construction. And, too, though the garden was small, it was fitted to give a sense of boundless communion with nature and led one to sympathize with the universal spirit—all melting into one harmoniously. Afterwards imitating the form, but missing the soul, we cheapened the whole beautiful sensation. I can not

but feel that from these garden types we may learn much that is edifying about our national characteristics.

### 4.—GARDENS IN THE TOKUGAWA PERIOD

I must now turn to a consideration of gardens in the modern or Tokugawa period. These gardens were much more extensive than those heretofore described, as the purpose for which they were constructed was quite different. The former were to be enjoyed when sitting in the house but the latter were intended for strolling about in. In the center a pond was often placed, with an island in the middle of the pond. Around the pond were artificially made hills and bowers with plants and trees transplanted and stone lanterns effectively placed. Abutting on the pond was often an elegant tea house or pavilion, and a wharf or landing place for boating parties; a rustic tea booth with miscanthus thatch covering it, was situated in a pretty nook in the hilly portion. One walked under an avenue of cherry trees in a wood of Japanese pepper trees, or a tangle of pine trees. There were clumps of iris and azalea, sweet flags at the water's edge and Siberian iris, a narrow trail leading through a bamboo thicket, skillfully grouped rocks, mile posts, torii, notice boards, benches, a snow-viewing lantern. Besides all its natural scenery, it contained a medley of objects which gave an appearance of confusion and provided a constant change of scene. As to living creatures, in the pond were gold fish, wild ducks, and mandarin ducks, while cranes, quails and other birds lived in the hills, with sparrows and swallows building nests in the tops of the tall trees.

Thus such a garden is a pleasant place for the owner to spend his time during



many hours of the day or during the closing years of his life. But there is not in modern times, the old, happy, care-free enjoyment of the Heian period; those gardens were not places where one might amuse himself with flowers and birds, but merely pretty scenes to enjoy while sitting on the mats.

Sometimes modern gardens are quite separated from the dwelling house and become nothing more than treasures to be shown to guests or symbols of wealth and glory. Such an owner becomes a mere formalist, his appreciation of beauty is a vain show; he has gone backward and his love of beauty has been degraded.

However even in this medley, this inferior type of landscape garden, we may find some points of excellence. Among the best of these Tokugawa gardens, before they had deteriorated so seriously, is the garden of the Katsu Detached Palace in west Kyoto. This was designed and constructed by Kohori Enshū. The refined taste and characteristic Japanese skill of which we have spoken is here exhibited in perfection in the extensive grounds, woods and lake. I doubt whether it is excelled anywhere in the world.

Thus we may recapitulate: The Japanese garden is a compound of national characteristics, such as simplicity, immaculate purity, neatness, elegance, refined taste and skill. It is a form of art by which we may exhibit to the world one stage of our aesthetic or religious life, but it was at times reduced to a mere nutshell exhibit, so diminutive did it become.

The modern garden seems to me a retrograde, formal, lifeless imitation of the original. Some are to be admired from the house and some are to be used

for strolling about in with guests—made chiefly for the pleasure of host and guest, and to be swept and clean and in perfect order during the whole of the 24 hours of day and night. Many of them are solitary, gloomy, secluded spots. They do not properly represent the Japanese people at all. Later when Chinese and Buddhist thought permeated our country, the superficial, materialistic, busy natures of the people of olden times were changed into more spiritual, zealous types, such as the disciples of Nichiren for example.

Our people is an aesthetic people and the old gardens reflect their taste, especially such worthy examples as Ginkakuji, Ryuanji and Daisen In. The present deteriorated, conventional, unsanitary and exclusive gardens were caused by the mistaken closed-door policy, and military administration of the 300 years of the Tokugawa Shogunate rule. They are the natural result of the policy: "Keep the people dependent and in ignorance."

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[NOTE:—Dr. Honda was born in Saitama ken, Kawarai Minami, about fifty years ago. He was educated at home until the age of sixteen, after which he studied in forestry and agricultural schools and entered the Imperial University, Agricultural Department, graduating at the age of twenty-four.

Going abroad, he studied in Munich, Germany, and obtained the doctor's degree at the age of twenty-seven. He traveled in Europe and America before returning home, and again, at the age of forty-two, traveled abroad. Indeed at various times he covered a large part of the world in his extensive journeyings on scientific quests.

He was appointed a professor in the

Imperial University on securing his doctor's degree, and later was ranked with those receiving direct Imperial appointment. His specialty is forestry and dendrology and he has written over forty volumes, as well as ninety-three brochures prepared for free distribution.

Dr. Honda recently stated that he intended to give up personal ambition and devote the remainder of his life to the service of the state and the world. Dr. Honda is a believer in both the "strenuous" and the "simple" life.]

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## LOVE

Iwa-no-shimizu wa

Soko kara waku ga

Sama-no-kokoro mo

Soko kara ka?

The limpid water of the glen

Floweth from underneath the rock ;

My lover's, I fain would know,

Floweth it from the depth of his heart?





# THE RED CROSS SOCIETY OF JAPAN

## MEDALS AWARDED BY POLAND

**T**HE Red Cross Society of Poland decided to recognize our work for the Polish Orphans, by which 360 children have been cared for since July, 1920, by awarding decorations as follows:—  
Ex-President Viscount Ishiguro, President Hirayama, Marquis Tokugawa, and Mr. Sakamoto. The Polish Minister, the Hon. Mr. Pateck, called upon our Society to present the decorations. At this time, October 2nd, he brought a similar decoration for the Red Cross nurse, Miss Fumi Matsuda, who died of typhoid fever while caring for her young charges, during the recent epidemic of that disease. She served faithfully and sincerely, dying at the post of duty, and it was fitting that such faithfulness should be suitably recognized even though her spirit is now resting in the peace of death. She was a native of Niigata ken, Kambara gun, Mitsuhimura.

## ABSTRACT OF REPORT FROM EASTERN SIBERIA FOR JULY.

No. out-patients treated : old 408 ; new 1,342 ; total 1,750.

No. days' sickness	...	...	...	21,297
„ cured...	...	...	...	660
„ emergency cases	...	...	...	552
„ remaining	...	...	...	538

No. in-patients : old 26 ; new 19 ; total 45.

No. days' sickness	...	...	...	878
„ cured...	...	...	...	15
„ retired	...	...	...	1
„ remaining	...	...	...	29

## Classified by Nationality.

	Out-patients	In-patients
Japanese	91	13
Koreans...	25	5
Chinese	25	2
Russians	397	7
Hungarians	—	2

## Vladivostok Military Hospital.

No. patients : old 16 ; new 49 ; total 65.

No. days' sickness	...	...	...	640
„ recovered	...	...	...	9
„ deaths	...	...	...	1
„ transferred...	...	...	...	8
„ remaining	...	...	...	47

## Nikolsk Military Hospital.

No. patients : old 3 ; new 10 ; total 13.

No. days' sickness	...	...	...	178
„ recovered	...	...	...	1
„ deaths	...	...	...	1
„ transferred...	...	...	...	3
„ remaining	...	...	...	8

Miss Hama Ide, a nurse, was sent home on account of illness.

## REPORT OF RELIEF CORPS FOR AUGUST

No. out-patients : old 538 ; new 1,844 ; total 2,382.

No. days' sickness	...	...	...	28,070
„ recovered	...	...	...	900
„ emergency cases	...	...	...	783
„ remaining	...	...	...	699

No. in-patients : old 29 ; new 33 ; total 62.

No. days' sickness	...	...	...	843
„ recovered	...	...	...	36
„ remaining	...	...	...	26

## Classified by Nationality :

	Out-patients	In-patients
Japanese	114	13
Koreans...	20	5
Chinese	29	—

Russians ... .. 536 7  
Hungarians ... .. — 1

**REPORT OF THIRD SPECIAL RELIEF  
CORPS, AUGUST**

No. in-patients : old 48 ; new 86 ; total  
134.

No. days' sickness ... .. 1,202  
„ recovered ... .. 11  
„ deaths ... .. 2  
„ transferred... .. 74  
„ dismissed ... .. 2  
„ remaining ... .. 45

**SPECIAL RELIEF CORPS, M. H.,  
NIKOLSK, AUGUST**

No. in-patients : old 8 ; new 8 ; total  
16.

No. days' sickness ... .. 153  
„ recovered ... .. 1  
„ deaths ... .. 1  
„ transferred... .. 9  
„ remaining ... .. 5

**SPECIAL RELIEF CORPS, ALEXANDROVSK  
SAGHALIEN, AUGUST.**

No. in-patients : old 94 ; new 422 ;  
total 516.

No. days' sickness ... .. 3,440  
„ recovered ... .. 185  
„ deaths ... .. 3  
„ transferred... .. 16  
„ emergency cases ... .. 195  
„ remaining ... .. 117

Chinese patients 190 ; Russians 6. In  
addition 805 were treated in the woman's  
hospital, of whom 40 were foreigners.

Most of the patients were residents of  
Alexandrovsk harbor and suburbs but  
some were from the south.

Recently a large number of quasi-  
typhoid cases occurred ; some of these  
cases were transferred to the military  
hospital. All of them were Japanese.  
All of our corps is in sound health.

Since the present temporary hospital  
at Alexandrovsk is small and unsuited  
for the treatment of a large number of  
patients, the military authorities are

arranging to improve it, so we expect  
better quarters sooner or later.

The Woman's Patriotic Society of  
Otaru, Hokkaido, recently presented  
10 pounds of chocolate creams to our  
Relief Corps in Saghalien.

**ABSTRACT OF REPORT FROM EASTERN  
SIBERIA FOR SEPTEMBER**

No. 51—October 12, 1921

(1) Relief Hospital, Eastern Siberia.

No. out-patients treated : old 699 ; new  
1,539 ; total 2,238.

No. days' sickness ... .. 27,369  
„ patients cured ... .. 1,144  
„ emergency cases ... .. 639  
„ remaining (end of month)... 456

(2) No. in-patients treated ; old 26 ; new  
22 ; total 48.

No. days' sickness ... .. 739  
„ patients cured' ... .. 21  
„ deaths ... .. 1  
„ patients dismissed ... .. 2  
„ patients remaining ... .. 24

(3) Classified by Nationality.

	Out-patients	In-patients
Japanese ... ..	69	15
Koreans... ..	16	6
Chinese ... ..	19	1
Russians ... ..	352	2

(4) Report of Third Relief Corps  
attached to the Military Hospital, Vladivostok :

In-patients : Old 45 ; new 60 ; total  
155.

No. days' sickness ... .. 1,175  
„ patients retired ... .. 31  
„ patients transferred ... .. 36  
„ deaths ... .. 1  
„ remaining ... .. 37

(5) Relief Work at Nikolsk Military  
Hospital :

No. in-patients : Old ; 4 new 5 ; total 9.

No. days' sickness ... .. 139  
„ patients cured ... .. 4  
„ deaths ... .. 1  
„ transferred... .. 2  
„ remaining ... .. 2



# THE WOMAN MOVEMENT IN JAPAN

By DR. YUJIRO MIYAKE

**M**OVEMENTS undertaken by women exclusively have up to this time been chiefly confined to three fields, viz, philanthropy, economics, and social politics. These began with philanthropic undertakings from the early days, such as bazaars for charitable purposes, etc. In the Red Cross Society, there is an opportunity for women's work and for such work women are naturally well fitted. Still philanthropic work cannot be said to belong to the woman's movement, strictly speaking. It may be one of the activities to which women are devoting themselves, but it will never affect the position of women materially.

Just recently organizations have been formed of the nature of betterment leagues and consumers' associations. These are in the line of progress. The purpose is good, but what can these leagues accomplish? How far are they likely to succeed? These leagues may not be organized by women exclusively, but they are bound to depend upon women for their inception and continuance as the subjects are those to which women usually give more painstaking attention than do men, but these leagues do not seem of such a nature as to be able to alter the position of women appreciably.

In considering these economic associations, it appears to us that, if economic

problems combined with social were considered, the aspect would be altered. But probably they have not yet advanced to this stage. The questions considered now are usually such as pertain merely to family life, or to housekeeping or social problems under the name of household affairs. But if we are to consider these leagues as part of the woman movement, they must become connected with politics more or less. If they are to affect the position of woman, this question must be directly dealt with. At any rate it would not be out of place if a woman movement co-ordinate with that now undertaken by men should be inaugurated.

Indeed at the time when the crusade started for greater freedom and more rights for the people, some women joined in, feeling that as the suffrage movement was at its height in Europe and America something ought to be done in Japan also. No noteworthy results followed, but it seems not too early to ask seriously whether women should or should not take an active part in politics. Is it too early to give the vote to those qualified, or even to elect women representatives to parliament? At least does it not seem an appropriate subject for thoughtful consideration at the present time?

What are the facts as regards the



position of women in the West? We know the interest to be intense. In England, for example, with a population less than that of Japan, women voters outnumber our entire electorate. For our women to overlook this striking fact while engaged in other work, is something like neglecting a fire if on the opposite side of the river. Of elected representatives, even, there are a few in both England and America, and some few women occupy important government positions.

In Japan at present this aspect is not much discussed. The attempt is being made to elevate the position of women in our country but how is it being done? Some have contented themselves with railing at men for oppressing their sisters, but this is ineffective, as the men laugh and pass on and the more the railing increases, so much the more do men laugh and go their way.

Japan, as we know, has become one of the countries with a constitutional government, and yet while in other such states women are securing the suffrage, in Japan little progress is made. Let our women wake up! In Japan the leaders have passed over the political question and moved on to the consideration of social problems. They appear to disregard the suffrage as not important in the attainment of their ends. They question, What benefit would it be to the people in general if women obtained the suffrage? While social problems are so pressing, while the few are living in luxury and the many are toiling long hours for daily bread, while these inequalities exist in the social fabric, what would it avail if women did occupy seats in parliament? So without concerning themselves much about political rights, the women leaders

in Japan have plunged at once into the questions concerning the reorganization and reform of society. Men, on the contrary, have been inclined to consider the political question the more important and to clamor for the right to vote, but recently men, too, are giving more attention to social questions. Now if women disregard the political road, will they attain success in other directions? True, some men are taking the same course at the present time, but these are usually more or less connected with political life.

Considering then this anomalous program adopted by women in Japan, what does the outcome appear likely to be, if they continue to disregard the franchise? It looks to us like a complicated tangle!

Again, compared with the woman's movement in Europe and America that of Japan seems lacking in well-trained minds as yet. Verily, women have had small chance to get this necessary training hitherto but still the lack of it weakens the movement. I would not assert that even among men all have thoroughly trained minds but at least they understand the machinery and working of organizations better than women do. No doubt many of the men are too full of a narrow spirit and are trying to secure their own selfish ends at the expense of the public good, but still in a way they are able to "carry on." But as to women, they do not as yet appreciate the needs of the situation. As long as they remain in private life, this weakness is not so apparent, but as soon as women undertake to lead in public movements, they exhibit jealousy, narrow-mindedness, and inability to co-operate for large ends. Women have not learned the give and take of political life, how to work in harmony with their equals; how to bend to their



superior gratefully, for the sake of a cause. Up to the present time we find this essential lesson has not yet been learned. Jealousy, envy and suspicion have broken up women's organizations hitherto. One with ability tries to lead but is unwilling to follow. Alas she cannot accomplish much, and still more harmful is she if not yet recognized as a leader. Those who are self-assertive take up too much of the time, and others who are backward do not express their opinions at all. If one is an independent critic each self-assertion may be quite in place, but if one is organizing a movement a conciliatory attitude is absolutely essential. So narrowness and bigotry should be eliminated. In men's organizations the leader is usually an experienced, tactful, elderly person, who has the qualities of a leader but knows well how to avoid the appearance of desiring to lead.

Among women, for example, there is Mrs. Uta Sakurada, president of the Girls' "Real" School and of the "Women's Patriotic Association, who is a well-known educator and a leader among a certain class. While her past career may be open to criticism in some respects, she has learned from experience how to become a successful leader and how to sub-ordinate personal ambitions. Mrs. Kikue Yamakawa is a woman of rare ability,

but on account of her health cannot engage in active leadership. If she could she would probably show a preference for social or labor problems. Mrs. Tomo Hiratsuka has ability in organization, but seems too eager to secure her own interests at the expense of the cause. It is natural for the young to make these mistakes. Their strength makes them overbearing, but with time comes tolerance and the mellowness of ripe years. Some think it shows weakness to defer to those who differ from us, but how else can we win such results?

Now do not understand me to say we have no able women. We have a number, some quite equal to our men, but hardly enough to constitute the backbone of a vigorous women's movement yet. We must remember that not so long ago Japan was under the feudal system, and that it is too soon to expect a movement among our women exactly like that which is so powerful in the West, where the social conditions and ideals are so different. Yet, though belated, we believe the women movement in Japan should form some connection with that in the West, and strive to make a place for itself in the world. Just now the whole matter is problematical, but at such a time we may expect new leaders to come forth.



# FROM "TEN DREAMS"

By NATSUME SOSEKI\*

## The First Night

I HAD SUCH A DREAM:

**W**HEN I was seated by her bedside, with my arms folded, the woman, who lay on her back, said she should soon die. With her long hair over the pillow, she laid her long face with its soft contour on it. Her white cheeks were moderately tinged with warm blood, and her lips, of course, red. To all appearance, she did not seem to be dying. But the woman said in a gentle and distinct voice that she was dying; and I, too, thought she was surely dying. So, looking down on her, I asked her, "Oh, are you dying?"—"Yes, I am," answered she, opening her eyes wide. They were large wet eyes, wrapped in long eyelashes, and all black within. In these black apples of her eyes was my figure vividly afloat.

Gazing on these bright black eyes, which seemed so deep as to be transparent, I wondered how she was dying. I earnestly bent my head near her pillow, and asked again, "I don't think you are dying; you will get well." Then the woman, keeping her black eyes sleepily open, said in a gentle voice as before, "No, I am dying; I can't help it."

"Then, can you see my face?" asked I, whole-heartedly. She said with a smile, "Can I see! O, yes, I can. Your figure is reflected, I say, there, isn't it?" I silently detached my head from

near the pillow and, with my arms folded, thought, "Will she not get well?"

After a while, the woman said again, "Pray bury me when I am gone. Dig a grave with a large pearl and put in token of a grave a fragment of a star which has fallen from heaven. I shall come to see you again."

I asked when she would come.

"The sun will rise, and set. And it will again rise, and set. While the red sun goes down from east to west, from east to west,—can you wait?"

I tacitly nodded. Raising her tone of voice louder than before, the woman decidedly said, "Wait one hundred years. Wait by the side of my grave for one hundred years, and I will surely come to see you."

I simply answered I would wait. Then my figure which was clearly visible in the black apples of her eyes became dim, as a shadow in the still water is disturbed by running water. In the next moment her eyes were shut. From amidst the long eyelashes tears trickled down her cheeks. —She was gone.

I went down into the garden, and dug a hole with a pearl. The pearl was a large and smooth shell with a sharp edge. Every time I dug out earth, the moonlight glittered on the inside of the shell; and the smell of the damp soil rose up. In due time the hole was dug; in it the woman was put, And I put soft earth

\* Translated from the complete works of Natsume Soseki.



on her gently. Every time I did so, the moonlight shone on the inside of the shell.

Then I went and picked up a fragment of a fallen star, and set it on the mound softly. The fragment of star was round. Methought it became rounded while it kept falling through the great heaven. As I carried it in my arms and put it on the grave, my breast and hands became a little warm.

I sat myself down on the moss. Thinking I was to wait thus for a hundred years, I looked at the round tombstone. Ere long, as the woman said, the sun rose from the east. It was a large red one. The sun, as the woman said, sank in the west by and by: it went down as red as ever. I counted it as one.

Before long the scarlet sun rose slowly up. It went down mutely; I said two.

I thus counted and saw numberless red suns pass overhead, but one hundred years had not yet elapsed. At length I gazed at the mossy round stone, and thought I might be imposed upon by the woman.

Then from underneath the stone a blue stem grew askance towards me. As I was looking at it, it grew as high as my breast; then it shook, and the bud which had been nodding slightly at its tip bloomed. A white lily smelled so strong before my nose that its fragrance pierced my bones. Just then from far above some dew dropped, and the blossom shook under the weight. I bent my head forward and kissed the cold, dewy, white petals. As I was on the point of withdrawing my head from the blossom, I chanced to look up at the distant sky and saw a morning star twinkling.

"One hundred years have already passed," thought I then for the first time.

### The Second Night

SUCH A DREAM I HAD:

When I left the bonze's sitting-room, and after passing along the corridor, returned to my own room, I found the *andon* dimly burning there. As I fell with one knee on the cushion, and stirred up the wick of the lamp, the snuff which was like a flower dropped down on the cinnabar-varnished stand; and at the same time the room became brighter.

The picture on the sliding-doors was painted by Buson. Some willow trees were represented far and near in thick and light black, and a cold-looking fisherman, with his sedge-hat cocked, was passing on the bank. The *tokonoma* was hung with a *kakemono* showing a picture of Buddha on the sea. The incense-sticks, which had nearly burned up, were still smelling in the dark corner. The temple was so spacious and quiet that nobody seemed to inhabit it. The round shadow which the round *andon* cast upon the black ceiling, as I just looked up, seemed like a living thing.

With one knee erect, I turned over the cushion with my left hand and put the other under it—I found the *thing* in the right place, as was expected. Feeling relieved, I set the cushion right as before and threw myself down on it.

"You are a samurai," said the bonze. "If so, you must be awakened to the truth. Seeing, however, you cannot be awakened for so long, you may not be a samurai. You are the rubbish of a man. You are angry, are you? Ha! ha! If you are mortified, bring proof of your being awakened." And he turned his face away. How unmannerly!

I firmly determined to be awakened by the time when the table-clock, which was on the *tokonoma* of the adjoining hall,



struck the next time. When I was awakened, I meant to see the bonze and change my awakening for his head. Unless awakened, I should not be able to take his life. I must be awakened by heaven and earth; I am a samurai.

If I could not be awakened, I would fall on my own sword. A samurai, if insulted, ought not to live: he should die a splendid death.

So thinking, I unwittingly slipped my hand under the cushion and dragged out the dagger with a cinnabar-varnished sheath. I grasped the hilt and unsheathed the sword: the cold blade all at once glittered in the dark room. Something dreadful seemed to take to flight from my hand, and the tip of the sword was blood-thirsty. I was forthwith inclined to stab myself with it; the blood in my body seemed to flow into my right hand, for the hilt that I held became unctuous. My lips trembled.

I sheathed the dagger, and then put myself in umbilical contemplation. Choshiu said, Nihility. "What is it?" thought I. "A fig for the bonze!" I gnashed my teeth.

As I clenched my molar teeth so close, hot breath roughly came out of my nostrils. My temples throbbed with convulsive pain. I opened my eyes double as wide as usual.

I saw the *kakemono*, the *andon*, the mats, the bald head of the bonze. Even the laughing voice of him who laughed scornfully with a mouth like a crocodile's, was heard. What an unmannerly bonze! I must cut off that kettle-like head by all means. I must be awakened. "Nihility! nihility!" prayed I with my tongue. Yet the smell of the incense-sticks came to my nose. "D—the incense-sticks!"

I suddenly struck myself on the head

severely with my fist, and gnashed my teeth. Sweat came from my armpits; my backbone became as stiff as a stick; the joints of my knees were suddenly painful. What though my knees might be broken? But I had a pain in them. Nihility never came out. When it seemed to be on the point of appearing, I felt a pain. I got angry, felt mortified, was greatly vexed; tears trickled in abundance. I would rather dash my body against a huge rock and smash it asunder.

Yet I was patiently seated, with something unbearable in my breast. That something unbearable irritated all the muscles in my body and wanted to exhale through the pores of the skin, but all of them being shut up, it was in such a cruel plight that no exit could be found.

In the meantime my head became deranged. For a while the *andon*, Buson's picture, the mats, and the shelf were invisible; a little later they were all in an indefinable condition, when the clock in the next chamber began to strike.

I came to my senses. I took up the sword with my right hand. Just then the clock struck the second ding dong.

### The Third Night

I DREAMED AGAIN:

I was carrying a boy of six on my back. He was my child, to be sure. Strange to tell, his eyes were blind and his head newly shaven before I knew it. I asked him when his eyes were blinded. He answered that it was long, long ago. His voice was surely that of a child, but his diction was quite that of a grown-up man; and he was on a par with me.

On both sides of us there were green rice-fields; the path was narrow. The forms of herons were now and then visible in the dark.



"We are in the rice fields, I suppose?" said the child on my back.

"How do you know?" asked I, turning my face a little backwards.

"Why, some herons cry, don't they?" answered the boy.

Then a heron cried twice, sure enough.

I was a little afraid of him, though he was my child. What would become of me, if I kept on carrying such a thing? I looked about to see if there was any place to throw him away in, and saw a large forest in the dark. Just as I thought that that was a good place, I heard the child say "Humph!"

"Why do you laugh?"

The child made no answer to this, but asked, "Are you tired, papa?"

"No, I am not," answered I.

"You will soon be tired," said he.

I silently walked towards the forest. The path was so irregularly bending that it was not easy for me to get out of the fields. Pretty soon we found ourselves at the fork of the path, where I stopped and reposed awhile.

"A stone must stand here," said the urchin.

As a matter of fact, there stood a stone of eight inches square and as high as my waist. On its front side I clearly saw, though it was a dark night, the words LEFT: HIGAKUBO and RIGHT: HOT-TAWARA. The letters were as red as the side of a water-lizard.

"The left is the right path," said the boy, peremptorily. I looked left and saw the aforesaid forest casting its dark shadow over our heads from the high sky. I hesitated awhile.

"Don't draw in your horns," said the child. I was obliged to walk towards the forest. Wondering how he could know so much in spite of his blindness, I

approached the forest nearer and nearer. Then the child on my back said, "A blind man experiences many inconveniences."

"So I carry you on my back."

"I am much obliged, but I am sorry people make a fool of me. Even my parent makes an ass of me."

I grew somewhat worried. I hastened towards the forest to throw him away.

"A little farther, and you will see," said the child as if in soliloquy. "It was just such a night as this."

"What!" asked I, in a sharp tone of voice.

"Why, you know, don't you?" said the child, rather scornfully. Something came across my mind, but it was not clear. It seemed to be such a night; and if I went a little farther, it seemed to me all would be understood. I determined to abandon the child before the matter came to my knowledge. I quickened my steps more.

The rain was falling; the way became darker. I was like one in delirium. The urchin on my back was like a bright mirror which reflects all my past, present and future. And he was my own child, and blind. I could not bear the thought.

"Here! here! Just at the foot of that cryptomeria."

Even in the rain the child's voice was distinctly heard. I stopped unintentionally. I found myself in the forest. The dark thing standing about one *ken* before me was, as the urchin said, a cryptomeria.

"It was at the foot of that cryptomeria, papa."

"Yes, it was," slipped out of my lips.

"It was the fifth year of Bunka, was it not?"

I thought it might have been that year.

"It was just one hundred years ago  
that you slew me."

As soon as I heard these words, the  
consciousness that I had killed a blind man  
on such a dark night in the fifth year of

Bunka flashed into my mind suddenly.

As it occurred to me for the first time that

I was a murderer, the child on my back  
became all at once as heavy as a stone

*jizo*.

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## THE GRAVE

Kono tsuka wa,

Yanagi nakute mo ;

Aware nari !

—*Kikwan*

No drooping willow's here,

Beside this tomb—

And yet how sad the sight !





# DR. FOSDICK ON WAR

*From The Japan Times & Mail*

ONE of the most powerful sermons ever delivered by Dr. Harry Emerson Fosdick, of New York City, now in Tokyo, is entitled "Shall We End War?" Excerpts from the sermon are as follows:

First of all, there is nothing glorious about war any more. We used to think there was. When we were children, with tasselled paper caps and tin guns, marching to a beaten drum, we incarnated in our boyish pride the ancient fallacy that there is something glorious about war.

Is it not amazing that the most damnable things in human life are so habitually dressed in the alluring paraphernalia of parade and gorgeous clothes and stirring song?

What is intoxication by strong drink? Any man with eyes to face the facts knows it to be a beastly thing with a trail of poverty, heart-break and death after it, so that men ought to hate it with a bitter hatred. Yet when men sing their drinking songs intoxication is radiantly clothed with gaiety and mirth, with clink of glasses and the surge of song, until the very souls of the elect might be deceived.

So war, which is a skeleton, has covered itself with a gorgeous robe. One of the first men in history to tell the truth about war was Vereschagin, the Russian painter. He fought in the Crimean war and then he painted the battlefields of the Crimea as they really were, with all the glory stripped away, with nothing but the horror and the rottenness and the cruelty left—war, stark-naked and infernal.

The old Czar's government tried to keep him from exhibiting his pictures in Russia. They knew that men would not forever cry for war and glory in it if they knew the truth about it. . . .

One of our young men came back from France and, like many others, would not talk. One day his father took him apart and rebuked him for the silence.

"Just one thing I will tell you," he answered. One night I was on patrol in No Man's Land and suddenly I came face to face with a German boy about my own age. It was a question of his life or mine.

We fought like wild beasts. When I came back that night I was covered from head to foot with the blood and brains of that young German boy.

"We had nothing personally against each other. He did not want to kill me any more than I wanted to kill him. That is war. I did my duty in it, but for God's sake do not ask me to talk about it. I want to forget it."

My friends, that is war—the quintessence of it at the central point of its self-revelation. There is nothing glorious about it any more. . . .

There is no limit to the methods of killing in war any more. We used to think there was. We used to think that we could make a duel of war, controlled by regulations that would tone down war's worst barbarities, so that the whole business could be carried on with a flourish of chivalry, decently and in order; and we dared to think that something like this had been actually accomplished by the Hague peace conventions.

Now we know that, when war gets under way, all rules are like the seven green withes with which they bound the arms of Samson and which he so easily snapped.

There are no limits to the cost of war any more. There used to be. War used to be comparatively inexpensive. The

knights used to go out, furnishing their own equipment and maintaining their own expense. Even the wars in which the United States have engaged have been economic Lilliputians compared with this last conflict.

Our own Revolutionary war cost only \$170,000,000. A whole war, lasting eight years, only \$170,000,000—what a bargain! Those were the good old days when you could get a real war cheap. But when this last war drew to its conclusion it was costing not in indirect losses, but in direct expenses \$240,000,000 every day—\$10,000,000 an hour!

Was there ever a nation in the world that was in so good a position as we (the United States) are in to take the lead? Nobody is going to suppose, if we do it, that we are afraid. Afraid of what? After our record in the late war, with our unchallenged primacy in strategic position and wealth and men, afraid of what? No one is going to suppose that we could not keep the pace. Everyone knows that we could keep the pace as long as anyone else could keep it.

If the United States goes to Great Britain and France and Japan and says: "Gentlemen, let us stop this ruinous madness that in the end will bring down our civilization about our ears like the pleasure hall of the Philistines when Samson broke its pillars, let us sit down at a table and make plans for the disarmament of the world," everyone knows that there would be only one reason for our doing it: that the best in the United States had conquered the worst.

For the sake of the liberal, forward-looking people in the other nations who, against handicaps that we with difficulty can imagine, are fighting their militaristic cliques and do not want war, let us take the lead!

For the sake of that Christ whose sacrifice on behalf of all the world we shall commemorate this afternoon and whom for so long a time we have called "Lord, Lord," without doing the things that He said, let our country move out, at the front, toward that day when men shall "not learn war any more!"

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## SPRING RAIN

Hana ni tomatta

Hokori wo sotto,

Arau hodo fure

Haru-no-ame.

Fall, vernal showers, fall,

Fall just enough to wash the dust

Off the cherry-flowers fair!



# JAPANESE ADMINISTRATION IN KOREA TODAY

By RICHARD PONSONBY FANE

[Mr. Richard Ponsonby Fane recently contributed the following article to *The Japan Advertiser* on the impressions received during a visit to Korea during the past summer. His opinions differ from those that have been stated by other observers, especially by missionaries who have lived in Korea for a long time. The author, however, as a British colonial official with an experience of many years and in various countries, is qualified to form an opinion on colonial administration, and his views deserve to be known.]

**H**AVING served in a considerable number of British colonies and visited the greater part of the others, I was naturally interested, during my recent visit to Chosen, in studying the Japanese system at work there especially in view of the very adverse criticism that is current. One short visit is, of course, quite inadequate to master the intricacies of government and I propose merely to offer my general impressions.

At the outset I would state that I do not consider it a perfect administration but I have yet to meet with one that can be put in this category. Quite recently I remarked in conversation that I considered the British Government of Hong-kong an eminently successful example of colonial administration. My friend agreed but added that it was, however, quite unjust, and on reflection I was obliged to admit that he was quite right.

The first essential in colonial administration would appear to me to be the making and keeping of all classes of the population contented, and in order to do this it is necessary to have an intelligent

anticipation of their just desires and not be forced to make wholesale concessions as has been the case recently in India and to a certain extent in Chosen also. Great Britain is generally regarded as the most successful European country in colonial administration and has the reputation of treating the native peoples under its dominion with kindness and consideration, yet after careful reflection I have come to the conclusion that I would certainly prefer to be a Korean under Japanese rule, than an Indian under Great Britain or a Zulu or Kafir under the Union Government of South Africa. In view of much that has been said and written about the high-handed methods and cruelty of the Japanese in Chosen this may seem surprising and I propose to attempt to explain what led me to this conclusion.

First and foremost comes the question of "amour propre," not perhaps particularly important in the case of the South African native but of the very first importance with people like the Indian and Korean with their sensitive natures



and centuries of high civilization in the past. Now in Chosen, the Chosen Government tries as far as possible to recognise the absolute equality of its Japanese and Korean subjects. Since the reorganization of the Government under the present Governor General, His Excellency Admiral Baron Saito, all distinctions in law between a Japanese and a Korean have been abolished and there is no longer one law for the Korean and another for the Japanese. This cannot be said either of India or South Africa or even of British Crown Colonies. Then a real attempt is made towards social equality and it must be distinctly borne in mind that the Korean of the present day is decidedly inferior in civilization to the Indian. Koreans are eligible as members of the social clubs and the higher classes mix in society. Anyone who knows India at all knows the very strong feelings that the average Anglo-Indian has on this point.

Moreover Koreans can hold the highest offices and several of them are provincial governors and have Japanese working under them. The public baths are, in most places, open to both peoples though in some it has been found necessary to provide a bath where Japanese only are admitted. Undoubtedly one of the greatest problems with which the Government is confronted is that of education. Ten years or so ago at the time of the annexation it was only with the greatest difficulty that Korean parents could be induced to send their children to the Government schools; now there is such a demand that the Government quite unable to build and staff schools fast enough. At present there are separate schools for Japanese and Koreans in the primary and middle grades

—considerations of language render this imperative for the time being—but in the higher grades students already attend the same establishments and I was assured that it was the ultimate aim of the Government to establish a common system. Even now if circumstances of location render it desirable no difficulty is made about the admission of a Korean child to a Japanese school. Imagine such a state of things in South Africa. Practically every white pupil would be instantly withdrawn. It is necessary, too, to emphasise the point that the Korean of the middle and lower classes, until educated, is more unclean in his person and generally unsavoury than the South African or Indian, and though racially the Japanese and Korean do not differ fundamentally, their general outlook on life and habits and customs are as dissimilar as those of the English and Indian.

My visit being during the vacations I was unfortunately unable to see any of the schools at work. Though the air of superiority and condescension so apparent in the "sahib" in India is far less noticeable in Chosen, I thought I detected traces of it and an opportunity might be taken, possibly it is, during the hour of morals of impressing on the Japanese children the supreme importance of regarding and treating the Korean in every way as an equal. I notice that instructions issued to the troops in garrison are emphatic on this point. Complaints have been made that the Government are more solicitous of providing schools for Japanese than Koreans. I do not think these complaints can be justified, though the Japanese is rated far higher for school expenses than the Korean. At present there is, I believe, one Government primary school for



Koreans for every three villages. In South Africa I very much doubt whether there is one for every 300.

That Chosen has been greatly developed and has benefited immensely from Japanese administration is generally admitted even by the most hostile critics, and I shall not therefore touch on this point beyond saying that as far as I could see what they had achieved in a comparatively short time is fully equal to anything accomplished elsewhere by other nations. I noted with great pleasure and gratitude the excellent work that is being done in the preservation and upkeep of interesting old buildings and monuments and the patient and careful archaeological and historical research which is being carried on.

If these facts are true—and I am prepared to stand by them—where is the fly in the honey and why does one hear so many stories of brutality, etc.? First of all, the Japanese administration is very much in the limelight and the slightest error which would escape notice in British or other dependencies is at once noised abroad and generally gets magnified in the process. Secondly, most of the reports emanate from Americans whose republican ideas are strongly antagonistic to bureaucratic government. There can, however, be no smoke without fire. There must be some foundation for the stories that are circulated. Undoubtedly there is, some of them are true in their entirety; others grossly exaggerated, for the Korean is no mean liar especially when narrating his grievances. Alas, however, these stories could easily be matched in the colonies of other countries. Whether with or without cause—I have not the necessary *taa* to judge—the Government is very

suspicious and prone to believe any rumour of disloyalty or rebellion among the Koreans and in the past the police were able to take action independent of the executive Government. In criticizing the colonial policy of Japan, however, it is necessary to bear in mind her policy at home, and that the powers of the police in Japan proper are considerably greater than they are in most European countries or in the United States. The average Japanese puts up with and thinks nothing of police interference that would be considered intolerable by an Englishman.

The police force in Chosen, now happily brought directly under the control of the Executive, is a very big one and is recruited, especially in the lower ranks, very largely among the Koreans. That some of these men at times adopt a bullying and hectoring attitude is probably beyond question, and in times of excitement excessive and brutal punishments, floggings, etc., were, and possibly still are, resorted to. Torture, too, recognized under the old Korean régime was, if not authorised by the executive, employed by the police. Violent attacks have been levelled at Japan for the brutal method adopted and the many floggings inflicted in putting down the independence movement two years ago. That two wrongs do not make a right I fully admit, but British critics, at any rate, would do well to enquire into the methods employed and flogging inflicted during and after say the Zululand disturbance in 1906 before they venture to criticise Japanese methods. Flogging has now been abolished in Chosen. Has it in South Africa? I know that the use of the "cat" was an everyday occurrence when I was in Natal in 1907-1910



and the "cat" is a far more brutal weapon than the Japanese "jo."

From what hardships, then, may the law-abiding Korean be said to suffer? He suffers from the bullying of the lower element of the Japanese population who flooded uncontrolled into the country in the early protectorate days and it is doubtful whether he receives sufficient protection from the courts. These courts are conducted in Japanese and the Korean generally has to have the services of an interpreter, and the low class Japanese is sometimes able to obtain a verdict on a point of law against real justice, for the courts are slaves of red tape. I state, merely as gossip, for I had no opportunity of substantiating the truth of it for myself, that while in cases of Korean and Korean justice is administered, miscarriages occur from time to time when the case is one between a Korean and a Japanese. The Government would, I think, do well to encourage in every way in its power the acquisition of the Korean language among its Japanese officials, indeed it might even insist on it as a necessary qualification for promotion.

The Korean suffers, too, from the suspicious attitude of the Government already alluded to and is liable to sudden inquisitorial proceedings which, owing to cases in the past in which the police have abused their power, he fears excessively, but his lot is an infinitely happier one than the peasant class, at any rate, has ever known before and his life and property are far safer. The Government of Chosen has been and often is accused of being anti-Christian. This is not the case. Indeed, judged from a non-Christian point of view their attitude is, I think, a very liberal one. Absolute freedom

exists to propagate any faith and Christian bodies have much to be thankful for in the way of grants of good building sites, etc. How, then, does it come about that these accusations are made? It is because some of the missions, notably the Presbyterian and Methodist missions, do not succeed in inculcating in their converts that churches and mission schools must not be used as places for political propaganda. When several members of the so-called provisional government of the independence movement were found to be pastors of these missions and it was proved beyond doubt that churches and schools were used as their meeting places it is not surprising that the Government are inclined to look askance at Christian converts and suspect them of revolutionary tendencies. These two missions are under American supervision and though the missionaries may be acquitted of actively aiding and abetting rebellion their sympathies are naturally inclined to so-called "freedom" and democracy.

The Korean convert imbibes these "pernicious fallacies" and ignores the instructions of S. Peter who bid his flock "Submit yourself to every ordinance of man for the Lord's sake, whether it be to the king as supreme or unto governors as unto them that are sent by him for the punishment of evildoers and for the praise of them that do well." I was assured, however, by the head of the "Ecclesia Anglicana" — Seikokwai — who rigidly prohibits any politics among his followers, that he met with no opposition from the Government, and he told me that his Roman Catholic colleagues who adopt the same line had the same experience. It is therefore in my opinion abundantly clear that the Chosen Government is not



anti-Christian. It is, I think, highly doubtful whether any European country or the U.S.A. would suffer Eastern missionaries to propagate their faith within its borders if the results were as unfortunate as they have been in some cases in Chosen. Japan is faced with an exceptionally difficult task in trying to bring the peninsula into an integral and loyal part of her Empire, a task rendered more

difficult by the fact that for centuries the Korean has been accustomed to regard his Japanese neighbor with feelings of mingled hatred and contempt. They have, in the writer's opinion, achieved much and deserve rather the applause and encouragement than the censure of the world in general. The sooner that it is realized that Chosen is entirely unfitted for independence the better.

## THE DUTY OF FOREIGN MISSIONARIES IN KOREA

By MAJOR-GENERAL WILLIAM CROZIER

*From The Japan Advertiser*

**D**EAR Dr. Gale: Ever since our interesting interview in Seoul I have been intending to write you in regard to the subject of our talk, the relations between Korea and Japan, but I deferred writing through a sense of unfamiliarity with the Far East, and a consequent hesitation to attach enough value to hastily formed opinions to justify placing them before a man of your long experience where mine had been so short especially as, although I do not know that I have reached any conclusions directly contrary to your own, I do differ from the body of Christian missionaries in Seoul in regard to a rather important stand which they have taken upon one point concerning their pastoral charges. After eight months' further stay in the Orient, however, and the opportunity to test certain views in discussion with men of longer experience, I feel that I may be excused for attempting a word of comfort and encouragement for the Korean people and of appreciation and admiration for the missionaries

who are devoting their lives to their service, coupled with advice, tendered in all modesty, upon the one point on which I find myself at variance with the stand which the missionaries have taken.

In a memorandum, in which I understand that practically all the members of the missionary body in Seoul joined, in response to a suggestion of the government of Korea that the missionaries should try to inculcate with their teaching cheerful acceptance upon the part of Koreans of inclusion in the Japanese Empire, it was stated that the missionaries could not accept the suggestion, for the reason that they felt they must be strictly neutral, and while absolutely refraining from advising or encouraging the Koreans in their efforts at securing the independence of their country, they should say nothing discouraging of these efforts, in order that they might remain in close and friendly standing for the continuance of their work, in case the efforts should succeed. Although I know that the missionaries want nothing



so much as to do and say the right thing to the Koreans, as evidenced by the many instances of helpful advice and fine work which came under my observation, I cannot think that their stand in this instance was in the best interests of the Korean people.

"I am led to this opinion by the conviction that no such misfortune could happen to the Koreans as an early return of the independence of their country; for I do not see any reason for doubting that independence would bring back the conditions which prevailed before Japan took the country over. I do not see that, thus far, there has come to the Korean people any power to free themselves, by their own efforts, from the dreadful oppression and tyranny from which they suffered under their own rulers, nor to prevent the misery of those conditions from returning if the hand of Japan, which has to a great extent eliminated them, should be lifted. It is worth while to make a short survey of those conditions as they are pictured to us by well known writers of Korean history.

In "The Mastery of the Far East," by Arthur Judson Brown we find on pages 23-35 the following statement in regard to conditions as they existed as late as 1901:

"The life of the individual Korean was spent under constant official espionage. Unless he was a noble, he must have a tablet bearing his name and residence so that he could be identified at any time. If he was accused of crime, and he was so accused on the slightest pretext, he was brought before the magistrate who was both judge and jury, and usually lazy, corrupt and cruel. If the culprit did not confess that

he had committed the crime alleged, he was subjected to torture. Every court had an appalling array of paraphernalia for this purpose—clubs, paddles, stocks, chains, ropes and manacles. The unhappy prisoner was sometimes beaten until his back was torn to ribbons, or perhaps he was hung up by the arms, or was rolled about with his hands fastened to his knees. Breaking the shin-bones with clubs was a common mode of torture.

"Under such a government the common people suffered grievously. They had no rights which their rulers felt bound to respect. The taxes would have been heavy enough if they had been honestly collected, but dishonesty more than doubled them. Corrupt and unscrupulous officials extorted as much as possible from the helpless masses.

"As this system of graft ran down a long line of officials of varying ranks until it reached the taxpayer, the plight of that unfortunate individual may be imagined. He was lucky if he had enough left for his family to eat.

"Any man suspected of having property was liable to be thrown into a filthy prison on some trumped-up charge, and held and perhaps tortured until he disgorged to the magistrate. The privilege of collecting taxes was sold to the highest bidder or given to dissipated favorites who divided the spoil. The courts gave no redress for the plunderer himself was usually both judge and jury. A man had no incentive to toil when he knew that the fruits of endeavor would be taken from him by lynx-eyed officials. So he cultivated only the rice and beans that he required for food, and devoted the remainder of his time to smoking.

"Wherever we went we heard of sub-



stantially the same conditions—a rapacious and dissolute governing class, and a shabby, improvident people who lived from hand to mouth and hardly dared call their souls their own. The prevailing wretchedness was so great that one wondered how long human nature could endure it.”

These statements are corroborated by other writers, notably by Joseph H. Longford in “The Story of Korea” published in 1911, who says on p. 40:

“All offices were used unscrupulously for the spoliation of the people and the enrichment of the holders. The King, the people said, ‘saw nothing, knew nothing, could do nothing.’ The limit of taxation or extortion was only that of the people to pay. With a country blessed by nature with a bountiful soil and abundant rainfall, a splendid climate, and undoubted sources of great mineral wealth, entirely exempt from all the great disasters of flood and earthquake that are the terror of Japan, the peasants, who constituted nine-tenths of the common people, though gifted with great physical strength and powers of endurance, with moral and intellectual qualities that were not inferior to those of their industrious Chinese neighbors, with physical courage that made them as fearless of death or pain as the bravest of the Japanese, had no incentive to industry when all the products of their labor were ruthlessly appropriated by the nobles and officials and only the barest pittance left to the producers. Hunger was always present with them, famine frequently, and cholera followed in the track of famine to complete the work which it had begun. All these circumstances combined to render the peasants the most hopeless, helpless, apathetic,

broken-spirited people on earth; compared with whom the Irish Roman Catholics, in the worst days of Orange domination and landlord absenteeism, or the Russian serf might almost be called free, prosperous and happy.

“Such were the conditions of the Korean people throughout the 17th and 18th centuries, and those conditions continued with but little modification till the beginning of the Japanese protectorate in 1905. The rapacity and tyranny of the nobles were too ingrained by long usage, the people too convinced that their only lot in life was to act as hewers of wood and drawers of water to their masters, to admit of either being reformed, even by contact with the outer world, unless reform was forced upon them as medicine is forced on a sick and refractory child.”

Of course it can always be charged that such statements are not made in an impartial spirit, but are inspired by friendliness for Japan; but they accord so perfectly with the testimony of writers well known as friends of Korea, and in full sympathy with that country and its people, as to leave no doubt of their substantial accuracy; as witness the following from Hulbert’s “The Passing of Korea,” written in the last part of the 19th century:

“If a man of the upper class has anything against a man of the lower class, he simply writes out the accusation on a piece of paper and sends it to the Police Bureau. If it is a slight offense that has been committed, he may ask the authorities simply to keep the man in jail for three or four days, administering a good sound beating once a day. In three cases out of four this will be done without further investigation, but if the



gentleman is at all fair-minded he will appear in the course of a day or two and explain how it all came about. The culprit may be allowed to tell his side of the story or not, according as the police official in charge may think best." (P. 57).

"Not to know at what moment you may be called upon to answer a trumped-up charge at the hands of a man who has the ear of the judge, and who, in spite of your protests and evidence that is *prima facie*, mulcts you of half your property, and this without the possibility of appeal or redress of any kind,—this, I say, is enough to make life hardly worth living." (P. 58).

"Within a week of the present moment a little case has occurred just beyond my door. I had a vacant house, the better part of which I loaned to a poor gentleman from the country and the poorer part to a common laborer. The gentleman orders the laborer to act as his servant without wages, because he is living in the same compound. The gentleman writes to the prefect of police that he has been insulted, and the police seizes the laborer and carries him away. I hear about the matter the next day and hurry to the police office and secure the man's release, but not in time to save him from a beating which cripples him for a week and makes it impossible for him to earn his bread." (P. 58-9).

The last is given as typical by one writing as a special friend of Korea. I know that as far back as before the war between China and Japan a few Koreans of the upper class had imbibed some liberal ideas, and were solicitous as to the advancement of their country in the ways of civilization; but they were very few in number, and they were so persecuted at

home and even driven into exile, that they were able to effect no progress.

No one with the welfare of the Koreans at heart could look otherwise than with horror and dread upon the danger of the return of the conditions above described; but the reality of the danger in case of the return of Korean independence must be apparent when we consider that the only power of the body of the people to secure themselves against it would lie in their ability to act together as a coherent, understanding, mutually conscious association of individuals all over the country, using the power of their numbers in combination to control their officials and thus compel a government in their own interest.

Their former utter helplessness to do anything of the kind can be removed only by such primary education of the people as to enable them to communicate with one another, beyond speaking distance, to have their intelligence reached by informative propaganda, and thus to bind them together in the strength which associations have but individuals lack. The degree of education necessary is that which goes with a reading public, accustomed to newspapers and periodicals; which is yet far from attainment by the Korean populace.

Contrasted with the state of affairs from which the Koreans were so unable to emerge through any efforts of their own, we should contemplate some of the things which Japanese rule has done for them in a single decade. Railways and highways have been constructed, extended and improved, so as to greatly facilitate marketing conditions and effect an amelioration in the life of practically every inhabitant of the country; an



Agricultural Bureau and experimental stations have been established, tending to improve the production of farms and thus to better the lot of the greatly predominant peasant population; a Bureau of Forestry has been set up, and a large expanse of denuded hillside has been reforested; great reforms have been introduced in the character of the prisons, and extension of the reforms is in process; the necessity for improvements in the methods of dispensing justice has been recognized and to a great extent acted upon; although legitimate taxes have been increased, illegitimate extortion has been practically done away with, and the taxes are honestly expended for public purposes. None of the proceeds of taxation find their way into the Imperial Treasury of Japan, and not only are they all expended for the benefit of Korea but the Imperial Treasury bears all the expense of the maintenance of the military garrisons in Korea and contributes a large sum for Korean purposes, which last year amounted to ¥10,000,000 and is in the budget for this year at ¥15,000,000.

Now let us look at some of the results of these improvements. The production of copper in 1917 was 4,979,000 pounds, over 1,000 times that of 1913; the production of lead rose from a negligible amount five years before to 1,562,000 pounds in 1917; in 1909 the production of cotton was 29,000,000 pounds, in 1917 it was 93,000,000 pounds, some 360% increase; in the same interval that of hemp increased from 8,500,000 pounds to 24,700,000 pounds (about 200%); the production of salt was 1,328,000 pounds in 1911, and 118,000,000 pounds in 1918! The average increase in the number of domestic ani-

mals—cattle, horses, pigs, goats and sheep—in 1917 over that of 1910 was about 75%. The industrial change has been as striking as that in mining and agriculture. The number of factories increased from 252 in 1911, with a capital of ¥10,600,000 to 1,358 in 1917, with a capital of ¥39,000,000, and the value of the product was about ¥99,000,000 in 1917, an increase of about 400% over that of 1911. I know that there were some instances of small increase, or even of falling off, but these were entirely exceptional and for special reasons; and the character of the increases is such as to demonstrate a great forward leap in the prosperity of the people.

It is stated that these benefits are all material, and that they are far from compensating for the moral injury done to the Koreans in imposing upon them an alien rule, and the infliction of a tyranny which, while irksome from one's own kind is intolerable from foreigners. Realizing the conditions in old Korea which are described by the writers, I cannot attach much importance to this threadbare contention, which I do not believe to be spontaneous upon the part of the Korean people but judge to be made either by those who would themselves expect to do the governing if Japan were not, or as a result of their teaching. I am unable to comprehend a preference for being tortured to death domestically over the endurance of harshness, and perhaps cruelty, in much less degree, from strangers. Moreover, the material prosperity differs from that which came temporarily to Mexico under Diaz, and which vanished later in a scourge of revolutionary disorder, in that it is accompanied by a genuine effort to uplift the people and to induct



them gradually into an intelligent participation in the government of their own country; in which the election last autumn of municipal and provincial councils shows that at least a beginning has been made.

And this brings me to the greatest boon of all which the Japanese rule is conferring upon the Korean people, that of education, which will ultimately endow the people with the power to defend themselves against all government tyranny, oppression, and bare-faced exploitation. The privilege of primary education is being placed before a large and increasing number of Korean children, and it will not only constitute a defense of the people against retrogression to their former state of misery through misrule, but it will ultimately insure to the Koreans proper consideration from any government under which the country may fall, whether animated with the present benevolent intentions of the Japanese Government or not; for no government could disregard the united sentiment of 20,000,000 compact and homogeneous people inhabiting a geographically contained area like Korea. In effect the Japanese are endowing the Korean masses with the means of self-defense. The complaint sometimes heard that the Japanese authorities confine the educational opportunities to primary teaching for Koreans, reserving the higher facilities for Japanese, shows on its face that the complainants are thinking of their own class and not of the mass of the people. Nevertheless the government is devoting what funds can be spared to higher education, as are the missions.

I am not unaware, nor am I unmindful, of the charges that some of the Japanese methods have been harsh and

cruel, and that the threatened uprising of the spring of 1919, in particular, was put down with ruthless severity; also that cruel ways of conducting investigations and of extracting evidence, sometimes involving torture, are employed in dealing with suspects of disloyalty to the present government. I have read the accounts of the burning of churches suspected of being meeting places of malcontents, of innocent persons perishing in the flames, and of executions without trial and with no sufficient evidence of guilt. I am not going to deny these charges, for I am not well enough acquainted with the facts, and I know that some of them are advanced with strong backing. I deplore the acts alleged as much as any one can, both as unjustifiable and as being unnecessary and ill-advised in the state of helplessness of the unarmed Koreans to exhibit any dangerous strength of insurrection; but it is important to remember that they relate to one offense only, that of disloyalty, while inhuman treatment was handed out to the Koreans, under their own rulers, for all kinds of offenses, often trivial, or for no offense at all. Also, we all know how difficult it is to control subordinate officials and functionaries of the law in direct contact with the people, and to instil into them the impulse to execute their duties with the spirit of consideration which may animate the higher government. How many of us northern men in the United States would like to be judged by the conduct of many officials towards the southerners in the reconstruction days following the American Civil War? In addition, it is only fair to bear in mind that Oriental races have not the same ideas in regard to the infliction of physical pain that we have, and that Japan has been practising



Occidental methods only about a half century, which is a short time in which to expect their spirit to penetrate a whole people. I think no one will deny that the present Government General of Korea is making a sincere and successful effort to ameliorate the relations between officials and the Korean people, and to soften the rigors which have been complained of.

I am not touching upon the ethics of Japan's acquisition of Korea, for I know that as to that incident the same kind of discussion is possible as might be had in regard to the existing title to almost any part of the earth's surface by its present government, and I realize that the Japanese program for Korea is not the same as that of the United States for the Philippine Islands, but Japan has announced the intention of ultimately treating the Koreans in exactly the same way as her other subjects, with absolute equality and no distinction whatsoever between Koreans and Japanese. While I find no fault with criticism levelled against the short-comings of Japanese methods, which indeed their own press and public indulge in freely, I do not consider it an advantage to the Koreans for whose benefit the missionaries are devoting so much skillful and well directed effort, and to whom they consider their first duty to lie, for the missionary body to follow a negative course in regard to the independence movement; and indeed I must think it a positive disservice to that people to refrain from taking advantage of any occasion to discourage the idea of in-

dependence and to counsel them to profit by the opportunities for improvement and national advancement which are being offered them, leaving the question of independence out of their minds, as a matter for the future, when their descendants will be able to make an intelligent comparison between the advantages of inclusion in the powerful Japanese Empire, and independence in the midst of much stronger states than their own.

It is not pleasant to read reports of savage acts of repression executed by overwhelming force against weak and misguided people, especially when they are made with such authority as to weight down the task of the convinced friends of Japan in standing up for her, but even if the reports are believed they ought not to blind us to the enormous balance on the credit side of the ledger, and, above all, they ought not to make us tolerate a remedy which would be so incomparably worse than the disease that the transition of the fat from the frying pan into the fire utterly fails as a comparison.

I am addressing this letter to you because of my appreciation of the information which I have had from your writings, and in the hope that the views here expressed may meet with some approval from your experienced judgment and your devoted interest in the Korean people; but as the matter is of public interest and has received a great deal of public attention I am making the letter an open one.



# JAPANESE RULE IN KOREA PAST AND PRESENT

A REPLY TO GENERAL CROZIER AND MR. R. PONSONBY FANE

By THE REV. ALBERTUS PIETERS

**A**S the recent articles of Gen. Crozier and Mr. Richard Ponsonby Fane have, in a sense, re-opened the discussion of Japan's administration in Korea and of the duty of American missionaries with regard thereto, I hope that The Advertiser will allow me a few words in reply.

The chief points made in Gen. Crozier's letter to Dr. Gale are that the Japanese administration in Korea, whatever its faults, is better than the Korean government that preceded it, is better than any government which the Koreans could set up for themselves, and that therefore it is the duty of American missionaries in that country to abandon their negative attitude for one in favor of the Japanese government.

Mr. Fane also thinks that the missionaries should teach their converts submission to the Japanese authorities, but he bases it upon the teaching of the Bible, which commands all Christian people to be obedient to the civil rulers.

I agree with the first two points made by Gen. Crozier. In the present state of the world the Japanese government in Korea is the only possible government, and it is better, in my opinion, for the Koreans to resign themselves to this fact and to make the best of it than for them to waste their efforts in futile "independence" movements. So far as I know the opinions of missionaries in Korea, this is also the prevailing view among them.

It does not follow from this, however, that the missionaries can accept the advice of Gen. Crozier and Mr. Fane and exert their influence on the side of the government. Mr. Fane's appeal to the Scriptures is untenable. The passages to which he refers contemplate the action of the individual in a settled state of society, with reference to the ordinary provisions for maintaining law and order. In this respect the authorities in Korea have no cause to complain of the Christian community. Such instructions cannot be held to apply to all cases, such as invasion by an enemy and control of territory by him, or political movements intended to overthrow an unjust or usurping government. If the missionaries in Korea were to teach their converts that organized resistance to government is always and under all circumstances sinful, their own history would rise up to testify against them. Many of the missionaries are Presbyterians, spiritually and historically the descendants of the stern Calvinists that successfully revolted under William of Orange, John Knox, and Oliver Cromwell. Most of those who are not Calvinists are Americans, and Americans would scorn to say that revolution is necessarily wicked. The Koreans have had wrongs that make the grievances enumerated in the Declaration of Independence look small by comparison.

Moreover, the principles of Protestantism forbid their doing what Mr. Fane



says the head of the "Ecclesia Anglicana" did, "who rigidly prohibits any politics among his followers." He says the Roman Catholic missionaries do the same. From the principles of Romanism this is quite reasonable, for that church teaches that the priests have the right to issue such orders, and it has been a constant practice of that organization to interfere in politics, sometimes on the one side and sometimes on the other, whenever it was judged profitable for the church so to do. This power over its adherents makes the Roman Catholic church sometimes a valuable ally to a government having a problem on its hands. It is quite possible that the Japanese authorities in Korea have come to an understanding with the Roman Catholics. If so, they are playing a dangerous game, for no one ever received the political assistance of the Roman Catholic Church without paying a heavy price for it in the end. This same capacity and inclination to interfere in politics makes the church to-day an ally and to-morrow a formidable enemy, as the British government discovered when it found itself unable to enforce the conscription law in Ireland because the priests forbade it.

Protestants cannot walk that road, and will not. The right of private judgment in political relations is as sacred to them as the right of private interpretation of the Scriptures. Protestant clergymen will not attempt to exercise any such power, and if they did, Protestant laymen would not submit to it. There are over one hundred thousand adult Protestants in Japan, and they are all, directly or indirectly, the result of missionary work, but if we missionaries presumed to tell them what to do in their political relations,

they would soon tell us where to get off—to use an expressive Americanism.

But if American missionaries in Korea can not issue orders, might they not give advice? Perhaps they might, and no doubt many of them do, in private, urge their Korean friends to keep out of the "independence" government; but to do that as a body, or in any official or semi-official way, is out of the question. It would be contrary to the instructions under which they work, for practically all mission boards have rules which the missionaries have promised to observe, forbidding any political activity. These rules are to be obeyed not only in the letter but also in the spirit. Moreover, for the missionaries publicly to urge their converts to abandon all patriotic efforts would at once place them in an unfavorable light, as unsympathetic with the just grievances of their people, and as taking sides with their oppressors. More than a decade of brutal and stupid misgovernment has left the nerves of the Koreans on edge, and it would probably go far to ruining the missionaries' prospects of usefulness in their religious work if they adopted Gen. Crozier's well-meant advice.

The articles of General Crozier show that he has full information on the Korean question, and is not inclined to condone the evil things that have been done there in recent years.

What Mr. Fane says in the beginning of his article concerning present conditions is very likely true. We all very gladly recognize that Baron Saito is a sincere and able administrator, who is doing his best to cleanse the Augean stables and to improve the lot of the Koreans. We are thankful for what he has done and wish him all success, even though what happened in Manchuria last



winter makes optimism difficult. It is when Mr. Fane begins to discuss the history of a few years back, and attempts to discredit the "stories of brutality," that he shows himself either unacquainted with the facts, or unable to pass a fair judgment upon them or both.

He begins by saying that "most of the reports emanate from Americans, whose republican ideas are strongly antagonistic to bureaucratic government." This is not true. Dr. Dunlop, who was associated with me in reporting the "Conspiracy Case" some years ago, Dr. Schofield, who arraigned the authorities so terribly in 1918, Mr. McKenzie, who wrote "Korea's Fight for Freedom," the reporter for *The Manchester Guardian*, Capt. Graves, author of "The Renaissance of Korea," and the missionaries who last year reported the massacres in Manchuria, are all British. I do not know where to find a similar list of Americans who have exposed the cruelties of the Japanese in Korea. Indeed, I should find it difficult to name a single American missionary resident in Korea who has either through criticism in the press or through reports of atrocities, come prominently before the English-reading public. Can Mr. Fane name them?

As for journalists, while the proprietor of *The Japan Advertiser* is an American, it so happens that both the present editor and Mr. Hargrove, who edited the paper at the time of the first serious complaints, are British, as is also, of course, Mr. Robert Young, of *The Japan Chronicle*. It is, as a matter of fact, prevailingly British and not American testimony and criticism that have reached the English-reading public.

Mr. Fane proceeds to insinuate that there has been gross exaggeration, "for the Korean is no mean liar." Such an assertion is cheap fun, but shows that he doesn't know what he is talking about, for the statements made many times in *The Japan Chronicle* and *The Japan Advertiser*, as well as those issued by the Federation of Churches in America, are by no means based upon unsifted Korean rumors. For the most part they are supported by court records, by the testimony of British and American eye-witnesses, by the admissions of Gen. Hasegawa and other Japanese officials, etc., etc. Where Korean evidence has been made use of it has been carefully sifted and tested by men who know more about the truthfulness or mendacity of the Koreans in a week than Mr. Fane knows in a year. I challenge Mr. Fane to make good his insinuation that there has been exaggeration by producing a single charge made by responsible parties that has not been substantiated. So far from the reports that have reached the outside world being exaggerated, it is safe to say that not one-tenth of the abomination wrought by the Japanese police and military in Korea have been made public, for the people who know the most about it have had best reasons for keeping quiet.

Another gratuitous insinuation is that the brutalities complained of are due to irresponsible action by the lower ranks of policemen, sometimes Koreans. He says: "The police force is recruited, especially in the lowest ranks, very largely among the Koreans. That some of these men, etc., etc." The fact is, on the contrary, that the cruelties brought home to the Japanese police in Korea were committed largely in the capital,



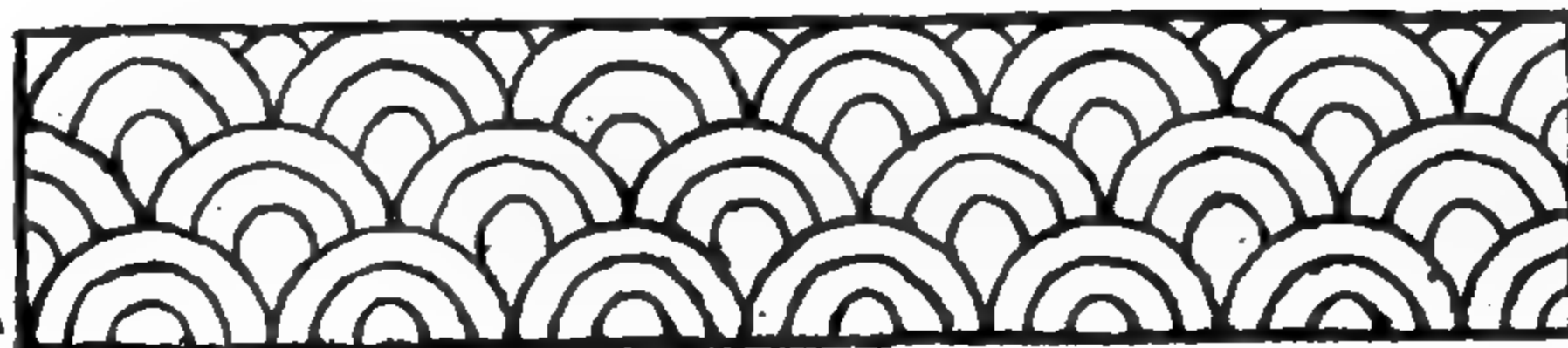
by the Japanese, under direct control of Gen. Akashi and his successors.

Mr. Fane tries to excuse the floggings by pointing out that flogging is inflicted in South Africa. Here he misses the point altogether. It is not flogging as such that is complained of. For all I can see, corporal punishment may have as legitimate a place in the state as in the family or in the school. What Dr. Schofield exposed was that the men were flogged so severely that the flesh was beaten to a pulp, and that they were then left without medical attention until gangrene set in. He reports one case which came under his own observation, in which, though the patient lived, the entire fleshy part of the leg was gone.

Does Mr. Fane mean to say that such things as this are done by the British in Natal? It is incredible.

Mr. Fane's article is full of false parallels, which show at once that his is a case of special pleading. He speaks of the measures taken by the Japanese in Korea against the "independence" movement, and compares them with what the British did in South Africa after the rising of 1906. But the latter was a serious armed rebellion, which the military had to put down, while the former was a peaceful demonstration by a population that had been wholly disarmed. Where is the parallel? So, too, he praises the

Japanese for being willing to have Koreans in their schools and clubs, as compared with the attitude of the British in India and South Africa. I hold no brief for the defense of the British, but I can see plainly that the color line makes trouble everywhere, and that there is no color line between the Japanese and the Koreans. The Koreans are racially, and in point of civilization, nearer to the Japanese than any other people on the face of the earth. Their languages are so alike that they must have had a common origin. Until Korea was devastated by the armies of Hideyoshi, the Koreans were superior to the Japanese in civilization, and taught them many of the arts as well as the literature of continental Asia. The social and moral conceptions of the two peoples have the same basis in Confucian ethics. To draw a parallel, therefore, between the relations between whites and blacks on the one hand and those between the Japanese and Koreans on the other hand, is to be both offensive and foolish. There is no more reason why the Japanese should object to the attendance of Korean children at the same school as their own than there would be for Englishmen to take such an attitude towards the Hollanders or the French.....[The citation of "atrocities" which follows is for various reasons omitted here.]





THE L. L. COHEN GROUP



WOMEN FORECAST AT THE AMERICAN WOMAN SOCIETY





# FROM THE JAPANESE PRESS

## Japan's Shantung Terms

The following statement was issued by the Gaimusho :—

The Japanese Minister at Peking submitted on the seventh instant the following general plan as the basis of the settlement of the Shantung question, and inviting thereto a serious and sincere consideration, once more requested the Chinese Government to enter into negotiations in this matter along the lines indicated in that plan and to appoint as soon as possible commissioners with a view to arranging detailed plans for carrying into effect the terms of settlement that may be agreed upon.

(1) The leasehold of Kiaochau and the rights originally granted to Germany with regard to the fifty kilometre zone around the Kiaochau Bay shall be restored to China.

(2) The Japanese Government will abandon plans for the establishment of a Japanese Exclusive Settlement or of an International Settlement in Tsingtao: provided that China engages to open of its own accord the entire leased territory of Kiaochau as a port of trade and to permit the nationals of all foreign countries freely to reside and to carry on commerce, industry, agriculture or any other lawful pursuits within such territory, and that she further undertakes to respect the vested rights of all foreigners.

China shall likewise carry out forthwith the opening of suitable cities and towns within the Province of Shantung for the residence and trade of the nationals of all foreign countries.

Regulations for the opening of places under the foregoing clauses shall be determined by the Chinese Government

upon consultation with the Powers interested.

(3) The Kiaochau-Tsinanfu Railway and all mines appurtenant thereto shall be worked as joint Sino-Japanese enterprises.

(4) Japan will renounce all preferential rights with regard to foreign assistance in persons, capital and material, stipulated in the Sino-German Treaty of March 6, 1898.

(5) Rights relating to the extension of the Kiaochau-Tsinanfu Railway and options for the construction of the Yientai-Weinsien Railway will be thrown open for the common activity of the international financial consortium in China.

(6) The status of the Custom House at Tsingtao as forming an integral part of the general customs system of China shall be made clearer than under the German régime.

(7) Public property used for administrative purposes within the leased territory of Kiaochau will, in general, be transferred to China, it being understood that the maintenance and operation of public works and establishments shall be previously arranged between the Japanese and Chinese Governments.

(8) With a view to arranging detailed plans for carrying into effect the terms of settlement above indicated and for the purpose of adjusting other matters not embodied therein the Japanese and Chinese Governments shall appoint their respective commissioners as soon as possible.

(9) The Japanese Government have on more than one occasion declared willingness to proceed to the recall of Japanese troops now stationed along the Kiaochau-Tsinanfu Railway upon organ-



isation by China of a police force to assume protection of the Railway. As soon as the Chinese Government shall have organised such a police force and notified the Japanese Government to that effect, Japanese troops will be ordered to hand over to the Chinese police the charge of the railway protection and thereupon immediately to withdraw.

It is however to be understood that the question of the organisation of a special police guarding the Shantung Railway shall be reserved for future consideration between Japan and China.—*The Far East*.

*Editorial, Japan Advertiser*

First impressions of the latest Japanese offer regarding Shantung are that it is a fair and reasonable proposal. The basis of this impression is the consideration, which seems apparent on the face of the terms, that if China accepts them she will be in a better position than she was under the Germans. She has not got everything she asked for, but it must be remembered that "everything" was not taken from China; some of it was taken from Germany, by Japan. Japan retains the German rights in the railway and the mining concessions. But nothing else is kept. Tsingtao, which was a German city, becomes a free port under the Chinese Government. There is to be no Japanese or any other foreign settlement. The preferential commercial rights which Germany obtained secretly under the lease agreement of 1898 from China are cancelled. The two projected railway lines, which were to have been Chinese-owned but German built and German managed, are turned over to the Consortium. All Japanese troops are to go as soon as China is ready to replace them with Chinese guards. There is an acknowledgment that the Customs at Tsingtao are an integral part of the Chinese Maritime Customs, and the former German stipulation that the chief should always be a German disappears along with its corollary that when control of the port passed to Japan, the chief should be a Japanese. Having regard to the state of things in China it is not easy to argue that Japan is under any obligations to do more.

The offer dispels most of the fears which the Chinese and their foreign friends expressed, and we can see no substantial reason why China should not accept it and make the most of it. There is not the slightest room for believing that it will be improved. The ideal state of things to which the Chinese naturally look forward, when they shall own and run all their railroads, their customs, and everything else, cannot come about until China has prepared herself for it. When that day comes nothing can prevent it.

The Shantung question has been the subject of so many statements and so many charges that readers are to be forgiven if they hardly know how to take this latest proposal. A comparison with some former criticisms of Japan's policy is as good a method as any other of seeing the offer objectively. The American Journal of International Law (October, 1919) contained an exhaustive article by Charles Burke Elliott in criticism of Japan's policy. Mr. Elliott held strong opinions on the question—and on Japan's whole policy—and did not affect to conceal them. In the course of his article he quoted a statement of the conditions on which Japan would return Shantung made by Mr. Matsuoka, then of the Japanese Foreign Office, to the following effect:

(1) Japan is to restore Kiaochow to China.

(2) In returning Kiaochow, Japan, in the interest of all nations, asks only one thing, namely, that the territory be opened to international trade. It is only as a natural corollary of this proposed measure that Japan also desires to establish an international, not a Japanese, settlement, in the city of Tsingtao.

(3) Japan will withdraw all her troops, not only from the railway zone but also from Tsingtao.

(4) The Shantung Railway will be operated not by Japan but by a Sino-Japanese joint corporation in which both Japanese and Chinese capital will be represented. China will participate in the management of this railway.

(5) Japan will withdraw her police forces from along the railway and will



entrust the Chinese authorities with the policing of that region.

Comparison will the official terms now published show that the offer adumbrated by Mr. Matsuoka has been considerably improved on, notably by the proposal to make Tsingtao a free Chinese city and by Japan's relinquishment of Germany's preferential rights throughout the whole province of Shantung. Now, the comment of Mr. Elliott on the proposals outlined by Mr. Matsuoka is "if the Japanese would enter into a formal engagement along these lines, all substantial objections to the ratification of the treaty would be removed."

Another severe critic of Japan's policy is Dr. John C. Ferguson, adviser to the Chinese Government. He wrote a statement on the Shantung question for the League for the Preservation of American Independence. (The idea that American independence was in jeopardy will be a new thought to readers in this remote part, and the connection between that independence and Shantung is not clear.) But Dr. Ferguson's statement is clear. He charges Japan with intending to "reserve to herself part of the territory (Kiaochow) for her exclusive jurisdiction, and further to take possession of all German property in Shantung province." The first part of Dr. Ferguson's charge falls in face of the new Japanese proposals. As for German property, Japan proposes to retain the railway which Germany built and controlled, and which was, as Overlach has pointed out, "the only road in China over which China has not definitely reserved the right to assume control at some future time." Japan bases her claim to the railway on the sacrifices she made in expelling the Germans from Shantung. Without Japan, they would not have been expelled. Without Germany, the railway would not have existed. Without foreign capital—which necessarily means, in China's case, foreign management and auditing—there would be almost no railroads in China. If that German property had fallen into the hands of any country but Japan, would there have been the same outcry if the country which took it from

the Germans proposed to recoup itself by retaining Germany's capital rights in it? Is it quite fair—leaving practical politics aside—to raise a clamour against Japan because she has taken the opportunity to gain rights of a similar nature to the rights held by many other foreign countries in China? It is true that the position is different; Japan is near and the Germans were distant. The Chinese have declared that they did not fear German occupancy in Shantung because Germany was too far away to convert that occupancy into a military menace. The geographical facts, and the vital importance of the Shantung railway in Peking's communications with the rest of China, form arguments for special conditions regarding Japanese control of the line, but Japan can hardly be asked because of her geographical position, to forfeit advantages of a kind which many other countries enjoy to the mutual advantage of themselves and China.

Now that nothing remains of the "rape of Shantung" except the Japanese succession to Germany's capital rights in the Shantung railway and in certain mining concessions, the way is clear for a settlement which, if not ideal, is reasonable and which restores to China a portion of her lost sovereignty in an important part of her territory. Some reports from Peking suggest that the terms will be refused. It is doubtful how far the present Peking Government can be said to have the authority to refuse or accept anything on behalf of China, but it is safe to predict that if they decline to consider terms which represent a great advance on anything that has been offered before, and which in Mr. Elliott's words "remove all substantial objections to the treaty," their delegates will fail to find in Washington the sympathy which they evoked in Paris.

**Industries on up Grade** That Japanese industries are on the up grade is shown by the report of the Japan Hypothec Bank. The number of all industrial companies in Japan at the end of June was 9,605 with an aggregate capitalization of ¥8,469,000,000



of which ¥4,486,000,000 was paid-up, showing an increase of ¥1,952,000,000 over the corresponding period of last year. Details follow :

Industries	Nominal Capital June, 1921	Paid-up Capital June, 1921
Dyeing ... ..	¥ 1,511,000	¥773,000,000
Chemical ... ..	1,315,000,000	667,000,000
Machine ... ..	1,045,000,000	542,000,000
Foodstuff ! ... ..	896,000,000	442,000,000
Various Industries...	410,000,000	169,000,000
Electric ... ..	1,077,000,000	581,000,000
Gas ... ..	127,000,000	91,000,000
Petroleum ... ..	113,000,000	67,000,000
Metallurgical ... ..	1,426,000,000	856,000,000
Railway ... ..	547,000,000	297,000,000
Total ... ..	8,469,000,000	4,486,000,000

#### Condition of Women Workers in Tokyo Factories

Preliminary report of the investigations carried out by the Social Service Bureau of the

City Office of Tokyo since last February on conditions of living of women workers in Tokyo has been published by Miss Katsuko Hayashi, one of the officials of the bureau. According to the report, the total of women workers in Tokyo amounts to 65,114 against the total of men who are numbered at more than 143,000. The scarcity of women working in plants, factories and other industrial concerns in Tokyo is ascribed to the fact that the metropolis of Japan has few factories engaged in cotton or silk spinning and textile industries. The official investigation just completed by the City Office was made of 52,000 women workers in plants. The preliminary report says that 51 per cent of these women are living in the urban districts of Tokyo, while the rest have their homes in rural districts in the suburbs. Honjo ranks first in the population of factory-girls and Shiba, Asakusa, and Azabu come next in order. Among other rural districts around the city, Kitatoshima with its center in Minamisenji is most densely populated by women workers, while Kameido in Minamikatsushika and Shinagawa in Ebara rank second.

The number of dyeing factories in Tokyo far surpasses that of other plants, the total of plants being returned at about 32,000.

The conditions of labor of those women hands in factories are declared de-

plorable. For example, see the following list of wages: the monthly wages of a woman worker in textile and dyeing factories in Tokyo varied from ¥70 to ¥5, the average income being ¥25.16; that of chemical factories is from ¥35 to ¥11 and the average, ¥22.61; that of miscellaneous factories, ¥50 to ¥14 and the average, ¥30.50; that of machinery factories, ¥70 to ¥11 and the average, ¥28.49; that of food and drinks factories, ¥46 to ¥20 and the average, ¥24.42; that of Government-owned factories, ¥45 to ¥19 and the average, ¥30.68; and the average highest income of a woman worker in Tokyo is ¥31.5 and the lowest, ¥17.5. As to the working hours, these women are working for seven to 13 hours a day at present when the drastic curtailment of business is enforced. There are 173 plants where women workers must work for 10 hours and 25 where a nine hour day is adopted, while those where the 11 hour day is adopted amount to 27. The factories with the 12 hour day total 26.

It is only at nine factories out of 316 that special measures are taken for the conditions of health of these women workers. The age of these women workers ranges from 15 to 25 years. There are 571 girls who are 15 to 20 years old while those of 20 to 25 years of age total 530. Most of these workers offered their services to the factories in order to earn money to supplement their domestic expenses. This class of workers amounts to 80 per cent of the total, while 20 per cent of the women workers in Tokyo is working in order to earn their marriage expenses.

Out of 1,900 women, 111 are illiterate, while 708 finished the elementary course of primary education and 149 completed the whole course of compulsory education. Twenty-five were found to be graduates of girls' high schools. According to Miss Hayashi, the city official, quoted in the Chugai Shogyo, the factory-girls who are living in the dormitories established by the proprietors, are crowded into narrow rooms, the dimension occupied by one worker being no more than a mat and half.

Few factories allow the women to



dry their futon in the sun during daytime, but as to a certain factory in Oji, a glance at their bedrooms is enough to cause dismay for there about 40 suits of futons are said to be always extended over about 20 mats on which the girls by shift have to sleep wakefully interrupted by the bustling of men and noise of machines. "The expenses of their food," says she, "varies from 17 sen to 60 sen a day. The average expense of daily meals amounting to 32 sen is far below the standard rate of 58 sen published by the Government during 1919.—*Japan Advertiser*.

**Ambassador Warren Received by Crown Prince** Mr. Charles Beecher Warren, the new American Ambassador to Japan, went to the Imperial Palace and presented his credentials to the Throne.

The new Ambassador drove to the palace in a decorated carriage specially sent by the Imperial household. He was attended by Mr. N. Matsudaira, master of ceremonies of the Imperial household, and escorted by lancers according to custom.

Mr. Charles Edward Bell, councillor, and 17 other members of the embassy staff, followed the Ambassador in seven carriages also sent by the Imperial household.

The Ambassador and other officials of the embassy were received at the entrance of the palace by Count Toda, grand master of ceremonies, and after a short rest in the Reception Hall were ushered to the Peony Hall where the party was presented to the Crown Prince, who received the Ambassador and members of his staff on behalf of the Emperor.

Mr. Watanabe, master of ceremonies, acted as interpreter.

The Crown Prince addressed the new Ambassador in graceful terms through the official interpreter. After presenting his credentials to the Throne through the Crown Prince the Ambassador and his party retired from the hall.

Shortly afterward the Ambassador and members of his staff accompanied by 11 ladies, wives of the embassy officials, were ushered to the Hall of Paulownia by Baron Omori, chief steward of the

Empress's household, and were presented to Her Majesty the Empress, who received the party and greeted the new ambassador through Mr. Matsudaira, who acted as interpreter.

The Ambassador and party returned to the embassy shortly after 11 a.m.

The American Ambassador's was the longest procession of diplomats to the Imperial Palace ever witnessed here.

Following the audience of the American Ambassador at the Imperial palace, M. Stanislas Patek, new Polish Minister in Tokyo, and M. Bassompierre, new Belgian Ambassador in Tokyo, rode to the Imperial palace and were presented to the Empress and the Crown Prince. The Polish Minister presented his credentials to the Throne through the Crown Prince. The Belgian Ambassador, who had presented his credentials to the Throne through the Crown Prince several days ago, was received in audience by the Empress at the Hall of Paulownia, Mrs. and Miss Bassompierre also being received.—*Japan Times and Mail*.

**Make Prison Unpopular** Dr. Yamaoka, Chief of the Bureau of prisons, in the Department of Justice, has a remarkable scheme for introducing reforms into the present prison system of Japan.

According to Dr. Yamaoka, the Japanese prison system is behind the times, because the prisoners are compelled to wear dirty brickish red uniforms, and because they are kept behind brick walls away from the rest of the world.

Dr. Yamaoka believes that the present method of permitting life prisoners to sit and read all day should be radically altered. Prisoners serving a term of years are now forced to work from 6 to 7 hours a day at some useful occupation. Dr. Yamaoka believes that this is too little, they should be worked from 12 to 13 hours a day, and then they won't think prison such a fine place. And if criminals serving life sentences were forbidden to read, they would not think that prison was only a place in which they will have unlimited opportunity to improve their minds. Dr. Yamaoka goes on to say.

"These life prisoners ought to be exiled



from Japan. There ought to be a prison settlement in Karafuto (Saghalien) where they could be sent in perpetual exile.

"And we ought to strengthen the relations between the Japanese factories and the prisons, so that the prisoners could be made to work more efficiently and make some profit for the Prison Bureau."

There are about 1,000 prisoners, who according to Dr. Yamaoka's scheme of reform, ought to be banished to the wilds of Saghalien.

**Foreign Trade Necessities** The official trade returns for the first half of this year show a marked decrease, both in exports and imports, almost all articles recording considerable decrease as compared with the same period of last year. The decrease in imports may be partly attributed to the financial inactivity and industrial depression still lingering in this country.

The inactivity of the trade with America and China is especially remarkable on the side of exports. The extreme inactivity of export trade may be recovered and squared in the second half of the year, when the foreign trade of this Empire results in a gain of exports over imports as a rule. But whether or not this general rule will apply to the present year cannot be prophesied and accordingly the future of the external trade interests forbids any optimism.

What calls for the attention of the Government and Nation as a matter of imperative necessity in this connection are the measures to be taken for improving the depressed trade situation of the present and promoting the export trade of the Empire by artificial means, and in this connection we greatly regret that the Government authorities and business men are quite indifferent and negligent.

Whereas there are many available measures for encouraging and advancing the export trade of this Empire, they are practically doing nothing, utterly insensible to the requirement of the moment and the pessimistic foreign trade outlook. Among other things, a measure of imperative necessity for remedying the present depressed trade situation is the establishment of a system of long term

advances, freight rate on principal exports, the organization of unions or associations among traders and manufacturers for taking up guarantee for their liabilities, the immediate reopening of foreign branches and agencies of those Japanese concerns and merchants closed during the war, the stoppage of useless and injurious competition among traders dealing in the same line and the accommodation of treasury funds at low interest on important exports, which are sure to go a long way in facilitating the increase of export trade.—*Nichi Nichi*.

**The Leprosy Problem in Japan** It is reported that the Home Office authorities are about to take up in a serious way the question of the government's duty towards the lepers of this country, and to devise ways by which the lot of these unfortunates may be mitigated, at least. This will be a long step forward and, if the matter be pushed intelligently, it will remove one of the worst blots on Japan's present day record as a modern and progressive state.

It has been proven as conclusively as anything can be proven in the science of the prevention of disease that strict segregation will eliminate leprosy from a land. The disease was once quite prevalent in Scandinavia and Northern Germany, where after many years of segregation of the afflicted, it has finally been stamped out. In Japan's nearest neighbour on the east, the Territory of Hawaii, the number of known lepers has been reduced from three thousand twenty years ago to around seven hundred at the present time, solely, until very recently, through segregation. In China and other Asian mainland sections, with the exception of India, there has been no attempt at segregation, with the result that leprosy is continuing unchecked.

During the past ten years great strides have been made in the search for a cure for the disease which had been regarded as incurable from long before the time of Christ. In Germany, after long and patient research, the bacillus of leprosy was identified. In Manila, a bacteriologist, after years of experiment and test, suc-



ceeded in segregating the bacilli and propagating them in cultures, thus arriving at the first step in the preparation of a possible serum. In India countless experiments were made in the search for a specific, and here, and in Hawaii, very marked success was attained in a number of ways, resulting in what is now claimed to be a cure. Exhaustive tests of this cure are being carried on in the Philippines, India, Hawaii, and in the United States proper.

In all the places where there has been success, either in the way of seeking a cure or in the way of elimination through segregation, success has come only after the recognition by both government and people that leprosy is a disease that carries with it no taint of disgrace. Lepers, instead of being those from whom people shrank in disgust, became the object of the greatest care and kindness, with the various segregation centers and leprosaria as far removed from being "pest houses" as was possible by the liberal use of money, spent in kindness and with the greatest sympathy for the afflicted ones.

Even then these centers were shunned by many of the lepers until there was held out to them the possibility of a cure, when the segregation homes became not places of certain death but centers of the greatest hope. Where it was once necessary to force lepers to enter the centers after hunting them down like condemned criminals, they now come voluntarily, seeking for relief and a restoration to their relatives and friends as clean men and women.

When Japan actually begins on a proper system of segregation, it must be with the pledge of the government to the people that the specifics and treatments being demonstrated elsewhere will be used here; that segregation will mean entering a hospital, where no disgrace attaches itself, and where a cure is possible. Such segregation must be compulsory, of course, and lepers must not be permitted to wander at will throughout the land, each a source of possible danger to others.

To do this properly will cost money, but after Japan has signed the armament

limitation agreement with the other Powers, there will be money available to save life and prevent suffering out of what will be saved by not preparing those other things now designed to bring death and misery.—Ed. in *Japan Times & Mail*.

#### Japan's Task in Siberia

Japan has a most thankless task in Siberia, as well as one cordially disliked by the Japanese people as a whole. But, in the same way as the Entente Powers assisted in the creation of the independent states along the eastern border of Russia and poured money into these and into Hungaria and Poland for the creation and strengthening of the "sanitary zone" against Bolshevism, so Japan must have some zone of protection against the frenzied insanity that has seized the Russian people, a frenzy that time is now moderating and an insanity that is gradually growing less pronounced as the hunger-cure proceeds.

It is wholly unfair that Japan should be saddled with all the blame for whatever happens in the particular corner of Russian territory in which the other Powers have left her standing alone. If one-half the various reports from Russia are to be credited, there is little happening in and around the Maritime Province that is not being duplicated more or less in every other part of Russia, and not even the least sensible anti-Japanese faultfinder would blame Japan for the riots in Moscow, the uprisings in the Ukraine and the various counter-revolutions that one hears about all the way from Lake Baikal to the Finnish line.

It is decidedly unjust that in Japan itself there are publications that accept the word of any amateur observer and sightseer at one hundred per cent and calmly contradict, on the strength of such superficial statements, the formal and supported assurances of the Japanese Government.

There is nothing which Japan desires of Russia that the United States and Great Britain does not desire, namely that Russia should reorganize herself and make it possible for normal trade relations to be resumed, with a cessation of the effort to spread the Bolshevik-rabies



throughout the world. There is nothing which Japan is doing today in the Priamur which the United States is not doing in San Domingo and Hayti, and which a short time ago so many Americans desired that she should do in Mexico. The British today are intervening in Asia Minor on a more aggressive scale than Japan is intervening between the Russian factions, with no greater authority and no better reason.

The British Government has made formal inquiries of the British representatives in Vladivostok concerning the charges of Japanese plotting behind the Merkulov coup, and, inasmuch as it was promised that the Commons would be informed were there truth in the allegation and nothing has been said, it ought to be fairly well established that the charges are false, even if there be those in Japan unwilling to accept the word of the Japanese Government in the matter.

Japan has an expensive and thankless task on her hands in seeing that in at least one corner of Russia there is law and order and in making sure that the westernmost door of Russia is not being used as a mouth through which the Bolshevik poison can be spewed into the Pacific for the contamination of other lands. In what she has to do, for others as well as for herself, she should have sympathy and, where criticism be found necessary, it should be constructive, not merely abusive and insulting.—*Japan Times and Mail*.

**League Resolutions** Resolutions on opium, labor, disarmament, Shantung and Yap have been passed by the Japan League of Nations Association after prolonged conferences. The resolutions follow:

**Opium Question:** This question claims serious attention not only from the standpoint of humanity but also from an international point of view. The difficulty requires not only international co-operation for its solution, but necessitates positive steps being taken by the Japanese Empire, which is destined to suffer most seriously from the malcontrol of opium in Kwantung Province;

**"Labor Question:** The Government should be encouraged to enact labor

laws based on the agreements passed by the Washington Labor Conference with due regard to the spirit of international co-operation underlying those agreements;

**"Armament Restriction:** The principle of armament restriction is well embodied in the League of Nations, and its realization requires the conclusion of an Anglo-American-Japanese entente through the exchange of opinions among these three Powers;

**"Shantung:** The Shantung Question is of grave importance, not only as a question bearing on the Sino-Japanese relations, but as one directly affecting the Japanese position in the world. The Government should be encouraged to aim at its solution without regard to the past difficulties:

**"Yap Trouble:** While well aware of some room for further negotiations on the cable question, the Japan League of Nations Association considers that the Japanese mandate over Yap Island must be regarded as a decision that neither requires nor justifies any alteration at this moment."

**Joint Control for C.E.R.** Mr. Stevens, American railway representative of the Allied Commission on the Chinese Eastern Railway, left for Harbin June 29th, travelling via the Antung-Mukden line.

In the course of an interview, he said that the C.E.R. cannot be effectively managed except by international control and he added that the American Government is of the same opinion. It is entirely due to the international control enforced, he said, that the railway has been able to realize satisfactory business results, for China and Russia alone cannot realize satisfactory results, still less can they redeem the loan of ¥30,000,000 outstanding.

In this connection, it is reported that Japan will accept ¥20,000,000 worth of loans for the railway. She may welcome the loan for she is prompted by a desire to extend the South Manchurian Railway.

From an international point of view, however, the question cannot be decided without due deliberation. As regards the reported loan of ¥10,000,000 to the



Railway, said to have been granted by the United States, Mr. Stevens said that America is not now in a position to accept it owing to the prevalent financial conditions.

Tuchun Chang Tso-lin of Mukden is said to be a staunch opponent of the proposal to internationalize the railway, but it is thought that the Tuchun may be actuated by different motives in his refusal.—*Japan Advertiser*.

**Tokugawa's Appointment is Welcomed**  
The appointment of Prince Tokugawa is regarded by well informed British and Americans as a great success for the Japanese Government, paralleling the appointment by President Harding of Senator Elihu Root. This opinion is shared by some prominent American journalists, who unanimously point out the great popularity and credit of the Prince and say that, though he has no diplomatic experience, his popularity and influence will sufficiently compensate for this lack and enable him to win success in his mission.

Interviewed by the Asahi representative, Prince Tokugawa has made the following statement:

"I was approached by the Premier some time ago to accept the leadership of the Delegation to the Washington conference. This surprised me as much as it embarrassed me, and naturally I reserved my final answer.

"I then sought advice from my relatives and friends who agreed that for the sake of the Empire it would be advisable for me to rise to the occasion, and do my bit of service for the State. Accordingly I finally decided to accept the position.

"The grave responsibility upon my shoulders forbids my giving public expression to the circumstances bearing on my appointment beyond what I have said. I can safely assure the people, however, that I am determined to do my best in the cause of the Empire. Some people seem to suspect the true motives of the Premier in approaching me with the offer. For my part, I believe that the Premier acted with all good faith and sincerity.

"As to the propriety of my appointment for this important task public

opinion may be divided. I am well aware of my shortcomings, and I am ready to listen with gratitude to whatever adverse criticism the public may advance against me, in the hope of learning lessons that I ought to learn."

The appointment of Prince Tokugawa as Delegate to Washington deserves an enthusiastic welcome, says Mr. Ooka, of the Seiyukai. With his unblemished character and well developed intellectual faculties the Prince is expected to be the best Government Delegate to such a conference as the one to be held at Washington, that the Japanese can ever hope to nominate. He is a born diplomat and his appointment will meet with the hearty approval of his foreign friends.

Can the Japanese be 'Americanized'? This report of a Japanese attempt toward Americanization, in the interior of Japan, may throw some light on the much-agitated question.

TOKYO, JAPAN, February 7, 1921.

DEAR ATLANTIC MONTHLY,—

The following letter from a former pupil, who is now wife in the kind of Christian home and house any young American couple would be proud to have, is given as written. How delightful is the sense of humor, the give and take between husband and wife! Is not this the 'acid test' of the American spirit?

Yours truly, A. G. L.

January, 27.

MY DEAR MISS L——,—

I'm answering lots of letters and cards now I got at new years time. I could not write because I was sick in bed, now I am going to write you a few lines in English for a change as I have been thinking to write you any way. I was very thoughtless that I took medicine which did not agree with me. I took it because a friend of us told me that is good. I should have spoken about it to my husband; and then doctor told us that medicine poisoned me. I never had such a hard time—my thought and mouth all swollen up, could not drink or eat or anything and had such high fever that everybody was scared. My husband said that was punishment from God



because I did not agree to M——'s new year's plan.

That is this: (1) M—— wants to change this house intirely into foreign house so he can walk in with dirty shoes.

2. He wants me to wear foreign dress intirely and children too.

3. He wants to change our language into English.

4. He wants to live more convient ways in every thing than now, he mentioned so many small things.

I abjected every one of them. Japanese house is convient for Japanese and specially our house is. I am more than thankful we have every thing we want comparing other Japanese house. This is made for two sides—Japanese and foreign, we can intertain Japanese guests or foreign guests and very convient for children. I am quite satisfied as it is. I don't like the custome to walk in with dirty shoes, you know country people don't know any better. If we allow them to come in with their own shoes, I have to clean our carpet every time people left and I don't know how much trouble that is.

And then about my changing dress and children it is better for children even though it is trouble to get material as we can not buy in T——and I have to teach our country tailor how to make children's dress beside I have to make over half dozen times in one dress. You can not make your dress in T——that is settled. If we get a tailor from Kyoto or some place it is twice much expensive than you get a man in your own town. Since I have plenty of kimonos it is too extravagant to wear foreign dress. I like it just for sporting and I have some for it. You know a monkey is a monkey, and can't be looked nicer since she is borned as a monkey. I am fortunately or unfortunately Japanese but I am satisfied being Japanese and try not to show a goat as a sheep, if I can help it. Ha! ha! Of course I know we have to change Japanese kimonos but I suggest we must change inside part than outside

part, I mean underwear part. And the language too. He wants me to speak in English to him and to children. I did not abject this as bad as others but you know I am not good in English and takes 3 times much of time and I canot not say half what I want to tell. You know I I am such a poor head, I can not satisfy my husband. He said 'try and do it whether you can or not.' He made me do it. I say this way when I have to speak to him. Dear, um, um . . . he says, What is it? and rest of that, I tell him in Japanese. English does not come out easily from my mouth. I report you our new year's quarrel.. I think no body writes you like that, but I tell you the truth it is better to tell such things to her trusted friend, perhaps she can tell better openions or suggest some new things, ne!

One of our twin girls is walking like a big girl the other was late 15 minutes when she was borne but she is later than 2 months. She still like a little animal but she is pushing chairs along. They like to pile up blocks and 3 children are good play mates. Big boy Taro tries to help his sisters, but I have to watch them carefully. Yesterday I noticed he was feeding them sweet cakes which they still can not eat. They like to sing. I wish you would hear them sing in chorus. Every one of them sings different tone, and different meaning. Every morning they get up at 6 o'clock and they all go to the next room where papa sleeps and they all get into papa's bed and they sing or clim on him or pushing all sorts games they can do. Papa does not welcome these industrious visitors. But he can not do anything with them. Poor papa! he is like a tamed lion to his 3 babies.

Say! I am writing almost too long. I did not think it was so long as I started in the beginning. Please excuse me. May be I took your precious time for such letter as this foolish writing. 'Gomen nasai.' This is all for to-day.

With love and trust as ever,

HARU.

*Atlantic Monthly.*



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## BIBLIOGRAPHY OF THE "NOH" DANCE

*(The Sequel of the Fourth Dance)*

By MARK KING

### XII

August—"Atsumori" is a drama of Taira-no-Atsumori, who was the third son of Taira-no-Tsunemori. He was killed by Kumagaye-no-Jiro Naozane at Ichi-no-Tani in Settsu Province on February 7, 1184—when he was only sixteen years old. Naozane was the foremost warrior in Musashi Province, but he retired from military life to enter the priesthood in the Temple of Kurodani in Kyoto City, owing to his grief at the violent death of Atsumori, who fell in battle by Naozane's hand, his remorse having been caused by the fact that his own son Kojiro was the same age as Atsumori. He at last took the sacerdotal name of "Renshō." It is said that Naozane once went to the battle-field of Ichi-no-tani to have a mass read for the repose of Atsumori's soul, and while there heard the melodious sounds of a flute coming from a hill near-by. He met a group of young mowers who were on their way home with the mown grass, and asked them who was the flute-player on the hill—the boys answered that it was the mower-boys' flute called the "green leaf reed." One of the boys remained behind, and told the priest that he himself was one of Atsumori's family, and then disappeared. Shortly afterwards, the spirit of Atsumori revealed itself to the priest "Renshō," and related to him the following story:—"The palmy days of the Taira (or Heiké) clan continued for a period of about 20 years; Atsumori was playing a flute named "Sayeda" in the castle all night long on February 6, 1184, the eve of the last day left to the Taira family. After the defeat of his clan he rode into the sea to escape from his enemies and within easy distance of Taira-no-Tomomori's boat, when he was challenged to fight by Kumagaye-no-Jiro Naozane; he therefore turned his horse back and fought in single combat with Naozane with the sad result that he lost his life. After he had told the priest his whole story, he expressed his gratitude to him for having read masses every morning and evening for the repose of his soul. This was written by Séami. ....(Int. No 22.)

August—"Hibari-yama" is a dramatized version of the story of the life of a young lady named Chūjō hime. She was a beautiful girl and was the



daughter of Fujiwara Toyonari who was Yokohagi-no-Udaijin during the Emperor Shōmu's reign (724-748). She had lost her mother when she was only 3 years old, and her father had married again, his second wife being the daughter of Tachibana-no-Morofusa, Sadaijin. Chūjō-hime was continually plunged in deep grief because of her vivid memories of her own darling mother, and she regularly recited, every morning and evening, verses from a Buddhist sacred book for the repose of her dear mother's soul. When she was thirteen years old, she fell a victim to the slanderous tongue of her stepmother, and was cast away in the recesses of Mt. Hībari in Yamato Province. Fortunately, however, she was rescued by her wet-nurse, Jijū, and they lived in a hovel high up on the slopes of Mt. Hībari. For two years, Chūjō-Hime was brought up entirely in the kind and faithful charge of her nurse who regularly gathered the many varieties of beautiful flowers which blossom in the different seasons on Mount Hībari and sold them to the passers-by in the village at the foot of the mountain. In a certain month in spring after two years had rolled by since Toyonari lost his daughter, he went hunting on Mt. Hībari, and meeting a flower vendor in the village, he was importuned by her to buy some flowers and was told her sad story. It suddenly dawned on him that she was his daughter's nurse Jijū, and he begged her to let him see his daughter; she agreed and showed Toyonari the way to the hovel on the mountain side where he met his daughter again. He thereupon took her back to his home with great joy. She was at that time fifteen years of age. (Tradition has it that Chūjō-hime absolutely refused to accede to her father's wish that she should go back to her home, owing to her fear of incurring her stepmother's displeasure, and that she at last took monastic vows in the Temple of Taima in Yamato Province in order to cut loose from the ties of earth, her conventual name being "Zenshin-ni" or "Hō-Nyo." During the fourteen years of her stay in the temple, she committed to memory and made copies of 1,000 Buddhist sacred books, and wove the mandala with the fibres of the lotus. She died a peaceful death at the age of 29 years.) This was written by Séa. ....(Ext. No 5.)

August—"Hōjō-Gawa" is a drama concerning the annual Shinto festival called "Hōjō-ye." It was observed in August (15th of September in the solar calendar) every year at the Yawata Shrine, which was known in history as "Iwashimizu-Hachiman-gu," and was situated at the summit of Mt. Otoko in Yamashiro Province. On this date many live fishes were set free in the river named Hōjō Gawa which ran down the slopes of Mt. Otoko after passing through the grounds of the Shrine. The Shrine was dedicated to the Empress Ōjin (201-310), Jingu-Kōgō (or Okinagatarashi-Hime, the Empress Chūai), and Tama-ori-hime, and was founded in the year 859 during the Emperor Seiwa's reign (859-876); Takeshiuchi no Sukune, otherwise called Takeuji-no-Kami, was enshrined among the gods in this Shrine. One year a Shinto priest of Kashima in Hitachi Province who went to pay homage



at this Shrine, reached there in August at the time of the festival, "Hōjō-ye," which as stated above took place during that month, and was inspired by the God Takeuji-no-Kami, who related to him that there were four god-dances according to the seasons, in the olden times, as follows:—Kishun-Raku (or the Music of Delight) in Spring, Kenpai-Raku (or the Music of having a Drink) in Summer, Shūfū-Raku (or the Music of the Autumnal Breeze) in Autumn, and Hokutei-Raku (or the Music of the Northern Garden) in Winter. This was written by Séa. ....(Spl. No 3.)

August—"Ikari-Kazuki" is a drama concerning the bitter end of Taira-no-Tomomori, who was the fourth son of Taira-no-Kiyomori. A monk, one of the Taira (or Heike) family, who was living in Kyoto City, went on a pilgrimage to the Bay of Dan-no-Ura in Nagato Province to pray for the repose of the souls of the Taira family's dead. This Bay was the scene of the last sea-fight between the rival clans of Taira and Minamoto (or Genji), in which the former were annihilated on March 24, 1185. When the monk arrived at the Bay of Hayatomo-no-Ura, which was well-known for its extraordinarily rapid tides, he secured passage on a boat bound for his destination in the Bay of Dan-no-Ura. A boat-man in the boat told the monk the story of the valorous deeds performed by Taira-no-Noritsune, Noto-no-Kami, at the battle of Dan-no-ura on the date mentioned above as follows:—"Taira-no-Noritsune who was the second son of Taira-no-Norimori, and the younger brother of Taira-no-Michimori, was one of the bravest warriors in the Taira family, and in the battle he wielded his halberd most intrepidly and with it he cut down the enemies who came into his boat; he fought desperately with Minamoto no-Yoshitsune, Kurō Hangwan, but he failed to kill him as the latter managed to escape to his own side. He was at last engaged in a struggle with Aki-no-Taro and Aki-no-Jiro, both brothers, in the boat, and finally holding them under his arms he sprang into the Bay with the result that they were drowned there. Afterwards, while the monk was reading masses for the brave dead of the Taira family on the beach of the Bay of Dan-no-ura, the apparitions of Taira-no-Tomomori, Shin-Chūnagon, and the widow Tokiko, Nii-no-ama, appeared to him and they told the monk the story of the catastrophe of the battle as follows:—"The widow Tokiko who was the wife of Taira-no-Kiyomori and was called "Nii-no-Ama," with the boy Emperor, Antoku, only eight years old, clasped in her arms was drowned in the sea in the Bay of Dan-no-ura. After Taira-no-Tomomori had had a hard fight cutting down his enemies with a halberd, he buckled on two suits of armor, put on a double helmet, and in addition surmounted it with a heavy anchor in order to weight himself down further, and threw himself into the sea. ....(Spl. No 2.)

August—"Kogō" is a drama based on the story of the Court Lady Kogō, who was the daughter of Shigenori, Sakuramachi-Chūnagon, and a good-natured and very beautiful girl; she was also a good player on the "koto," which resembles a cithern, being a long musical instrument with thirteen strings of



silk, mounted on ivory bridges. She was a Court Lady of the Emperor Takakura (1169-1180), and she stood higher in the Emperor's favour than the Empress Tokuko, who was a daughter of Taira-no-Kiyomori. The Emperor's special fancy for Kogō having come under Kiyomori's notice, he felt very much annoyed and declared openly that he would kill Kogō; thereupon Kogō was terror-stricken and barely escaped from the Palace with her life to Saga in Yamashiro Province. Sometime afterwards, on August 15th, while the Emperor was gazing at the bright moon, he felt an irresistible yearning to see Kogō again, and asked Minamoto-no-Nakakuni-Danjō-Taihitsu, to go in search of her abode and convey the Imperial message to her; but Kogō's abode was quite unknown, the only clue to her address being that she was living in a house with a half folding door at Saga-no. Nakakuni was a good flute-player and had often played in concert with Kogō's koto in the presence of the Emperor; and so he could easily recognize Kogō's particular touch in playing on the koto. He rode on the Emperor's white horse around Saga-No in the southern part of Kyoto and at last heard the sounds of a koto at Kameyama—the music being the plaintive strains called "Sō-fu-ren" which means the "Joy of Yearning after one's Husband." Nakakuni called at the house and met Kogō there unexpectedly; he thereupon handed over the Imperial message and obtained an answer from her, upon which he felt much pleased to have accomplished the Emperor's command, and cracking his whip, set out for the Palace immediately although it was in the dead of night. The Emperor was very much gratified with her letter, and his love for her increased. (History records that Kogō was taken to the Palace again on the night following the departure of Minamoto-no-Nakakuni from Kameyama, but when Taira-no-Kiyomori learned that Kogō was in the Palace again, she was taken to Seikan-Ji Temple, Uta-no-Nakayama, at the eastern end of Kyoto, accompanied by Minamoto-no-Suyesada by Taira-no-Kiyomori's instructions, and was forced there to take the vows of a nun—at that time she was a very beautiful woman of 23 years of age. Some years afterwards, she went to live at Ōhara to enjoy the remnant of her life. On January 14, 1181, the Emperor Takakura-Tennō died—his age then being 21 years. He was buried in the grounds of Seikan-Ji Temple, Uta-no-Nakayama, in accordance with his last wish, as his heart still yearned towards Kogō.) This was written by Zenchiku. ....

(Ext. No 4.)

August—"Mii-Dera" is a drama concerning a woman who lived at Kiyomi-ga-Seki, Suruga Province, who lost her reason because her child named "Sen-Mitsu" was enticed away by a slave-dealer. She paid a visit to the Temple of Kiyomizu in Kyoto in search of the missing child and offered a fervent prayer to Avalokitêsvara, the Goddess of Mercy, to be permitted to meet her child again. Thereafter, she had a wonderful dream while she fell asleep in the Temple, which dream was interpreted by a man



at the gate of the Temple, as follows:—The meaning of the vision is: "If you would like to see your lost child again, you should go to the Temple of Mii-temple in Omi Province." Late at night on August 15th, she arrived at the Temple of Mii (also called Onjō-Ji, first founded in 686 in memory of the Emperor Kōbun), half-maddened by her thoughts, and met there many monks and young Buddhist disciples who had organized a party in order to enjoy the moonlight and make merry dancing in the grounds of the temple. Just at the time when she entered the grounds, a man of the Temple was striking a big bell to inform people that the hour was 4 o'clock a.m., and she attempted to strike it herself in the excess of her mirth, but the monk refused her permission with a supercilious air. Thereupon she implored him to accede to her entreaty to allow her to strike the bell for her lost child, and explained to him that "the bell was presented by the Empress of the Dragon Palace to Tawara-Tōta Hidesato in return for his meritorious achievement in killing a centipede on Mt. Mikami with his arrows, and that Hidesato had brought it to the Temple of Mii-Dera from the Dragon Palace"; she then beautifully performed the dance called the "Dance of the Bell." While one of the disciples was looking at her dancing, he was reminded of his mother, and asked her her native place. Upon ascertaining that this was Kiyomi-ga-Seki in Suruga Province, the same as his, he cried out "She is my mother." Thereupon the woman was overjoyed to meet her lost child again, and expressed her sense of gratitude to the Goddess of Mercy who had brought them together again through the aid of the bell of the Mii Temple. Afterwards, they went back to their home, and rose to wealth and honor during their lifetime. This was written by Séa.....(Int. No 3.)

August—"Sanemori" is a tragic drama concerning Saitō Sanemori's valiant fighting in the battle of Shinohara in Kaga Province on June 1, 1183. He was an old warrior and lived at Nagai in Musashi Province, although he was born in the Province of Echizen; and he took part with the Taira (or Heike) army. On his way to make war upon Kiso-no-Yoshinaka at Kokubu in the Province of Echigo from his abode in Musashi Province, he visited Taira-no-Munemori, Naidaijin, in Kyoto to say "Good-bye," and begged him to give him his flowing robe and some arrows in order that he might return loaded with honors to his native place; Munemori granted his entreaties and gave him a flowing robe of gold brocade upon a red ground together with eighteen arrows with heads of flint. Sanemori literally shed tears of gratitude because of Munemori's particular kindness and he armed himself at all points with armor ornamented with light-green threads over which he wore the flowing robe of gold brocade and a quiver with the eighteen arrows which were bestowed on him by Munemori; he then started thus gallantly equipped on the expedition to the northern part of the country. Unfortunately the Taira army was terribly defeated by its enemies in the battle of "Nariai" in Kaga Province on June 1, 1183. The



remnants of the defeated party then retreated to Shinowara in the same Province, but they were also defeated by the same enemies in the battle of Shinowara; in this combat, Sanemori stood alone against the enemies in an endeavor to fight with Kiso-no-Yoshinaka, but he was compelled to fight with the others, and was at last killed by Tezuka-no-Taro Mitsumori, who was a follower of Kiso-no-Yoshinaka—his age being 73 years. After the battle Mitsumori took Sanemori's head into the presence of Kiso Yoshinaka, but they could not ascertain the dead-man's identity, although they held an inquest amongst the attendants, because despite the fact that the head looked very old his hair was all black. Thereupon, Higuchi Kanemitsu washed the head with water in a pond nearby, the result of which was that the black hair of the side-locks and the beard changed at once into white, and it was then easily ascertained that the dead man was Saitō Sanemori who had always dyed his white hair black and carried himself like a younger warrior in order to ward off the disdain of his young comrades. Some time later Sanemori's spirit revealed itself to a certain holy priest who was on a special pilgrimage to read masses for the repose of the dead by the pond of Shinowara in Kaga Province, and he related to the priest the whole story of his bitter end in the battle, after which he was enabled to rest in peace by the holy priest reading masses for the repose of his soul. This was written by Séami. ....(Int. No 4.)

August—"Semimaru" is a tragic drama about the Prince Semimaru, who was the fourth son of the Emperor Daigo (898-930). He was born blind, and was brought up personally in the Palace and trained up to be a good player on the "biwa," which is the Japanese mandolin—the esoteric pieces of music for the "biwa" composed by him were "Ryū-Sen" or the "Running Spring" and "Taku-Boku" or "Picking a Tree." When he had attained maturity, he was brought to Mt. Ōsaka in Ōmi Province accompanied by Fujiwara Kiyotsura, a vassal of the Emperor, and was there disguised as a poor "biwa" player to escape notice. To accomplish this his head was shaven clean, his rich clothing was taken off and a straw coat substituted and he was given a sedge-hat, after which he was mercilessly left alone in a straw-thatched cottage on the mountain. This was done by the thoughtful Emperor to give comfort and blessing to his blind son's coming generation. The Prince Semimaru understood that the world was but transient and lived there playing the "biwa" to himself every day to comfort his grieving mind. His elder sister, called the "Princess Sakagami," was continually feeling uneasy about her hair which stood erect and she at last became mad. One bright night, she escaped from the Imperial Palace to Mt. Ōsaka and strolled about in the beautiful light of the moon. She suddenly heard the melodious and sweet sounds of a "biwa" in a cottage, and she was so enraptured with the lovely, familiar sounds of the "biwa" that she stood outside the door to listen. Her blind brother had an instinctive feeling that someone was standing outside listen-



ing to his playing, and he called out:—"There is some one at the door. Is it Hakuga-no-Sanmi, who formerly called on me so often?" "Hakuga-no-Sanmi" was the popular name for Minamoto Hiromasa, the grandson of the Emperor Daigo. Hiromasa was a good player on the "biwa" and had listened to Semimaru's playing at his door every night for three years in order to study his esoteric compositions of "Ryu-Sen" and "Taku-Boku." The Princess "Sakanouye" having recognized her brother "Semimaru" by his voice, introduced herself and they embraced each other, and he told her of his circumstances in accents broken by sobs. Their parting was piteous indeed. He made her promise to call on him often, and it was with a sense of deep sorrow that she bade farewell. He stood in tears at the door until her voice came to his ears only faintly from the distance. (History gives no positive evidence to prove that "Semimaru" and "Sakanouye" were the Prince and Princess of the Emperor Daigo.) This was written by Séa. ....(Int. No 18.)

August—"Shichiki-Ochi" is a historical drama, of which the principal character is Minamoto Yoritomo, Hyōye-no-Suke, who was the third son of Yoshitomo. On August 22, 1180, he took up arms against Ohba-Kagechika; he was at the head of the cavalry, more than two hundred strong, composed of the brave soldiers of Izu and Sagami Provinces, and he encamped near the enemy, whose army was more than three thousand strong, with a valley in between, on Mount Ishibashi in Sagami Province. There was no contending against such odds, and he was defeated at last by the foe in the battle which ensued. As he was then in danger of capture he made up his mind to escape to the safe distance of Awa and Kazusa Provinces which would place him beyond the reach of his adversaries. When he was embarking at the headland of Maizuru in Sagami Province, seven faithful warriors followed him to share his fortunes; their names were as follows:—Tashiro-Kanja Nobutsuna, Shinkai-no-Jiro Tadauji, Tsuchiya-no-Saburo Muneto, Tosabō Shōshun, Dohi-no-Jiro Sanehira, Dohi-no-Yatarō Tōhira and Okazaki-no-Shiro Yoshizane. Yoritomo felt very anxious about the unlucky number of eight persons in the boat in which he was sailing for the improvement of his fortunes, and ordered Dohi-no-Jiro Sanehira to take one of them out of the boat; as a result of which Dohi-no-Yatarō Tōhira, the son of Sanehira, disembarked, after long consideration. Thereupon, all seven, Yoritomo and his six followers, sailed away for Awa Province, leaving Tōhira on the beach in great fear of an attack of his enemies. The next day, their boat was dropped astern by Wada Yoshimori who had followed Yoritomo to join his band and had delivered Tōhira from danger on the beach at the headland of Maizuru; Tōhira thereupon met his father unexpectedly on the sea. Thereupon, Sanehira danced with great delight at having once more fallen in with his son. ....(Ext. No 13.)

August—"Shun-Yei" is a drama concerning Mashiwo Shunyei-Maru, who was a young boy and was captured by his enemies while his elder brother



Mashiwo-no-Taro Tanenawo in Musashi Province was trying to draw out an arrow from his left shoulder during the battle of Uji on May of the year 1180. After the Shunyei-Maru was captured, he was sent to governor Takahashi, Gon-no-Kami, in Mishima, Izu Province. Takahashi in keeping watch over the prisoners became fond of Shunyei-Maru and treated him kindly, showing great hospitality to him, for the reason that the boy's face bore a resemblance to his little son who was killed in the battle of Uji. Unfortunately however Takahashi had a mandate in his hand, which was issued by Kamakura Shōgun, to kill Shun-Yei and the other prisoners. Tanenawo, the elder brother of Shun-Yei, desired to leave the world at the very instant when Shunyei-Maru was killed, and he therefore called on his younger brother in the governor's house at Mishima with a view to joining the prisoners. Thereupon the brothers met each other, but Shunyei-Maru asked his brother to go back to his home and discharge his duties to their mother after his death. Tanenawo, however, would not change his mind; so the brothers desired Tanenawo's servant named Kotarō to take a letter to their mother's house and a bundle of black hair from Shun-Yei together with an amulet of Avalokitêsvara which belonged to Tanenawo, as a token of their affection for her. Shortly afterwards, Takahashi received a letter of acquittal, which was brought by an express messenger despatched by the Kamakura Shōgun, the favor in the letter being that "Seven prisoners including Shun-Yei were to be released from prison on a special pardon." Thereupon, Takahashi, the governor, was delighted with himself and drank to celebrate the felicitous occasion with Shunyei-Maru, who entered his house as his adopted son, and then Tanenawo danced in ecstasy. After this, the foster father and the two brothers started for Kamakura in the best of spirits. This was written by Séami. ....(Ext. No 8.)

August—"Tokusa" is a drama concerning a man who was always in grief, yearning after his child named "Matsu-Waka," who had been enticed away by a slave-dealer, and who spent all his time day after day mowing the scouring-rush on the sides of Mount Sonohara in Shinano Province. One day, a travelling monk journeyed to Fuseya at Sonohara from Kyoto accompanied by a little boy who had a great desire to meet his father, whom he had not seen for many years. Fuseya was noted for a tree which grew in the surrounding woods, a parasite and resembling in shape the summer cypress; it was commonly called the "broom." There they met accidentally the boy's father, who was mowing the scouring-rush on the mountain, but they remained apparently indifferent to his presence; he did not take any notice of his little boy, and asked them to stop over night at his house in order that he might relate to them the story of his life. The pith of the tale was as follows:—His boy had been missing from his home for a long time, so he used to detain the passers-by in the street in an endeavor to trace out the whereabouts of his lost child. The boy was very fond of singing and dancing and when he called his friends together in his room to



make merry, his father sometimes sang and danced. The thought of perhaps meeting the boy again, one day, filled the man with joy and he sang and danced in the same way as he had done before he lost his child. Thereupon, the boy gave his name "Matsu-Waka" to his father. They rejoiced at having met again, and were in high glee.' This was written by Séa. ....(Int. No 22.)

August—"Torioi-Bune" is a drama based on the annual agricultural practice of scaring away the birds which were attracted by the ripe autumnal ears in the rice-fields which lay along the banks of the river at Higurashi in Satsuma Province. The farmers played on musical instruments, generally flutes, drums, hand-drums or bird-clappers, in their boats, each according to his own time, and by the resultant din they drove away the flocks of birds in the rice-fields. The birds would fly up flocked together to all appearance like flames scorching the blue sky from the lake at the upper reaches of the river, and would then settle down on the rice-fields. A man named "Higurashi" at Higurashi in Satsuma Province went up himself to Kyoto City, leaving all his family at home, to settle a lawsuit, but it was an affair of long continuance, and he therefore stayed there for ten years running. Sako-no-Jō, a servant, took care of his master's family during these ten years. He was enchanted by the beauty of his master's wife, and endeavored to force her to submit to his will, but it was a case of fruitless effort. Thereupon he resolved to have his revenge upon his master's wife and so he compelled her and her little son named "Hana-Waka," who was only ten years old, to undertake the humble service of driving away the the birds in the rice-fields by making music in a boat. The wife was very angry with her servant's conduct, and she cried in vexation because of her husband's absence, but at last agreed with a bad grace and having got into a boat accompanied by her son and the wicked servant, they went off to drive away the birds. She unceasingly bewailed her misfortunes while they were in the boat, but her lamentations were of no avail. After the lapse of ten years, Higurashi, the master, went back to his home without giving notice to his family, there having been a happy termination of his lawsuit in Kyoto City. When he arrived at his native place, a decorated boat from which came the melodious sounds of a hand-drum and bird-clapper, aroused his curiosity and he called out to the boatman to come towards him. Sako-no-Jō rowed ashore, struck by the stranger's significant action, and on going nearer to him, he was very much surprised to find that the stranger was his master. Thereupon, Higurashi demanded angrily of the servant why his wife and son had undertaken such humble service during his absence, and having arrived at the truth of the matter, he was about to kill him with his own hands. His wife and son then did their best to calm his anger, and having explained that the root of the matter was really his long absence, he at last consented to forgive his servant's wicked conduct. This was written by Kōngō. ....(Spl. No 4.)



August—"Ugetsu" is a drama concerning an ode composed by the priest "Saigyō," who was a great poet during the Emperor Gotoba's reign (1184-1198). He was a warrior of the patrician lineage of Fujiwara Hidesato, and his lay name was Satō Hyōye-no-Jō Norikiyo. He became convinced of the uncertainty of life by the sudden death of Sayemon-no-Jō Noriyasu, one of his family, and became a priest, taking the priestly appellation of "Saigyō" or "En-I"; he entered the priesthood at the age of 23 years, after which he lived at Saga in Yamashiro Province, and died in the year 1198. One day, he left his hermitage at Saga in Yamashiro Province to make a pilgrimage to the Shrine of Sumiyoshi-Myōjin at Sumiyoshi in Settsu Province to propitiate the god regarding his cherished desire. Night fell whilst he was wandering about Sumiyoshi, and he called at a thatched cottage nearby to ask for a night's lodging. At that time, an old man was covering the eaves in order that he might enjoy the sound of the drizzling showers in late autumn pattering on the wooden eaves, but his old wife refused to permit him to do this in order that she might enjoy the sight of the harvest-moon from her room. So, they were at discord with each other, each persisting in his or her opinion. The priest asked them what they were quarrelling about, and on learning the reason he pacified them by reciting his beloved ode. Thereupon, the old couple consented willingly to his request for them to permit him to pass a night in the cottage, and they talked together about the aesthetic properties of a "full-moon seen through the rain" until late at night. In the dead of night, the God Sumiyoshi-Myōjin revealed himself to the priest and admired the moral influence of the ode after which the god ascended to Heaven while dancing. This was written by Konparu Zenchiku. ....(Spl. No 5.)

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## MT. FUJI

Shira-kumo no

Uye mo mikuni zo,

Fuji-no-yama!

—*Chōsha.*

Hail! Sacred Fujiyama! Hail!

Of thee all patriot hearts are proud,

For e'en beyond the silver cloud

Mikado's power doth prevail.

# TAKASHI HARA, LATE PREMIER OF JAPAN

By F. YAMAZAKI

**O**N November the fourth, in this the tenth year of Taisho (1921) Mr. Takashi Hara was assassinated by a youth of nineteen years, named Konichi Nakaoka. Mr. Hara had intended to take the 7.25 evening express train from Tokyo Central Station, for Kyoto, in order to attend a large mass meeting of the Seiyukai, the political party of which he was the head. Just as he was passing through the wicket he was seized by the demented young fellow and before anyone could prevent the tragedy a dagger was thrust into his heart and he fell dead without a word. The assassin was a switchman stationed at a suburb of Tokyo. The cause of his mad act would appear to be his own political misconceptions which affected his weak mind; so far no special instigation by others seems to have been proved.

We need not here expatiate upon how great a loss the nation has suffered in Premier Hara's death. But we may mention a few of the problems most urgently demanding his judgment and finesse for their successful solution: Such are the Pacific Conference now in session at Washington, D.C., the negotiations at Dairen, Southern Manchuria, between Russia and Japan, now in a stagnant condition, and the Shantung question growing not less complicated with the passing of time; while of domestic dif-

ficulties there is the ever-perplexing high cost of living question, the preparation of the budget for the coming year and the settlement of the municipal scandal cases.

Mr. Hara was the first man to organize a non-bureaucratic cabinet in Japan, the nearest approach to a people's government so far known. He occupied many honorable offices, but he steadfastly refused a peerage and deliberately chose to remain a commoner to the very end of his life. Since organizing his cabinet in 1918, he successfully triumphed over many difficulties, and this was largely due to his own ability as well as to the consistent backing from his party which has remained in power for three years and a half.

He was a most adroit manipulator of men and affairs. He attended to government business as easily as if it had been merely party politics, and the other members of the cabinet had such absolute confidence in his skill that they seemed to be sitting with folded hands watching his proceedings. He acted somewhat like a dictator, but so wisely, that no complaints came from his own great party with its more than 280 representatives in Parliament. It was universally acknowledged that no other leader of the party could equal him in sagacity and discernment.

Of his personal qualities, we may em-



phasize his clear judgment, his coolness in reasoning, his strong will, his persistent carrying out of resolutions when once made. As premier he was obliged to attend the Diet and receive the sharp interpellations of the opposing parties, but he never gave way to sentiment, maintaining a cool, clear head to the end, in spite of the antagonism of the opposition and their unsparing criticism of the weak points in his government.

At each critical juncture he employed his clever tactics; by banter, sophistry or other means he met his foes and parried their attacks. He thus made numerous political enemies but all respected his ability and felt that he would never betray the serious interests of the nation.

In fact it seems clear that he was one of the greatest statesman of the day, but being a conservative he remained always far removed from popular thought and popular movements. We could not easily believe that he was a man with noble ideals or that he could be moved by the new thought rapidly gaining ground among the people. Consequently, he was somewhat unpopular among educated progressives. While peerless as a statesman, pure and simple, he was still a practical man of the world with no special interest in either religion or liberal arts, and not remarkable for his lofty principles.

On the other hand he had a warm heart and an affectionate nature as far as his personal friends were concerned. He was always grateful to those who had assisted him and never forgot what he owed to old friends. But his intimates were almost entirely within his own party. Many members of the Seiyukai looked upon him as a benefactor, or even as a father. Naturally those outside the circle

of his own political party misunderstood him and in many cases cordially hated him. Indeed it is true that his policies tended too much to advance the interests of his party even if the national interests must be held in obedience for a hundred years. Thus the opposition party, as well as the nation, criticized him most severely, and it was perhaps the effect of this criticism on the weak mind of the assassin which caused his death.

After his sudden removal from this high position Viscount Korekiyo Takahashi, Minister of Finance in the Hara Cabinet, was chosen to succeed Mr. Hara. As Viscount Uchida, Minister of Foreign Affairs and temporary Premier, at once declared, Hara's death will not alter the plans for the Washington Conference. The delegates from Japan had already received instructions from the late Premier, and no change in the main policy is probable. Unless the present Cabinet is changed it is certain that there will be no alteration in this policy. And the domestic administration is to be carried on as before also. Especially is this true in drawing up the budget for the coming year, as Viscount Takahashi is expected to retain his position as Finance Minister even after he assumes the premiership. In this realm his influence is paramount.

Now what attitude does the Kenseikai assume toward the changes caused by Mr. Hara's unexpected removal? This is the leading opposition party, but as Mr. Hara lost his position by an accident and not by the vote of the citizens or the increasing power of the opposition, the Kenseikai was silent and acquiesced in the choice of a successor taken from the cabinet now in power; in other words, they believe in fair play and will make



no effort to reorganize or overthrow the Seiyukai Cabinet.

Of course before Minister Takahashi was chosen, there was some slight suggestion of activity on the part of the bureaucrats and the Satsuma clan people, but now that the present Cabinet has been requested to remain in power, all such movements have been at once arrested.

We append herewith a brief sketch of the late Premier's life: Takashi Hara was born in the suburbs of Morioka, a town in northeastern Japan, on Feb. 9, 1856. His father's name was Naoki, and his grandfather was the chief retainer of his feudal lord. His line was descended from the Nambu clan, in which it is said to have held high rank. Hence he was the scion of a *samurai* family. Though born as the second son, he was nevertheless headstrong from his youth and of a very stubborn will. This tendency grieved his mother who feared for his future, since he was a wild boy, hard to control. He was, however, a genius in learning and early studied Dutch medical science.

At the age of fourteen he was sent to Tokyo for study by the Nambu clan. He entered the privately conducted French school in Kojimachi ward. The teacher was a Catholic priest named Everard. Later he entered the College of Law of the Department of Justice (later of the Imperial University). While living in the dormitory, some trouble occurred between the students and the cooks. Though not himself interested Hara soon took an active part in settling the case, as he was naturally a controversialist and fond of a dispute. Then he succeeded in securing a personal interview with the Minister of Justice, Takato Ogi, a rare thing at that early day. After discussing the matter with

Minister Ogi, he secured a settlement in favor of the students, but this made him unpopular with some of the school officials, and he was thereafter persecuted and finally expelled from the school.

Next he became one of the editors of the *Hochi* daily. This was his first active work in life. His writing came to the notice of the late Marquis K. Inouye, one of the elder statesmen, and Mr. Hara was recommended for the post of Editor-in-Chief of the *Daito News*, just established in Osaka. Later, in 1881, through Inouye's influence, he assumed a Cabinet position. His literary talent was noted by Prince Yamagata, and he was asked to draft important documents. Then almost at a bound he was made consul at Tientsin, China, in 1881. His knowledge of French and special cleverness were here well to the fore. In 1886, at the age of 31, he became Acting Minister at Paris. In 1893 he was made chief of the Bureau of Commerce under Count Munemitsu Mutsu, then Minister of Foreign Affairs. At this very time Viscount T. Kato, now president of the Kenseikai, was chief of the Bureau of Politics. That both these great leaders were once colleagues in the Foreign Office is an interesting coincidence indeed. Here some lively scenes were enacted. Hara being a born debater, often took issue with Count Mutsu and was wont to present his resignation whenever the dispute waxed hot, until this came to be almost a joke. Count Mutsu, who esteemed his genius, would detain him saying, "Pray don't lose your temper." Sometimes he resigned twice in a week, report has it. So it was not by chance that he became one of the most seasoned debaters of the day.

Mr. Hara remained in the Office of Foreign Affairs until 1896, when he was



promoted to be Vice-Minister and Minister to the Korean Court. When the Cabinet was changed, he resigned and in the autumn became head of the Osaka Mainichi Newspaper Co. His ability as an editor had already been demonstrated and now he made sweeping changes. He improved the system of newsgathering and extended its field, he reduced the number of Chinese characters in use for the sake of simplifying the letterpress and he introduced the fashion of presenting the opinions of leading scholars and jurists. This is quite general now but was a startling innovation at that time. He also employed foreigners for foreign correspondence.

In 1900 the Ito Cabinet was formed and he was given the position of Minister of Communication in this. When it fell, he joined the Seiyukai organized by Prince Ito and became its chief secretary. When the Saionji Cabinet came into being, he was made Minister of the Interior and was elected a representative to the Diet from Morioka, his native town. He held this position up to the time of his death. In 1911 he entered the second Saionji Cabinet as Minister of the Interior with the added duty of supervising railways. In 1918, when the Okuma Cabinet was dissolved, the first party Cabinet (Seiyukai) was formed and as Premier Mr. Hara presided over it until his death, or for three years and a half.

As has been stated, he was somewhat cold-hearted in general, but cordial towards his intimates. Whenever he went home to Morioka, his other self was revealed. He was just the same naughty younger brother of his early years and when his elder brother, who resided still in Morioka as chief of the district, ordered

him about as in the old days, the dignified Cabinet Minister never took any affront at this treatment but responded cheerfully, as of yore, went about chatting with old friends in local dialect about old times and showed no signs of being unduly elated by his high position. When he invited old friends to dinner, he was the same unaffected comrade as of yore and evinced no sense of superiority. This manner won him great popularity in his home district.

An amusing story is told of how when he was to appear before H.L.M. the Emperor, for his installation as Prime Minister, he discovered his patent leather shoes were in need of repair. Without concerning himself over such a trifle he proceeded on his way, but his wife felt greatly mortified. This gives an idea of the frugality of his style of living.

It is said he expected an attack might be made upon him some day and gave instructions to his wife as to how to meet such an emergency. He often declined the body-guard urged upon him by officials with the words, "Death will come when fate ordains, guard against it as we may."

Once on a visit to Morioka he indicated his choice of a burial place. This was in the grounds of the Buddhist temple Daijiji, his family burying ground, and here his remains have been laid.

His will published in part after his death gave specific directions regarding his funeral:

I respectfully decline any decorations which might be conferred after my death. Let the funeral service be held at Morioka and let the ceremony be as simple as it was for my mother and brother. Merely record "Takashi Hara" on the grave post and do not place court



rank, decorations, or anything else whatever upon it.

He was a great force in the political world as he represented the commoners

and would never consent to be the representative of peers or of the military class. His demise was at the age of sixty-six years.

### *Extracts from The Japan Times and Mail*

#### **His Last Trip**

The last journey of Premier Hara through the streets of Tokyo began, following a solemn farewell ceremony at the family residence, where the body had been lying in simple state. The coffin containing the Premier's mortal remains was taken to the headquarters of the Seiyukai, the political party which he led so conspicuously for years. The funeral cortège was viewed in silence by many thousands of mourning people.

The body of the late Premier was placed in the coffin Saturday evening in the presence of the members of his family as well as State Ministers, representatives of the Seiyukai and family friends. The ceremony was conducted with Buddhist rites by the Chief Priest of the Zojoji Temple, Shiba.

The formal public ceremony of paying the last tribute of respect to the remains of the deceased leader was observed at the family residence, as well as at the headquarters of the Seiyukai, starting at one p.m. The function was presided over by Viscount Takahashi, Minister of Finance.

All the warships, destroyers and submarines in Yokosuka Naval Port assembled in Tokyo Bay with their flags at halfmast. When the coffin arrived at headquarters these ships fired minute guns.

When the report of Mr. Hara's death reached his home town on Friday evening, the citizens were greatly shocked and too much disturbed by the news to

retire to bed. On the fifth all entertainments were suspended and signs of mourning were displayed at every house. The repairs being carried out at Mr. Hara's villa were suspended, and preparations were immediately started for the funeral ceremonies.

A meeting of the municipal council was called and it was resolved that the Mayor and the members of the council should go to Tokyo to express their sympathy with the family of their late fellow citizen.

The will which Mr. Hara had prepared in anticipation of the fate that came to him was opened early Saturday morning.

The document touches on many subjects, public and private, some of which it is forbidden to be made public. According to the will, the funeral service is to be held in Morioka, in as plain a manner as possible. The inscription on his tombstone he wishes to be simply "Takashi Hara" to the exclusion of all mention of title and rank. It is further stated in the will, it is reported, that no offer of a peerage or decorations are to be accepted after his death. The text of his death notice itself was also attached to the will.

Speaking before the members of the Seiyukai assembled at the memorial service held yesterday in Kyoto Mr. Oku, Director General of the Party and Speaker of the Lower House, made the following statement:



"The untimely and unfortunate death of our late President and Premier is a matter of so much regret and sorrow to whoever really has the good of the country at heart that it cannot but inspire them with a more resolute decision to unite in their efforts for the development of national welfare in which the deceased statesman spared neither time nor energy.

"Whatever was said and done by the late Premier was prompted by his sense of loyalty and responsibility to the Throne and the popular welfare. The Premier is no more, but his policy and principle will surely find its expression in the future course that Japan is bound to follow in conformity with the demands of the times."

It is reported that a plan is being formed by some members of the Diet to erect a statue of the late Premier at the Tokyo Station, near the scene of his assassination.

#### **Simplicity Marks the Funeral**

Extreme simplicity marked the final disposal of the mortal remains of the late Premier of Japan, Mr. Hara, which were laid away between the graves of his father and mother in the little cemetery of the Daijiji Temple at Morioka last evening. Just as dusk was overtaking the day, the coffin was borne from the Hara villa, the bearers and the fifty mourners walking out into streets white with freshly fallen snow. Before the simple cortège had reached the cemetery, the moon had risen, silvering the scene.

The chief abbot of the Obaku sect, the Rev. Daiyu Ryuki, led the funeral services at the temple, reciting a Buddhist prayer beside the coffin, with the assembled priests joining in the chorus of the Buddhist sutra. Madame Hara, the widow, with Mr. Makoto, the brother

of the dead Premier, and his wife, burned incense before the remains, the swirling smoke being just distinguishable in the dimly lighted temple interior.

The freshly filled grave was watched throughout the night by a number of young men from Mochimiyamura, the birthplace of Mr. Hara.

The formal funeral services will be held at the temple on Saturday, for which prominent men from all over the Empire are gathering. The Imperial Messenger, and messengers representing Her Majesty and the Crown Prince left for Morioka on Thursday evening. They will visit the Hara home, presenting flowers, food and other offerings to the bereaved family, following which the Imperial Message of condolence will be presented to Madame Hara.

At the funeral services, the Imperial Messengers will burn incense before the temple altar.

The Municipality of Tokyo will be represented at these services by Mr. Nagata, Deputy Mayor, who has been designated for the ceremony. Baron Saito, Governor-General of Korea, who is a townsman of the late premier, with Dr. Midzuno, Civil Administrator of Korea, will be among the prominent men present from outside Japan proper.

The representatives of the Imperial House who will attend the services are Viscount Matsuura, Chamberlain to the Throne; Baron Sanjo, Chamberlain to the Empress, and Count Kanroji, Chamberlain to the Crown Prince, Mr. Orita, an official in the household of Prince Asaka, will represent the Princes of the Blood, and Mr. Won, Messenger for Prince Yi of Korea, will represent the former Korean Royal House.

The Morioka city assembly has ap-



propriated five thousand yen to meet expenses in connection with the funeral services, while the city assembly will present a resolution of condolence to Madame Hara.

#### **Last Interview Was With Noted Chinese Writer**

"I am very sad at his tragic end but his was a great soul and I am happy to say that the achievements of this great soul during his lifetime will always live although Prime Minister Hara no longer breathes," said Mr. Hollington K. Tong, the distinguished Chinese journalist, in reference to the assassination of Mr. Hara.

Mr. Tong had just returned to Yokohama after a long interview with the Premier, the last he gave. He told of the interview with deep feeling and with tears in his eyes. Mr. Tong said:

"I could not believe my ears when I heard this most unpleasant news. None is more sorrowful than I am. It was exactly three hours before the hand of the assassin struck him down that the Prime Minister bade me good-bye in a most cheerful manner at his official residence.

"This was the first time that I had had the opportunity of meeting him. At the very moment of meeting I had the greatest reverence for him. Prime Minister Hara belonged to that class of liberal-minded statesmen who could inspire confidence in one the moment one's eyes rested on his face.

"The first few words he said as I was presented to him by Mr. K. Yamada, his one-time newspaper colleague and now his English secretary, were: 'When Minister Uchida a few hours ago telephoned to me saying that you were in Tokyo I immediately told him that before going to Kyoto tonight to preside over the Seiyukai mass meeting I would like to see Mr. Tong.'

"As the interview was being translated into Japanese and English by Mr. Yamada I had the opportunity of studying the features of the Prime Minister as I

am wont to do when interviewing international figures. I found him to be a man of determination, as was clearly seen in the strong jaw which showed an indomitable will. Resolution was written all over his face. He smiled but twice during the whole interview—once when I mentioned to him the rumors about the possibility of disposing of a part of Chinese territory by the Washington Conference for the benefit of Japan. Mr. Hara replied, with a smile, 'The rumor is absurd.' The second was at the time of my departure. It was a winning smile.

"I'm very sad over his tragic end, but his was a great soul and I am happy to say that the achievements of this great soul in its lifetime will always live even if Prime Minister Hara no longer breathes."

#### **Condolences of Belgian King and Others**

H. E. M. Bassompierre, the Belgian Ambassador, received today a cable from M. Jaspar, the Belgian Minister for Foreign Affairs, informing him that the murder of the Premier of Japan had aroused keen indignation in Belgium, and instructing him to express to the Japanese Government and to Mr. Hara's family the sincere condolences of His Majesty King Albert and the Belgian government.

The last official function attended by Premier Hara was on the evening prior to his assassination, when he was a guest at a dinner given at the Belgian Embassy, at which a part of the dinner conversation dealt with the matter of political assassinations. The fact that the Belgian Embassy was the home of Lord Okubo, the victim of a political assassination in 1878, probably suggested the topic, with the further fact that Viscount Makino, son of Lord Okubo, was also one of the dinner guests. Premier Hara, who was to fall a victim to an assassin's dagger within twenty-four hours, listened with



interest to the details that were given of Count Okubo's murder.

The American Ambassador, acting on the instructions of his home Government, called at the Foreign Office Sunday to express to the Acting Premier, Count Uchida, the condolences of the President and the United States Government on the death of the late Premier.

Lord Northcliffe, proprietor of the London Times, who is now in Kyoto, has telegraphed to the Acting Premier Count Uchida, expressing his condolence at the untimely death of Mr. Hara.

A despatch to the same effect has been received from Mr. J. D. Rockefeller, who is at Nikko.

Expressions of sympathy from abroad are still being received. Yesterday Sir Charles Eliot, the British Ambassador, called at the office of the Minister of the Imperial Household, conveying to him a message of condolence received from His Majesty, King George.

#### Foreign Envoys Express Sorrow

Foreign diplomatic representatives in Tokyo were shocked and grieved when they learned of the assassination of Premier Hara. The Prime Minister was held in the highest esteem at all the Embassies and his untimely death will be deplored universally.

At the British Embassy it was said :

"While the death of Mr. Hara can in no way affect the diplomatic relations existing between Japan and Great Britain, his personality and his manner as a statesman were such that we cannot help but feel a great loss has been sustained in his death. He was a man of good sense and keen judgment, and very pleasant to negotiate with.

"Of course, his successor rests entirely with Japanese diplomatic and political circles, and we can only hope that the new Prime Minister will be as capable a

man and as competent a statesman as was Mr. Hara."

The death of Prime Minister Hara came as a severe shock to the French Embassy, where it was stated that the attitude of Mr. Hara was very kindly toward France.

"Mr. Hara was extremely sympathetic toward France, and with a knowledge of his ability as a statesman, the entire French nation will regret his loss from diplomatic circles.

"Mr. Hara possessed a personality which was pleasant to encounter and he considered diplomatic problems in a discerning manner and with sympathy. While his successor can influence the relations between France and Japan in no way, the personal interest of Mr. Hara in our nation will be greatly missed. We feel deeply the loss to Japan."

Mr. Charles Beecher Warren, American Ambassador to Japan, was grieved and shocked at the news of Premier Hara's assassination and expressed on behalf of himself and the American nation the loss that is felt by the people of the United States :

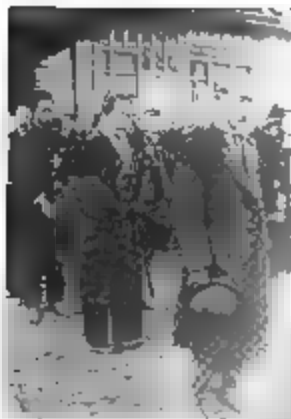
"I was greatly shocked to hear of the Premier's gruesome death, all the more so as I had the pleasure of speaking with him only yesterday," he said.

"Premier Hara was certainly a worthy leader of modernized Japan and the loss of such an illustrious man at this critical stage in the world's history is not only a great loss for Japan but for the whole world in general.

"America also has sustained a serious loss direct as well as indirect. His death will doubtless greatly affect the disarmament question at the coming Washington Conference.

"Premier Hara was a big statesman of progressive ideas and was probably the greatest politician that Japan has ever had since Prince Ito.

"It is most fortunate that Japan possesses talented men who are capable of successfully taking up the progressive work so ably begun by Mr. Hara."



Mrs. T. May

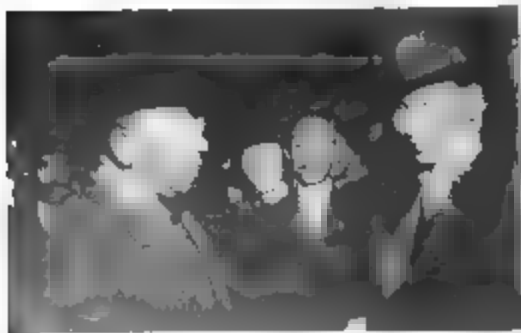


Hotel, London, England



Temple, Peking, China





Prince Takuhiko and Admiral Kato.

**Assassin Tells Why He Killed Prime Minister**

Konichi Nakaoka, the assassin who stabbed Premier Hara to death on Friday evening, has talked to the police officials frankly regarding his deed and the motives that inspired it. He states that he killed the Premier as a patriotic duty, because Mr. Hara had refused to resign

in response to what he, Nakaoka, believed to be the popular demand. He had realized in advance the enormity of the crime he planned to commit and had decided to kill himself on the spot, with the same weapon, after he had struck the fatal blow, but the promptness with which he was caught prevented this.

**THE NEW PREMIER**

*From The Far East*

**V**ISCOUNT Takahashi, Minister of Finance in the Hara Cabinet and newly elected Premier, in early life had an adventurous career abroad, and during twenty years past has been intimately connected with the finance of the Empire. At the close of the Russo-Japanese war he was stationed in London, in charge of the financial operations then in progress for the liquidation of Japan's liabilities. Since that time, by regular gradation, he has mounted step by step to the highest financial office, and now as Premier will be expected to improve the present depressed trade of the country.

Viscount Takahashi's prepared statement reads as follows:—

"It is already three years since the end of the great war, yet the whole world is still in a state of unrest and no one can forecast its future development. In times like these, the President of the United States has taken the initiative in proposing the assemblage of an international conference respecting the reduction of armaments as well as Pacific and Far Eastern questions. The Japanese Government, after due consideration, have accepted the proposal with great pleasure and have already sent their delegates to Washington. Unfortunately, just when the conference was within a week of its

inauguration, the late Prime Minister, Mr. Hara, fell at the hand of an assassin and passed away, without fully translating into reality the great political plans he had in view. It was entirely beyond any expectation of mine that I should have been called by my August Sovereign to fill the post thus vacated by him. The proposal of President Harding is well understood to have been prompted by a desire for the definite establishment of a lasting peace throughout the world, and the promotion of the common weal of humanity at large, a policy which is in entire harmony with the course hitherto pursued by Japan in conjunction with the other Powers. As a member of the Hara Ministry, I had the pleasure of taking part in framing its policies, and in particular I have always supported with all sincerity the conduct of its foreign policy. It need hardly be said, therefore, that the line of action already adopted for the guidance of our delegates at Washington will in no way be modified through the change of Prime Ministers. While fully convinced that the Washington Conference will be crowned with the greatest success by virtue of the distinguished personality of the President and noble ideals entertained by the United States and the other Powers represented at the Conference, I am prepared to exert my utmost endeavours with the view to affording whatever contribution is within my power towards its success."



# PREMIER HARA'S LAST PUBLIC INTERVIEW

*From The Japan Advertiser*

**T**HE last statement for publication made by Premier Hara before his death was an interview granted Mr. B. W. Fleisher Nov. 4th. The interview was typed and sent late in the afternoon to the Premier, who approved it just before leaving for the station to take the train for Kyoto.

The interview follows :

"I not only hope for the success of the arms limitation conference, but I am optimistic as to its outcome. It is my desire that Japan's wishes be made clear ; that her delegates will be frank and open, and that misunderstandings, which have piled up, will be swept away. I understand that Mr. Louis Seibold, in articles published in the American press, has made the statement that Japan attaches no great importance to the Conference. This is quite contrary to the truth. Japan attaches the greatest importance to the Conference and is sympathetic to and desirous for its success. Japan appreciates the sincerity of America's motives and purposes. In advance of the Conference we already feel its effects. On both sides of the Pacific public opinion is welcoming constructive ideals and is less responsive to destructive criticism.

"I should have preferred to have gone to the Washington Conference as a delegate, but political conditions at home prevented it. There is the opening of the Imperial Diet which is to be held at the end of next month. Then there are many other questions, such as Shantung and Siberia, which it is my earnest desire

to have settled at the earliest possible date, if possible before the early days of the Conference."

The Premier, when asked regarding Shantung, said :

"As far as Japan is concerned it will be seen from the documents already published that Japan approached a settlement with China in the friendliest spirit, proposing terms which we believe to be fair, and which represent the furthest concession that Japan can make. According to unofficial reports China still declines to agree to our terms. I am at a loss to know why China would not grant us this consideration.

"The other day I had the opportunity of meeting a prominent Chinese in an unofficial way, and among the things talked about I asked him why China remains firm in her stand. I called attention to the fact that it is now three years since I became Premier, and I asked this Chinese if there was anything which Japan had done in this period which China objected to. He answered me that there was nothing. To this I replied, asking him why China could not make up her mind to settle outstanding questions, as we have shown our willingness to meet China more than half way."

To the question regarding Japan's attitude on Siberia, the Premier said ;

"Up to a comparatively recent date, many governments have been formed in Siberia, but none of them have been sufficiently stable or united to preserve the order or peace of the country. The Far Eastern Republic, with Chita as its



capital, is the only one which is likely to be able to maintain order and peace. We have been in conference with representatives of this government at Dairen. I am desirous of withdrawing our troops from Siberia, but we must have assurances that the government of the Far Eastern Republic will not countenance Bolshevist movements and propaganda, and that this government will assure the security of the lives and property of Japanese residents. With such views we entered the conference at Dairen, but it has made slow progress, and it has been difficult to negotiate because of the many objections of the delegates from Chita. I am still in hopes that the Dairen Conference will proceed, and that such accomplishment may come about as shortly to permit Japan to withdraw her troops."

When asked regarding the objections that Chita is making at Dairen, the Premier said :

"None of these objections are of a serious nature, such as would preclude the possibility of us coming to terms, but negotiations have been retarded because of the difficulties of railway and telegraphic communication between Dairen and Chita, and because of the change of representatives on the part of the Chita Government. We are somehow apprehensive that Chita is in communication with the Lenin Government, and we fear lest they may co-operate with the representatives of Lenin. A basis for settlement must be found, and I am satisfied that it will be found. It is my desire that these negotiations shall be concluded while the Conference at Washington is still in progress."

The interviewer then turned to the subject of the reduction of naval armaments. The Premier replied :

"This is an intricate question and one of the most difficult subjects before the Conference, for the reason that so many

elements enter into the proper solution of it. A solution can be found only through free discussion among the experts who represent the various powers. The delegates from Japan enter the Conference with the desire that they may reach a mutually satisfactory basis for a reduction of armaments and that whatever conclusion may be reached Japan shall be found ready to join in any measures for reduction consistent with her defensive security.

"Japan is no exception; all nations find it burdensome, I might say almost ruinous to go on building and building larger navies. On the eve of the opening of the Conference I do not hesitate to say that I feel it will be but a short time until the sincerity of Japan's motives will be understood. Such understanding will be brought about by the actions of Japan's delegates to Washington, for I feel that the men I have named as delegates to the arms reduction meeting must be an apparent assurance of our sincerity in themselves."

"Will Japan have only three delegates to the Conference?" Premier Hara was asked."

"At the moment," he replied, "I feel that only three delegates are enough, but if the necessity arises I may add one or two more as circumstances require."

In concluding the interview the Premier again repeated: "The Japanese people are just as anxious for the limitation of armaments as are the people of the United States or England. I feel convinced, even at this early date, that the Washington Conference is going to prove successful, in that it will mean the opening of a new era in our international relations. I am an optimist regarding the Conference shortly to be convened in the United States."

These were the last public words of the Premier as he left the interviewer at the door.



# FROM "TEN DREAMS"

By NATSUME SOSEKI\*

## The Fourth Night

**I**N the middle of the wide unfloored part of a house stood a short-legged stand, around which there were some stools. The stand had a dark glossy surface. On one corner of it there was a square *zen*, at which an old man was drinking *sake* by himself. The eatables seemed to be *nishime* or vegetable hotch-potch.

The old man looked very red on account of the liquor, and his face was so glossy that there were no wrinkles there. But he could be known to be an old man because he wore a long, white beard. Child as I was, I thought within how very old he must be. Just then the landlady, who had just returned with a pailful of water from the spout behind the house, asked him, wiping her hands with her apron, "How old are you, old man?"

"I don't remember how old I am," said the old man, swallowing a piece of *nishime* which he had stuffed into his mouth.

The woman stood, with her hands behind her narrow *obi* and looked cross-wise into his face. After quaffing the wine out of a goblet as large as a tea-cup, the old man exhaled a long breath from out his white beard.

Then the landlady asked, "Where do you live, old man?"

The old man stopped his long breath

short, and said, "In the bottom of my stomach."

"Where are you going?" asked the woman again, holding her hands behind her *obi* still.

The old man, who had been draining the large cup of *sake*, puffed out a breath as before, and said, "I am going that way."

"Straight on?" asked the woman. Then the breath he had exhaled passed through the paper sliding-door and went straight towards the river-beach from under a willow-tree.

The old man went out of doors. I followed him. A small gourd was hanging from his side, and a square box from his shoulder to his side. He wore a pair of light blue drawers and a light blue sleeveless coat. Only his *tabi* were yellow; they seemed to be of leather.

The old man went straight on as far as the willow-tree, where there were three or four children. He took a light blue towel from his waist with a smile, and made a long cord of it. Then he put it on the ground and drew a large circle round it. At last he took out a rice-jelly-man's brass pipe from the box.

"That towel will soon be a serpent," said the old man, repeatedly. "Keep looking at it."

The children looked at the cord with great attention. I gazed at it, too.

"Keep looking," said the old man,

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\* Translated from the complete works of Natsume Soseki.

and began to go round the circle, playing on the pipe. I kept looking at the towel only, but it was not likely to move.

The old man continued to blow the pipe, and went round the circle over and over again, as if walking on tiptoe and fearing the towel. It seemed a sight dreadful as well as amusing.

Presently the old man stopped piping, opened the box, which was hung from his shoulder, and threw the towel into it.

"Thus it will turn a serpent in the box. You shall soon see it, you shall." So saying, the old man went straight through under the willow-tree along the narrow path. Desirous to see the snake, I followed him along the lane. The old man went on, saying, "A serpent 'twill soon grow."

At last, singing,

"A serpent 'twill soon grow,  
Surely it will,  
For the pipe I do blow:  
Surely it will,"

he came to the riverside. There was neither bridge nor boat. I thought that he would rest here and show me the snake in the box; but he began to wade across the river. At first it was knee-deep, but by degrees it became waist-deep, and then his breast was submerged in the water. Yet the old man kept singing,

"Deeper still it grows;  
It will be night  
Ere long; the night draws near;  
It turneth straight."

and wading straight on. At last his beard, his face, his head, his hood became all invisible.

I waited alone close by the rustling reeds, expecting that on coming up on the other side, he would show me the serpent. But the old man was never seen to come up again.

### The Fifth Night

I HAD SUCH A DREAM:

Long, long years ago, when it was near the age of the gods, I engaged in battle and unfortunately was defeated. I was taken prisoner and dragged out before the general of the enemy.

In those days all men were tall and wore a long beard each. They had on a leather band, from which a sword like a stick was hung, and bow seemed to be made of coarse wistaria-vine; it was neither varnished nor polished; it was extremely simple.

The general of the enemy, who held a bow by its center in his right hand, and with its lower end on the grass, was seated on a stand like an upset wine-jar. On looking up in his face, I found both his eyebrows were thickly connected with each other above his nose. In those days, of course, there were no razors.

Being a captive, I could not sit on a stool, but sat on the grass, with my legs crossed. I wore a pair of large straw-sandals. Sandals in those days were deep; when a man stood up, they were knee-deep. The straws on their upper edges were left unwoven and dangling like tufts. When one walked, those tufts danced and served as a sort of ornament.

The general looked into my face by the camp-fire, and asked whether I would live or die. This was the custom in those days: every captive was questioned so for form's sake. If he answered he would live, it meant his surrender; if he said he would die, it signified his non-submission. I simply answered I would die. Then the general threw away his bow, and partly unsheathed his sword, which he hung like a stick at his side. The camp-fire cast its flames upon it through a blast of wind. Opening my right hand like a maple leaf



and turning the palm towards the general, I raised it above my eyes. It was the signal for delay. The general clanked his ponderous sword into the sheath.

Even in those days there was human love as there is now-a-days. I said that I should like to have a sight of my love before I died. The general said that he would wait until the cock crowed at day-break. I must call the woman here by the time the cock crowed. If the cock crowed and she had not yet come, I should be killed without seeing her.

The general was seated, looking at the camp-fire, while I was waiting on the grass, with my large straw sandals crossed. The night was gradually advancing.

Every now and then the camp-fire collapsed and crackled. Every time it collapsed, the flames surged towards the general in a state of flurry, and his eyes glittered underneath his black eyebrows. Then a man came and threw a lot of new faggots onto the fire. In a short time the fire crackled anew as if to repulse the darkness.

Now the woman drew out a white horse, which had been tethered to a *nara* tree behind her house. After stroking his mane thrice, she jumped upon his high back. He had neither saddle nor stirrups. The woman kicked the large side of the horse with her long white leg; the horse ran at full speed. More faggots being added to the fire, the distant sky was feebly seen. The horse came running through the darkness towards this light, and breathing two flames of fiery breath out of his nostrils. And still the woman kept kicking his side with her slender leg; the horse was running so swiftly that the sound of his hoofs was heard in the air. The hair of the rider

fluttered in the dark as if it were a streamer. Yet the woman did not reach the place where the camp-fire was burning in time.

By the side of the dark road a cock was all at once heard to crow, when the woman drew the rein tight, throwing her body backward. The horse's front hoofs struck on a hard rock.

The cock again crowed, "Cock-a-doodle-doo!"

The woman, crying "Ah!" slackened the rein—the horse bent his knees. Both horse and rider fell forward. Below the rock there was a deep abyss.

The prints of the hoofs remained on the rock. The one who imitated a cock's crowing was a wicked woman. While the prints of the hoofs remain carved on the rock, that wicked woman is my enemy.

#### The Sixth Night

As it was rumored that Unkei was engraving a statue of Nio at the gate of the Gokokuji, I went there one day when taking a walk. There were a crowd of people, who had been talking at random of it.

Before the gate and at five or six *ken* from it, there was a large pine-tree, whose branches partly concealed the tiles of the gate and whose top was towering in the air. The greenness of the leaves nicely contrasted with the cinnabar-varnish of the gate. Moreover, the tree occupied a good position. Its trunk stretched slantwise so that it did not obstruct the view of the gate; and the higher it became, the wider it stretched its branches. The scene seemed to represent the Kamakura period.

But the spectators were all people of the Meiji period; among the rest there were many jinrikisha-men. As they were



waiting for a fare and were tired they were chatting and looking at the statue.

"How large it is!" said one man.

"It must be more difficult than to make a human being," said a second.

Then a third said, "A statue of Nio! Is he still carved? I thought all images of Nio were old."

"He seems very strong," said a fourth. "I say, it is said Nio was the strongest man in the whole world. He was stronger than Yamatodake-no-Mikoto." This man, whose skirts were tucked up and whose head was bare, seemed very ignorant.

Without paying any attention to the spectators' criticisms, Unkei kept on using his chisel and hammer. He never turned his face to any one. He was on a height and engraving one part of Nio's face.

Unkei had a sort of *eboshi* on his head, and his large sleeves were tied up on his back: his appearance was so old-fashioned. He was not in harmony with the lookers-on around him. I wondered that Unkei was alive at this day, and was looking at his work in wonder.

But, as for Unkei, he was earnestly carving, without noticing our wonderment and gossip. A young man, who had been looking up at this attitude, turned to me and said with admiration, "That's Unkei. He sets us at naught. His attitude suggests that the great men in the world are only Nio and himself. Bravo!"

I was interested in these words. I looked at the young man, when he said, "Look how he uses his chisel and hammer. It reaches perfection."

Unkei had just carved a thick eyebrow one *sun* high. As soon as he turned the blade of his chisel endwise, he hammered it aslant. When some thick chips flew

with the sound of the chisel, the side of the flat nose rose up at once. The method of using the chisel was so simple and bold. It seemed to me that he had not the least doubt about his art.

"He uses his chisel with such nonchalance, and yet makes such an eyebrow and a nose as he desires," said I rather to myself. I was so much struck with his art.

"That eyebrow and nose are not made by means of a chisel," said the young man. "They were buried in the wood, and are carved out by means of a chisel and a hammer, just as a stone is dug out of the earth. So he makes no mistake."

At these words it occurred to me that such might be the art of engraving. And I thought that if it was true any one could do it. As the desire of engraving a Nio irresistibly possessed me, I ceased to be an on-looker and returned home.

I took a chisel and an iron hammer from the tool box, and went to the back of my house. In the late storm an oak had fallen down. For the purpose of making faggots of it, I had got the sawyer to saw it into pieces. There were many handy ones piled up.

I chose one of the largest pieces and began to carve it with all my heart. But unluckily no Nio was found. I took another piece, but unfortunately could not find any. In a third there was no Nio. I carved every piece of the remaining faggots, but none contained Nio. At last I perceived that Nio was not buried in any of the wood of the Meiji years; and at the same time I knew why Unkei had been living until to-day.

#### The Seventh Night

I WAS IN A LARGE SHIP.

This ship was constantly sailing on



every day and night, puffing out black smoke. The noise was tremendous. But I did not know whither the steamer was bound. The sun rose, like a red-hot tong, from the bottom of the sea. It came just above the high mast ; and after hanging there awhile, it soon outran the large ship and at last sank down below the waves with a hissing sound. Every time this sound was heard, the blue waves in the distance effervesced with the hue of sappan-wood. Then the ship ran after them with a dreadful noise, but never overtook them.

Once I asked a sailor if the ship was going westward. He looked at me with a dubious look awhile, and said, "Why?"

"Because she seems to run after the setting sun."

The sailor laughed loudly, and went off. Then some sailors were singing the following song in a chorus:

"The sun is going to the west ;  
And is his journey's end the east ?  
Is it true ?

The sun comes up out of the east ;  
And is his dwelling-place the west ?  
Is it true ?

All of us are upon the waves ;

Flow the helms on the wat'ry graves !"

I went to the prow, where I saw a number of sailors hauling in the thick ropes.

I felt misgivings. It was not certain when I could go ashore, and I knew not where I was going. It was only certain that the ship was sailing through the waves, puffing out black smoke. The waves were awfully wide and looked boundlessly blue. Sometimes they turned purple, but white foam was always visible around the ship. I felt great misgivings. I would rather drown myself than live in such a ship as this.

There were plenty of passengers, besides. They were mostly foreigners, but their looks were of many kinds. When the sky was cloudy and the ship pitched, a woman would weep bitterly, leaning on the railing. The handkerchief with which she wiped her tears looked white-coloured, but she wore a calico garment. When I saw her, I found that I was not the only one that was sad.

One night, when I was looking at the stars from the deck|by myself, a foreigner came up to me and asked if I knew astronomy. I was thinking that I would rather die ; it was not necessary for me to know astronomy. So I made no answer. Then the stranger told me about the seven stars at the top of Taurus, and said that all the stars and seas were created by God. Lastly he asked me if I believed in God. I said not a word, but looked up into the sky.

Once, when I entered the saloon, a young woman in flashy attire, with her back towards me, was playing on the piano. By her side a tall, handsome gentleman was standing, singing a song. His mouth was very large. The two persons seemed not to care about anybody but themselves. It seemed to me that they had both forgotten they were on board ship.

I grew sadder. At last I decided to die. One night, when there was no one round me, I mustered up my courage and jumped into the sea. But—at the moment that my feet were detached from the deck, life became dear to me. I wished I had remained on board, but it was too late. I could not but go on into the sea. As the ship was high, my legs did not touch the water very soon. But having nothing to grasp at, I came nearer and nearer the water. However I might

shrink, the distance between me and the water became shorter and shorter. The water seemed dark-coloured.

Meanwhile the ship passed away, puffing out black smoke. Though I did

not know where the ship was sailing, I thought it better to have stayed on board. With immense regret and fright within me, I was falling slowly toward the dark waves.

## WOMEN SPEAK FOR PEACE

*From The Far East*

**F**IVE thousand new women attended the third annual conference of women held in Osaka in November, 1921, under the auspices of the Osaka Asahi. The delegates, 163 in number from all parts of Japan, and including one from China and another from Chosen as well as an American representing the Saturday Morning Club of Osaka, sat for two days and discussed problems dealing with the Home, Society, Education, and other reforms. The society is known as the Kansai Rengo Fujin Taikai (The Great Union Conference of Women of Western Japan).

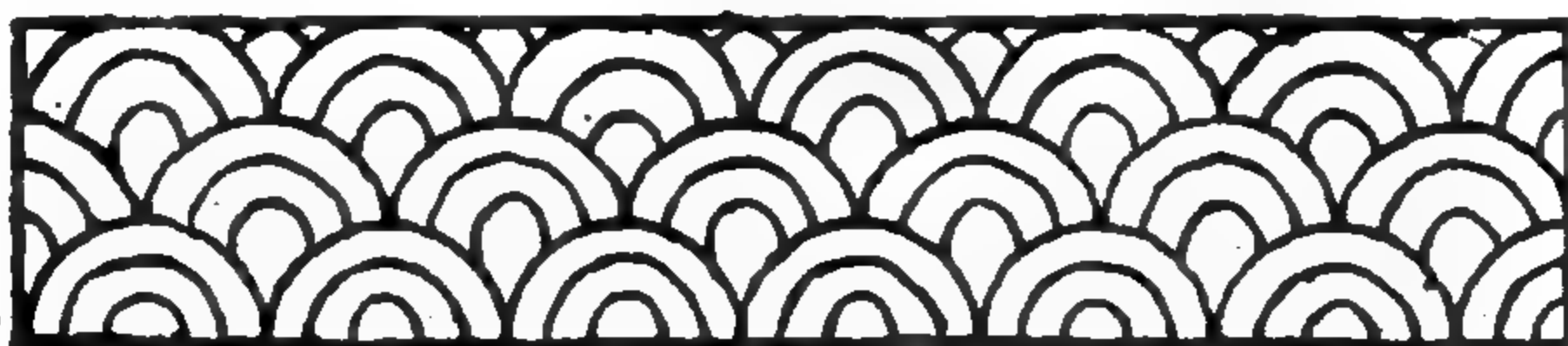
The two leading subjects before the conference were World Peace and Improvement in Educational Advantages for the Youth of Japan. It was decided to send a message to the Washington Conference conveying the desire of the conference for peace, and a telegram was forwarded as follows:

*"We Japanese women delegates representing an assemblage of 5,000*

*women will do our utmost to attain peace."*

Another message was sent to the Minister of Education expressing the desire of the mothers of Japan for better educational facilities. There was a lively discussion of the difficulties at present encountered in sending children to school as the educational institutions were either limited or crowded and the women went on record as expressing the wish that the large sums spent on arms could better be utilized for national education.

A young woman from Chosen made a stirring appeal for more sympathy from Japan for the girls of her country. She is devoting herself in an attempt to improve the conditions of factory girls, and although she talked through an interpreter, she moved her hearers to tears by her emotional appeal. Mrs. Gauntlett, a Japanese lady of oratorical powers, carried the meeting away in a brilliant address on peace from a woman's point of view.





# THE RED CROSS SOCIETY OF JAPAN

EXTRACT FROM A CHICAGO NEWSPAPER, JULY 13, 1921, SENT BY  
DR. JACOBKIEWICZ

## KIND MEDICAL CARE RECEIVED BY POLISH ORPHANS IN JAPAN

**J**UST as they were about to leave Japan for America, in the latter part of April and first part of May, the Polish orphans under the care of the Red Cross Society of Japan were detained by an epidemic of typhoid fever. About 32 out of 45 children just ready to start on their long journey were sent to the hospital, as well as 5 others who had contracted whooping cough. In addition isolation wards for suspects were established in the Fukudenkwai asylum. By an examination of serum, 16 of these were pronounced free from typhoid germs and were speedily retired and allowed to study and play freely with the other children. Of the 32 typhoid patients in hospital 70 per cent. were light cases and soon cured, but six proved more serious. The best of medical care was given. Six physicians were in attendance, or one to each five or six patients. In addition noted specialists supervised the treatment, viz, Doctors Yoshimoto and Soga, bacteriologists, and Dr. Namba, expert pediatricist. Devoted and competent nurses also lent their services, and two ladies from outside attended daily to assist in caring for the young patients. The superior care given the children is a

cause for the greatest thankfulness and admiration on our part. We have no words to express our emotions.

The date of departure was thus advanced five or six weeks, and during this time both physicians and nurses were unremitting in kindness and attention. Forty of the sick children received gifts of flowers from their nurses. At the bedside of little Miss Niewiscaya, an especially afflicted child, a globe of goldfish was placed to afford comfort and amusement. The pictures and books received cannot be enumerated here, but these were evidences of the sincere love and sympathy which all who were caring for the children felt. Hence the atmosphere was most homelike and sweet. The faces of children strained unnaturally by their frightful experiences in Siberia became more normal, the tears on their sad faces were dried, and they learned to feel confidence and affection whereas only fear and dread had lived with them before. We Polish people can never forget how they were welcomed and cared for so far away from their own country. Such generosity is characteristic of the Japanese people. In their affection both kindness and sincerity were included. Truly as Japan was early given the appellation "Paradise of Children," by Europe, so



we realize how truly she deserves the name, as during these weeks at the Fukudenkwai we never heard anyone use angry or abusive words in speaking to the children. After their awful experiences in Siberia, to the children it was indeed like being translated to heaven to come to such kind friends as they found in Japan.

We may here mention that Dr. Namba had general supervision of the hospital during the typhoid epidemic, Dr. Kobayashi supervised sanitation and treatment, Dr. Takenouchi daily visited the segregated patients, with a group of nurses to assist, and Commissioner Okakura, known as an earnest friend and helper, was in charge of the interpretation work.

A cordial letter of appreciation addressed to the President of our Red Cross Society from Mr. Simon, Vice-Minister in the Ministry of Labor and Social Relief of Poland follows :

The Department of Labor and Social Relief Work of the Republic of Poland, having learned in detail how the Red Cross Society of Japan rendered relief toward our orphan children, hereby beg to convey our most enthusiastic thanks to the members of your society.

By your chivalrous aid our Polish children were brought from Siberia and obtained from the members of the Red Cross Society of Japan relief which greatly contributed to mitigate their unfortunate fate.

We recognize that the humane sentiment of the Japanese nation and her national sympathy toward Poland were clearly proven by these acts of kindness.

The memory of the noble deeds rendered by the Red Cross Society of Japan to our people is profoundly impressed upon our minds and it has cemented a strong friendship between our nation and yours.

#### THE THIRTY-FIFTH ANNIVERSARY

At the time when the autumnal season had considerably advanced, the thirty-fifth anniversary of the founding of the Japan Red Cross Hospital with its glorious history was successfully celebrated in the institution, beginning at 2 p.m., on October 27th. All the corridors connected with the respective wards were decorated according to the taste of the nurses, as with the "Yoro waterfall," artificial nightingales and flowers, wreathed picture frames, etc. in honor of the distinguished guests. As to the Auditorium, several large tents were pitched in the playground behind the hospital building, each pillar was decorated with green leaves and white and red bunting, while rest booths and imitation shops were provided here and there.

When the appointed time arrived, T.I.H. Prince and Princess Kanin, H.I.H. Princess Higashi Fushimi, Princess Fushimi Junior, and Princess Nashimoto graciously accorded us their presence, while the whole audience stood up to express their appreciation and warm welcome—and all sung the national hymn together, and then Dr. Sato, the President of the Institution, gave the opening address. The Honorary President Prince Kanin was pleased to read his gracious message as follows :

We are gratified to attend the celebration of the thirty-fifth anniversary of the founding of this Institution which since its opening has steadily acquired suitable equipment and has well accomplished its main aim, as we may see from its present prosperity. Indeed, it deserves this signal honor! May all of you, officials and employees, carefully consider the tendency of the world at large, and exert your utmost efforts to improve this work.

Dr. Sato, the president of the Institu-



tion, then advanced to receive the foregoing—a written document and offered his response. There followed a congratulatory word from President Hiramata and congratulations from General Yamanashi, Minister of War, and ex-President Viscount Ishiguro. Next Dr. Sato awarded certificates of appreciation for their long service to Dr. Yoshimoto, as representative of the male officials, and to Miss Hagiwara, matron nurse, as representative of the female members. After this, all the audience sang with one accord the song of the Red Cross Society and Dr. Sato pronounced the closing words.

Then the Imperial Princes and Princesses graciously retired and afterwards all were invited to see the imitation shops and to enjoy various pleasures while basking in the bright setting sun.

Among the guests we noted Marquis Matsukata, a former president, Viscount Ishiguro, Viscount Makino, Minister of the Imperial Household, Mr. Tokonami, Minister of the Interior, General Yamanashi, Minister of War, and Baron Mitsui. All the notables together official as well as private were over 700 persons.

#### THE LATE COUNT SANO AND THE RED CROSS SOCIETY OF JAPAN

The late Count Tsunetami Sano first organized the Red Cross Society of Japan in 1877. He was then 56 years old. At the outset, the members of the society numbered only 38, but through the efforts of the Count and his fellow workers these increased to 800,000 members in 1902. In October of the same year, the celebration of the twenty-fifth anniversary of the founding of the same Institution was celebrated. In a short time Count Sano became ill and finally died in December of the same year at the

age of 81. This year (1921) just rounds out the twentieth anniversary since his death. The late Count Sano was born in December, 1808. If he were still alive he would be welcoming his centenary anniversary at about this time.

His heir, Count T. Sano, having taken this opportunity to perpetuate the sweet remembrance of his father who exhausted his utmost energy in his later years for the development of the Red Cross Society of Japan, donated ¥5,000,000 toward the foundation fund of the society and also ¥5,000,000 toward the relief fund. This is indeed a praiseworthy action.

#### EXCHANGE OF RELIEF CORPS IN EASTERN SIBERIA

A Special Relief Corps of our Red Cross Society has been engaged in sanitary service for the Japanese army in Eastern Siberia since November of last year. The greater part of them remained in Vladivostok while the rest remained in Nikolsk but since one year has passed away, three physicians, one clerk, two head-nurses, and twenty nurses have been newly summoned to organize a special corps and this will leave on the 25th instant from Tokyo for Vladivostok in order to take the place of the former corps.

#### TIDINGS FROM SIBERIA

Our contingent in Siberia reported figures for hospital work in September as follows:

Number of patients treated: Old 699, new 1,539, total 2,238, number of days' sickness 27,369, number of cured 1,144, emergency cases 638, number of patients at the end of the month 456.

Monthly Report: Old patients 24, new 24, total 48, number of days' sickness 739, recovered and retired 21, died 1, retired 2, remaining 24.



## Classified by nationality:

	Out-patients	In-patients
Japanese .....	69	15
Koreans .....	16	6
Chinese .....	19	1
Russians .....	352	2

Record for work of the Third Nurse's Contingent located at the Vladivostok Military Hospital:

Old patients 45, new 60, total 105, number of days' sickness 1,175, cured and retired 31, died 1, transferred 36, remaining 37.

Record for the Red Cross Work at the Nikolsk Military Hospital: Old 4, new 5, total 9, number of days' sickness 139, recovered 4, died 1, transferred 2, and 2 remained at the end of the month.

## TIDINGS FROM SAGHALIEN

Our contingent in Alexandrovsk, Saghalien, reported figures for hospital and relief work in September as follows: Number of patients treated: Old 117, new 377, total 494. Number of days' sickness 3,308, recovered 196, deaths 4, transferred 9, emergency cases 201, remaining 84.

Of the total number 494, foreigners constituted 51; besides, those treated in the Woman's Hospital were 1,003.

The out-patients are mainly inhabitants of Alexandrovsk, but some came from neighboring villages while some were from Vosklisensk, 75 miles away from Alexandrovsk.

On September 27th, a phonograph and a number of records were received donated by the president of the Volunteer Woman's Society of the Red Cross, also some consolation gifts from the Miyaki branch of the Volunteer Woman's Society and also from the Miyaki branch of the Woman's Patriotic Society on September 30th.

The temperature in Alexandrovsk during September, according to the Selcius thermometer was as follows:

	Highest	Lowest	Average
First part... ..	20.8	12.5	17.1
Second part ... ..	17.3	7.5	13.4
Third part ... ..	12.4	4.	8.7
Monthly average	16.8	8.	13.

According to the investigation by the Gendarme corps, the number of houses and of population in the first part of the same month were as follows:

	Houses	Population
Japanese ...	551	2,855 (female 990),
Koreans ...	46	313 ( " 75),
Chinese ...	36	219 ( " 8),
Russians ...	246	1,286 ( " 646),

Physicians ...	{ Japanese ...	6
	{ Koreans ...	1
	{ Russians ...	5

## REPORT FROM EASTERN SIBERIA

Our Relief Corps in Eastern Siberia reported figures for hospital work in October as follows:

Number of patients treated: Old 456, new 1,044, total 1,500. Number of days' sickness 20,851, recovered 693, emergency cases 362, remaining 445.

No. in-patients treated: Old 24, new 13, total 37. No. days' sickness 389, recovered and retired 28, deaths 1, remaining 8.

## Classified by nationality.

	Out-patients	In-patients
Japanese .....	41	4
Koreans .....	25	3
Russians .....	355	1

## VLADIVOSTOK MILITARY HOSPITAL

No. patients: Old 37, new 32, total 69.

No. days' sickness...	...	...	...	972
„ cured and retired	...	...	...	22
„ deaths	...	...	...	3
„ transferred	...	...	...	24
„ retired	...	...	...	1
„ remaining	...	...	...	19

## NIKOLSK MILITARY HOSPITAL

No. patients: Old 2, new 13, total 15.



No. days' sickness...	...	...	...	168
„ cured and retired	...	...	...	2
„ deaths	...	...	...	1
„ transferred	...	...	...	4
„ remaining	...	...	...	8

## REPORT OF SPECIAL RELIEF CORPS,

SAGHALIEN, NOVEMBER 16, 1921

During October, patients treated in the dispensary at Alexandrovsk were as follows: Old 84, new 245, total 329. No. days' sickness 2,401. Cured 134, Deaths 3, Transferred 2, Emergency 112, Remaining 78. Out of the general total 329, foreigners were 21, besides those treated in the woman's hospital 908, of whom foreigners were 60.

The above figures compared with those of the previous month, show a decrease of 907 in the number of days' sickness. The reason is because with the change in seasons, from the middle of the previous

month, the Japanese and Koreans largely returned home.

On October 19th, clothing for the entire Relief Corps, for protection against cold weather, was borrowed from the military hospital.

On October 31st, the Emperor's birthday was celebrated by the entire Corps.

The temperature during October in Alexandrovsk was as follows:

	Highest	Lowest	Average
1st part ...	13.9	1.3	10.3
2nd part ...	8.2	1.3	5.2
3rd part ...	6.3	2.1*	2.3
Monthly average	9.4	1.5	5.9

\* below zero

Clear, fair weather...	...	5 days
Clear	...	17 "
Cloudy	...	9 "
Stormy	...	19 "
Snow	...	3 "
Hail	...	3 "

## THE GALE

Kogarashi no

Hate wa ari keri

Umi-no-oto.

—Gensai

The gale, carrying all before it, has spent its rage at last, and now the roar of the seas alone is heard on the silent air.

# EIGHT VIEWS OF NARA

## KASUGA SHRINE

Isa-no-kami furuki miyako no  
 Hototogisu koye bakari koso  
 Mukashi nari kere.  
 —*Sofo.*

In Yamato's ancient Capital  
 The cuckoo's note alone  
 Sounds as of old.

## NIGATSUDO

Mizutoriya  
 Komori no so no  
 Kutsu no oto.  
 —*Basho.*

In this quiet place of devotion—  
 Hark! the sound of water drawing,  
 And the clatter of wooden shoes.

## TODAIJI BELL TOWER

Hasshu wo  
 Hitotsu ni Nara no  
 Ochiba kana!

Kegon, once the chief of eight sects—  
 Now dead leaves are lying  
 In front of the bell tower.

## NAN-YEN-DO TEMPLE

Myojo ya,  
 Onoe ni kaeru  
 Shika-no-koye.  
 —*Kyokasui.*



## THE JAPAN MAGAZINE

The shining of the evening star,  
 The plaintive cry of the deer  
 Returning to their mountain tops—  
 Autumn has come indeed!

Amano hara furisake mireba  
 Kasuga naru  
 Mikasa-no-yama ni  
 Ideshi tsuki kamo.  
 —*Nakamaro Abe.*

Gazing upon the full moon  
 In a lonely foreign land  
 Recalls Kasuga's plain  
 And Mikasa's lovely mount.

## TODAIJI TEMPLE

Nara nanaye  
 Shichido garan  
 Yaezakura.  
 —*Basho.*

Nara! famous for its seven  
 Buddhist temples,  
 And its double cherry blossoms.

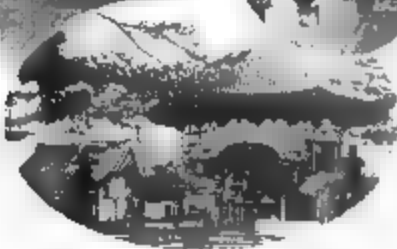
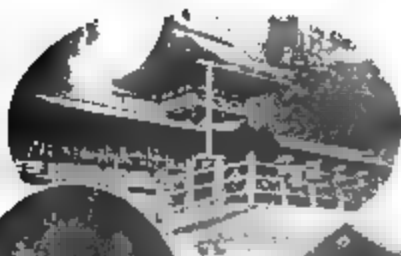
## SARUSAWA POND

Kiku-no-kaya  
 Nara niwa furuki  
 Hotoke-tachi.  
 —*Basho.*

## DAIBUTSUDEN

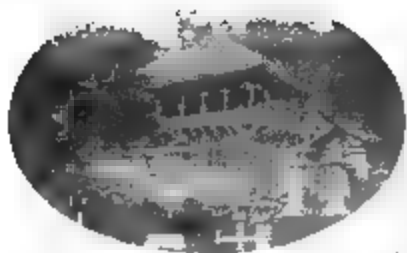
Nagaki hi ya  
 Daibutsuden no  
 Fushin goye.  
 —*Ryū.*

During the long hot days of summer,  
 Nought but the sound of the hammer is heard,  
 Repairing the Temple of Buddha.



1. Kongo Shrine 2. Nara Pavilion 3. Yodaï Jell  
Tower 4. Nanyaku





Nagasaki, Japan



Nipponia, Japan



Min. Minna, Japan

# NARA JOTTINGS

**T**HE antiquity of this Ancient Capital, the wealth of historic relics, the noble park of cryptomeria trees, and the gentle deer which wander about at will and eat from the visitor's hand have been dwelt upon so often by tourists and travelers in their letters and articles, that a lovely picture is at once called up in one's mind whenever the word "Nara" is spoken. Naturally perhaps the more practical and obvious features have been overlooked, and there may be many quite as ignorant of these common facts as the Jotter was before he visited Nara and began to note and jot.

For instance, let us propose a few questions which some may be glad to have answered, such as: Where are the Shrines and the Great Buddha? How extensive is the park? Where is the foreign hotel and what is its charge per day? How near the station are the principal sights? Where are the Normal Schools? What are the *meibutsu*, or special productions of Nara which visitors purchase for gifts and souvenirs? And what appearance does the main street present?

First, then, a long street runs up gently from the station to the park and chief points of interest. It is lined with hotels, small curio, cake, and wine shops, etc. These shops sell "sacred deer" as toys. They come singly and in fours, on wheels, in fawn color and shrine vermilion, and in iron and bronze as water-squirters for Japanese ink boxes, etc. Towels are

sold, with the deer in blue on a white ground. There are also bamboo walking sticks, and boxes of rice cakes and pickles put up for souvenirs, but the most noticeable of all the "selyng sale" things, as one dairyman advertises his milk, are the gourd-shaped bottles of plum wine. Formerly wine was drunk from real vegetable gourds, but as these became scarce the shape was imitated in more substantial materials. This yellow wine is, it seems, a Nara production, so if one hints at the need of temperance teaching in the place, one's suggestions may be received less enthusiastically than they are offered, and as wine and geisha so often go together, we may more easily understand why so many geisha post-cards are also on sale. Round cakes threaded on a string are sold for ten cents a bunch to feed to the deer in the park, and rusks also for the carp in Sarusawa Pond, or "Monkey Marsh," a square sheet of clear water surrounded by graceful willows. This is at the head of the street, while at one side on a very slightly eminence is the foreign hotel, built in imitation of Nara architecture—white plaster for the upper outside and wall, and beautiful natural wood inside and out finished in harmony with the ancient mode. The rates are from ¥7.50 up and motor cars meet the trains. Japanese inns charge from 3 to 8 yen, for dinner, bed, and breakfast.

As to the park, this begins at the head of the street and extends irregularly for



ruins, in one direction including Mikumiyama. At first it is merely a quiet city park, but further on it becomes a wild-wood, filled with cryptomeria. The deer roam everywhere in wild and are very tame, but the bucks look a little suspicious and occasionally two of them look back and in amicable altercation. A queer sign on the lovely quiet road leading to Kamegata shrine reads: "Everybody should be careful not to play with sacred deer is full of danger." The visitors will see from five to nine yen as curious and many souvenirs are made of the horn. From the head of the main street, in a quiet part of the park is the Imperial treasure—a most beautifully arranged and classified collection of antiques.

One should spend two half days here when feeling fresh and entirely content. How soon can "do" Nara in the few hours often stretched from a visit to Kyoto or Kobe, is quite beyond the Jōmei's comprehension. Three complete days is a better allotment of time, especially if one intends to visit the art repositories of Yamaoka and Hozomeki, and more if one hopes to see the cherry blossoms of Mt. Yoshino.

After becoming wearied of antiques in the beautiful Hōkoku-dera at Nara, the visitor may refresh himself at the beautiful cedar room and souvenir shop west

door. Here he may peruse reproductions of the Museum treasures (8x12 in.) for ten yen apiece, with descriptions in Japanese and English, and examine the artistic paintings and photographs while enjoying American coffee and two sponge cakes, or *casanova*. At another tea room in the park a curious kind of French bread is sold. It is called *do-do-jan* and is made in long rolls with strands of bean skillfully interwoven—a novel form of bean sandwich.

Beyond the Museum, to the left, are the long buildings of the two Normal Schools, the Higher Commercial School and the Girls' High School. In the opposite direction, at some distance from the Museum, is the great hall where the enormous big ugly "acquired" image of the Great Buddha is to be seen. It is larger than the one at Kamakura, but how inferior in nobility of conception!

Far beyond, along a lovely crumbly-stone pathway, among tall cryptomeria trees, under which Japanese sculptures are most effectively displayed on a rainy day, are the vermillion-roofed buildings of the Kamegata shrine. In this vicinity there is a products museum, a crane garden, a monkey house and other interesting sights; many horn souvenirs are to be found here also, and they images of Daruma.



# AUTUMN THOUGHTS

(Translated from the Japanese of Tokoku Kitamura)

## I

**S**AD is autumn, but it is also agreeable. Spring may enrapture the vulgar, but autumn is unsurpassed in refining man. Blossoms intoxicate—the moon purifies. Between these two things there is naturally a difference of taste. The vulgar cannot help sinking their five senses in pleasure; but I prefer, in the season when trees become bare, to contemplate nature calmly.

## II

Hope too often deceives us. In the midsummer of this year I passed two days at Kamakura, and thought I should be able to go back in the fall and taste the sadness of autumn. Contrary to my expectation, however, I am now so busy as to be obliged to pass this good season in Tokyo. But Kamakura is not the only place where we may enjoy autumn. Everywhere we go, we shall find the poetical season. Thus it is we may circumvent deceitful autumn.

## III

Even my dwelling-house is not entirely bereft of autumnal sounds and scenes. I hear some bulbuls singing shrilly on high, as if to break their throats; I open the window, and look up and about, but nowhere can they be seen. When I shut the window and open a book, their cries are heard again higher up. Their voices are the voices of autumn indeed and therefore more interesting than reading to me.

## IV

With many others, I am anxious about a sick friend, who lives in a distant place. But I sometimes feel like congratulating a healthy man on taking to his bed. It is as difficult for a healthy man to enter the path of religion as for a wealthy man to do so. There are many in the world who have unhealthy minds in consequence of their healthy bodies; hence a healthy man, even though he lies in bed for ten or twenty days, need not regret it. It will give him a good opportunity, if the season is autumn, to study her features. These thoughts I once wrote to a sick friend in all sincerity.

## V

The *hagi* and pampas-grass grow in my garden, but I cannot set so high a value upon them as the ordinary poets do. [Though I love some blossoms whose names I do not know, I am not so much interested in those tiny natural beauties which are trained by the trifling art of the horticulturist. In saying this, I do not criticize the poets of a past age, nor do I intend to mention what I myself love. I merely state one of my impressions of autumn.

## VI

The crow is an interesting creature. One day a crow flew down near the window of my house in the hills and looked askance at me. I tried to drive him away with a hiss, but he was not afraid. Now and then he seemed to be



on the point of flying away, with his neck upraised. Perhaps knowing I had no ill will toward him, he only hopped along. The world is wide. Though there are such naughty things in it, they will do no harm to us. But seeing they by nature tend to assemble at filthy places, it will occur to us that many people resemble them in this point. As I thought of this, I felt sick at heart and feigned to throw a stone at the bird. At the sight he suddenly took to flight. As he flew off, he cried, "Caw, caw!" as if scoffing at my narrow mind. Cynics are often found in other than literary circles.

## VII

When the night is far advanced but I still lie awake in bed, I often hear a cricket chirp. Then I feel the true spirit of autumn. When I hear this voice, I

experience neither hope, despair, fear, nor ecstasy. Everyday thoughts are gone from me, and the spirit of autumn fills my breast. Not alone do the *matsu-mushi* and *susu-mushi* speak of autumn, nor do old books and writings alone teach me the truth. A cricket keeps me awake and puts a thought in my heart that is void of thought.

## VIII

The Koyokan stands behind my house. It is apparently an old-fashioned restaurant, but is in fact a place where men of the world drink and laugh loudly. The sound of music and the noise of dancing fill the whole building—a man of taste would be disgusted with it. The manners of gentlemen have long been in a state of degeneration and have not as yet become more refined. We deeply regret this condition.

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 THE WINTER GROVE

Kisha-michi no

Hitosuji nagashi

Fuyu-kodachi.

—Shiki.

A long, long stretch of railway,

And a desolate wintry wood.

# SILK AND COTTON MARKETS

## RAW SILK

**A**BOUT the middle of October there was a slump in prices, which ran as follows: ¥155 for present delivery and ¥160 for future. But after the 19th there was a little improvement and a slight increase for fixed-term goods. On the 22nd a further rise occurred—¥165 for present and ¥171 for future delivery. Thus in only four days a rise resulted because the Mitsui Company, leading exporters, considered it a good time to purchase, and so bought heavily.

Since September the demands from abroad have begun to increase and it seems probable that the market in future will be more lively than heretofore.

The improvement in the European market might appear to depend upon the rise in silver, but as it has increased slowly even when quotations were falling, this can not be the only reason for the advance in sales. It appears evident that the silk market is being gradually restored and that gives us hope of a permanent improvement. As to America the situation there seems to be still more optimistic. Bradstreet quotations now are indicating a rise and we may predict that the tide is now turning in the United States. Since June, the consumption of raw silk has greatly increased, amounting to over 30,000 bales per month. This gives us

confidence that the exporters will not again be left with large amounts of raw silk on hand as at the end of last year. If indeed this upward tendency in prices continues in both Europe and America and the supply of goods does not suddenly increase we may feel assured of a bright future, since on Oct. 24th superior silk was valued at ¥1,600, an advance of ¥79 or ¥80 over the former low prices. Even if the price should fall, it will not mean any disastrous effect upon exporters, as the demand is becoming constantly more stable and hence raw silk is a more valuable commodity nowadays.

## TENDENCY IN SPOT COTTON YARN

For twenty days a steady increase in spot cotton yarn has been noted in Osaka and Kobe Warehouses, according to the reports of the Raw Cotton Association, the amounts were as follows: 3,500 boxes of grades below No. 14; 1,600 boxes, below No. 16, 6,700 boxes below No. 20 and 200 below No. 32, making a total of 13,800 boxes. On Oct. 10th, 750 boxes were added, and again on the 20th, 100 boxes, making an aggregate of 14,700. Compared with the number in hand on the 10th, this is an increase of 85, and with the end of last month, an increase of 842 boxes. This is quite remarkable for the fall season. That the market for these goods was rather dull is



doubtless the reason why a tendency toward decrease turned into a decided tendency toward increase in the latter part of the month.

The amounts of spot cotton yarn in Osaka and Kobe warehouses since January of this year are given in the appended table.

### SPOT COTTON YARN (OSAKA AND KOBE)

Date		Below No. 14	Below No. 16	Below No. 20	Above No. 22	Total	Comparison
January	... ..	13,451	9,450	29,882	23,229	77,012	7,467
February	... ..	13,179	10,359	33,198	24,868	80,606	* 3,594
March	... ..	12,061	8,864	26,945	20,866	68,734	11,870
April	... ..	7,961	3,376	19,195	12,495	43,029	25,707
May	... ..	7,148	2,236	15,583	8,965	32,934	9,095
June	... ..	6,135	3,833	13,447	6,886	30,301	3,633
July	... ..	5,015	3,497	11,657	4,387	24,557	5,744
August	... ..	5,261	2,952	9,031	3,941	21,185	3,372
September	... ..	3,531	1,637	6,701	2,022	13,891	7,294
October	... ..	3,766	1,886	6,864	2,216	14,733	* 842

\* = Increase ; unit is box containing 400 lbs.

Since it was impossible to get the exact figures for goods stored in the warehouses of the entire country, we have taken Osaka and Kobe figures as representative, these cities being the chief center of the cotton trade. The remarkable increase at the end of February, viz., 3,594 boxes, was due to the decrease in export trade during that month, while the decrease in January, March, April and May was caused by increased activity in the export trade in cotton. Unless this had continued, it would have been most difficult to store such large amounts as ten to twenty-five thousand boxes. But since June, a great change has occurred, and the goods were removed by the change in export trade during the ensuing five months. This change was caused largely by domestic conditions, such as the gradual increase in the output of cotton mills, due to the demand of the textile industries, when manufacturing increased. Also the fluctuation in the production of cotton yarn, according to the season, helped in the adjustment.

These are the chief reasons why congestion was avoided for the last four months.

Such being the situation up to October, why did things suddenly change at that time? During the first part of August there was an unprecedentedly large number of boxes in storage, 152,000; the decrease continued for one year and two months. But at the end of September, a tendency to increase began to show itself when the amount on hand was the lowest recorded, being 13,800 boxes. How shall we account for this phenomenon?

We believe it was caused by the increase in the supply of cotton yarn. There is no reason to think the demand for cotton yarn at home and abroad had decreased so we must look elsewhere for the explanation. Several companies became independent during the latter half of this year, as the Tokyo Muslin Co. the Toyo Muslin, and the Muslin Cotton Mills Co. which seceded from the Union Cotton Mills Association ; also other new companies were formed, when the pro-



spects of the cotton trade improved, and these all increased the supply considerably. Now October is the month of greatest demand during the fall season, and that spot goods should increase in the warehouses is therefore anomalous.

#### FUTURE PROSPECTS FOR HABUTAE

On account of the inactive condition of the world of trade in Europe and America, and the uncertainty of the raw silk business, habutae also was seriously affected last year, but, in the middle of September things took a turn for the better. The latest reports show the downward tendency is prevailing again and what the future has in store it is difficult to predict.

We have the market prices of habutae given in the table below, from January of this year.

#### MARKET PRICE—HABUTAE SILK

Date	Highest	Lowest	Average
January ...	14.00	11.60	12.85
February ...	13.80	12.60	13.06
March ...	13.30	12.25	12.78
April ...	13.80	13.20	12.51
May ...	13.00	12.00	12.47
June ...	13.70	12.60	13.02
July ...	13.80	12.70	13.21
August ...	13.30	12.90	13.21
September ...	15.70	13.20	14.00
October ...	16.70	15.50	16.18

Echizen goods width 24 in.

Habutae quotations were fairly steady until August, but from the middle of September the market became brisker, the price rose to ¥14 and towards the end to ¥15.70. In the first part of October it rose to ¥16.70 the highest price of the year. But on Nov. 5th there was a slump to ¥15.60 owing to scarcity of raw material. It is true, however, that buyers assumed a lofty attitude and stopped purchasing. The advance rates for habutae were nevertheless higher than the corresponding rates for raw silk. It was seen to be advantageous to go ahead by making estimates for the future and

such a leading center as Fukui increased production 10 per cent. Foreign trade was almost non-existent except for a few orders from England and the continent, and at present there is a serious congestion of goods in warehouses. Raw silk being hopeful, textile plants are speeding up their production in hopes of good sales later on. As the habutae market depends upon foreign sales, we append a table of exports for several years past.

#### HABUTAI EXPORTS

Date	Plain	Twilled	Total
1912 ...	1,920	276	2,196
1913 ...	2,480	283	2,763
1914 ...	2,240	147	2,387
1915 ...	2,997	184	3,181
1916 ...	2,597	134	2,131
1917 ...	2,589	113	2,702
1918 ...	3,099	159	3,258
1919 ...	2,975	159	3,134
1920 ...	2,538	158	2,697
1921 (till Oct.)	—	—	1,695
1920 ( " " )	—	—	2,325
1919 ( " " )	—	—	2,293

Unit = 1000 kin; 1 kin is a catty or pound.

This foreign trade, classified by nationalities shows that France bought the largest amount in 1912 and other countries in the following order: British Indies, England, United States of America, Australia, Germany; in 1913, British India and England reversed positions. In 1914 England ranked first, U.S.A. second and France third. This order continued for several years, but in 1919, America ran ahead of England, followed in the third place by France, and this order has continued. Recently American sales have decreased, due chiefly to delay in raising the customs tariff. Before this, speculation was active, but as the new rates were delayed, former conditions are now prevailing.

At any rate, it must be admitted that at present habutae is in a decline, owing to economic conditions in England and America, the two largest purchasers.



# CHINA'S REPLY TO JAPAN

**W**ITH reference to the important Shantung question, which is now pending between China and Japan, China has indeed been most desirous of an early settlement for the restitution of her sovereign rights and territory. The reason why China has not until now been able to commence negotiations with Japan is that the bases upon which Japan claims to negotiate are all of a nature either highly objectionable to the Chinese Government and the Chinese people or such to which they have never given their recognition. Furthermore in regard to the Shantung question, although Japan has made many hollow declarations she has in fact had no plan which is fundamentally acceptable. Therefore the case has been pending for many years, much to the surprise of China.

On September 7th Japan submitted certain proposals for the readjustment of the Shantung question in the form of a memorandum, together with a verbal statement by the Japanese Minister to the effect that, in view of the great principle of Sino-Japanese friendship, Japan had decided upon this fair and just plan as a final concession, et cetera. After careful consideration the Chinese Government feels that Japan's new proposals are still incompatible in many respects with the repeated declarations of the Chinese Government, with the hope and expectations of the Chinese people and with the principles laid down in treaties between

China and the foreign Powers. If those proposals are to be considered the final concession on the part of Japan, they surely fall short in proving the sincerity of Japan's desire to settle the question. For instance:—

1.—The lease of Kiaochow Bay expired immediately on China's declaration of war with Germany. Now that Japan is only in military occupation of the leased territory, the latter should be entirely returned to China without conditions. There can be no question of any leasehold.

2.—As to the opening of Kiaochow Bay as a commercial port for the convenience of trade and residence of the nationals of all friendly Powers, China has already, on previous occasions, communicated her intention to do so to the Powers, and there can be no necessity for the establishment of any foreign settlement. Again, agricultural pursuits concern the vital existence of the people of this country and according to the usual practice in many countries no foreigners are permitted to engage in them. The vested rights of foreigners obtained through legitimate processes under the German régime shall of course be respected, but those obtained by force and compulsion during the period of Japanese military occupation and against law and treaties can in no wise be recognized. And again, although this same article, in advocating the opening of cities and towns of Shantung as com-



mercial ports, agrees with China's intention and desire of developing commerce, the opening of such places should, nevertheless, be left to China's own judgment and selection in accordance with circumstances. As to the regulations governing the opening of such places, China will undoubtedly bear in mind the object of affording facilities to international trade and formulate them according to established precedents of self-opened ports, and sees, therefore, no necessity in this matter for any previous negotiations.

3.—The joint operation of the Shantung Railway (that is, the Kiaochow-Tsinan line) by China and Japan is objected to by the entire Chinese people. It is because in all countries there ought to be a unified system for railways, and joint operation destroys the unity of railway management and impairs the rights of sovereignty. And, in view of the evils of the previous case of joint operation and the impossibility of correcting them, China can now no longer recognize it as a matter of principle. The whole line of the Shantung Railway, together with the right of control and management thereof, should be completely handed over to China, and, after a just valuation of its capital and properties, one-half of the whole value of the line shall be paid by China within a fixed period. As to the mines appurtenant to the Shantung Railway which were already operated by the Germans, the plan of their operation shall be fixed in accordance with the Chinese Mining Law.

5.—With reference to the construction of the extensions of the Shantung Railway, that is the Tsinan-Shuntch and Kiaochow-Hsuchow line, China will, as

a matter of course, negotiate with international financial bodies. As to the Chefoo-Weihsien Railway, it is entirely a different case and cannot be discussed in the same category.

6.—The Customs House at Tsingtao was formerly situated in a leased territory and the system of administration differed slightly from others. When the leased territory is restored, the Customs House there should be placed under the complete control and management of the Chinese Government and should not be different from the other Customs Houses in its system of administration.

7.—The extent of public properties is too wide to be limited only to that portion used for 'administrative purposes.' The meaning of the statement in the Japanese Memorandum that such property will 'in principle' be transferred to China, etc. rather lacks clearness. If it is the sincere wish of Japan to return all the public properties to China, she ought to hand over completely the various kinds of official, semi-official, municipal and other public properties and enterprises to China to be distributed according to their nature and kind to the administrations of the Central and local Authorities, to the Municipal Council and to the Chinese Customs, etc. as the case may be. Regarding this, there is no necessity for any 'special arrangement' and

8.—The question of the withdrawal of Japanese troops from the Province of Shantung bears no connection with the retrocession of the Kiaochow leased territory, and the Chinese Government has repeatedly urged its actual execution. It is only proper that the entire Japanese army of occupation should now be immediately evacuated. As to the



policing of the Kiaochow-Tsinan Railway, China will immediately send a suitable force of Chinese Railway Police to take over these duties.

The foregoing statement gives only the main points which are unsatisfactory and concerning which the Chinese Government feels it absolutely necessary to make a clear declaration. Further, in view of the marked difference of opinion between the two countries and apprehending that the case might long remain unsettled, China reserves the right to herself to seek a solution of the question whenever a suitable occasion presents itself.

[The Japanese reply to the Chinese note practically refusing to negotiate on the Shantung question along the lines of compromise suggested by Japan takes the form of a Memorandum, and was made public by the Japanese Foreign Office Oct. 28.

It hints merely at the disorganized state of the Chinese Government, in its reference to the impossibility of turning the Shantung Railway over to the uncontrolled management of China, and intimates that whereas the Chinese had proposed the terms of compromise to Mr. Obata, the Japanese Minister at Peking, which terms the Japanese outlined in their offer, the refusal of the Chinese to accept the terms when openly made is not understandable.]

#### Japan's Second Offer

The Japanese Government have submitted to their most careful consideration the memorandum of the Chinese Government dated Oct. 5th relative to the Shantung question.

The Japanese Government, animated as they have long been by a keen desire for the speedy settlement of this question,

have hitherto spared no effort to achieve its realization. In fact, directly the treaty of peace with Germany came into force in January last year, the Japanese Government invited the Chinese Government to enter into negotiations on this subject. No response, however, was returned from China for several months. When it eventually came, it simply expressed her unreadiness to proceed with the direct negotiations with Japan, on the ground of her non-adherence to the treaty of peace with Germany as well as of the opposition on the part of the general public to such steps. Whereupon the Japanese Government, while inviting the Chinese Government to reconsider the matter for the reasons then advanced, made known their willingness to open negotiations with China at any moment whenever considered opportune by her. More than twelve months have elapsed since then. Throughout that time, the Japanese Government have been patiently waiting for the advent of a good opportunity for taking up this question, always hoping that the time may arrive when calm and fair counsels may prevail among the Government and people of China.

In the meantime, the attitude of the Authorities concerned in China has undergone a considerable change. On more than one occasion, they made it known to the Japanese Government that they were desirous of opening pourparlers with Japan on this subject. In particular, on the eve of Mr. Obata's departure for Japan in May last, the Chinese Foreign Minister expressed to him his ardent desire to see a concrete project presented by Japan, couched in just and reasonable terms, such as would simultaneously be deemed fair on all



hands. Subsequently the authorities concerned in China confidentially presented to the Japanese Government a certain project in regard to this question, and later they expressed, though unofficially, their readiness to open negotiations with Japan. The Japanese Government, prompted by a desire to reach a satisfactory and speedy settlement of this question, and taking into full account the Chinese project above referred to, made an overture to the Chinese Government on September 7th last embodying most generous and fair terms, and invited to this the deliberate consideration of that Government.

Contrary, however, to the expectation of the Japanese Government, the Chinese Government, in their memorandum under consideration, expressed their unwillingness to proceed for the time being with the negotiations in question, on the ground that the terms of settlement as proposed by the Japanese Government fall short of convincing them of the sincerity of Japan in her desire to settle this question. Further they used at the beginning of their memorandum an expression characterising most of the Japanese declarations hitherto made as hollow and devoid of meaning. The Japanese Government keenly regret for the sake of China that such an expression derogatory to principles of international courtesy should have been used by her.

Furthermore the contentions put forward by China *vis-a-vis* the Japanese project are inexplicit and in particular there are a number of points to which the Japanese Government invite the reconsideration of the Chinese Government. For instance, the argument advanced by her that the rights formerly enjoyed by Germany in regard to the

lease of Kiaochau, having totally expired in consequence of China's declaration of war against Germany, should be restored to China without conditions, is not only one hardly to be warranted by the principles and usages of international law or by the treaties in existence between China and Japan, but may be said to aim at the frustration of the effects of the Versailles treaty. On May 20th last the German representative in China declared in his statement addressed to the Chinese Foreign Minister that by virtue of the Versailles treaty, Germany had renounced all the rights and interests she formerly enjoyed in Shantung under the Sino-German agreements, and that she was no longer capable of restoring them direct to China. This declaration having been duly taken note of by the Chinese Government, they are deemed to be fully cognizant of the effects produced by the Versailles treaty.

It will be remembered that the Chinese declaration of war against Germany was made in August, 1917, when more than two years had already elapsed since the transfer of the former German rights to Japan had been fully recognized by China in virtue of the Sino-Japanese treaty concerning Kiaochau and other matters, and China made her declaration of war only at the instance of the Allied Powers receiving in return for her action various advantages at their hands.

Whereas the Chinese efforts in the war amounted to the deportation of Germans and Austrians from China and the despatch of workmen to France, the Chinese contention therefore that the rights of lease expired entirely as a natural consequence of the Chinese declaration of war against Germany may be said to be tantamount to the wholesale



abnegation of the treaties in existence as well as of all the established facts. The Japanese Government cannot but conclude that China has no respect for the fundamental idea which should govern the negotiations on the Shantung question. As regards the Chinese assertion concerning the Shantung railway, it appears that she intends to place its management under her own complete control and to leave for the time being one-half of the whole value of the railway unpaid. Japan, while entertaining no intention whatever of operating the railway exclusively by herself in any shape or form, is unable, in view of the actual railway conditions obtaining in China, to concur in the suggestion that the railway management should be left entirely in the hands of the Chinese Government. In a word, Japan's desire is to operate the railway in the most successful manner by means of a harmonious co-operation of both countries.

It will be recalled that the Shantung railway was operated by Germany alone so long as it remained in her hands and that Japan has taken it over from her at the sacrifice of lives and treasure. In spite of that, Japan intends to work it as a joint enterprise with China on a basis of the utmost impartiality. Further it was in September 1918, a date long after the Chinese declaration of war against Germany, that it was arranged between China and Japan to operate the Shantung railway as their joint enterprise. The Japanese Government are therefore unable to understand the Chinese contention in this respect impugning the Japanese claim as being an act which violates Chinese sovereignty. It is to be observed that the Reparations Commission, after

having duly appraised the value of the Shantung railway together with appertaining mines, placed it to the credit account of Germany with a view to setting it off against the indemnity to be paid by that Power.

It is therefore inadmissible that China should claim to retain one-half of such railway properties in her hands without conditions. As regards the Japanese proposal relative to the public property of Germany, Japan, while ready in principle to restore the so-called administrative public property to China, has no intention whatever of retaining all the other public property in her hands, her wish being to make, in the interest not only of the people of China and Japan but also of the foreign population in general, a satisfactory arrangement with China looking to an impartial disposition of such property. The Chinese claim to hold it entirely in Chinese hands is one which can hardly be justified in the nature of the case. Moreover the Japanese Government must confess that they are unable to comprehend the Chinese assertion that the Japanese project is entirely at variance with the principles underlying all the treaties between China and Foreign Powers.

The Japanese Government, however, are happy to declare hereby that whenever the Chinese Government, in full appreciation of the main purpose of the Japanese proposal and upon giving more deliberate consideration to the question now at issue in the interests of cordial relations between China and Japan, shall express their willingness to open negotiations, they will always be found ready to embark upon such negotiations.—*The Japan Times and Mail*, Oct. 29.



## BOOK NOTES

**"My Japanese Year."** By T. H. Sanders. Profusely illustrated, Mills & Boon, London. Price, £5.85.

This entertaining and informing book is one of a series which includes "My Spanish Year," by Mrs. Whishard, "My Italian Year," by Richard Bagot, "My Russian Year," by Rothay Reynolds, and others.

The author was for three years a teacher of English in the Yamaguchi Higher Commercial School and while modestly disclaiming any expert knowledge of the subject, writes from the vivid experiences of those three years his own impressions, just as one honest man speaks to another, without concealment or apology.

Mr. Kimura says in the preface that some of his observations will strike a Japanese as exceedingly superficial, as in describing the "Noh" dramas, Japanese *hokku* or short poems, girls, Shinto and Buddhism, etc., yet in general his writing is clear and true. His wit and humor are pleasing, quiet and gentlemanly. In the reasonableness of his judgments and in the good sense he shows on every page, the work is a striking contrast to that of Mr. Greenbie. (See recent review by Z. K. P. reprinted in *The Japan Magazine*.)

The following extracts will give some idea of style and subject matter :

### FIRST IMPRESSIONS

There is something peculiarly attractive and artistic in the interior of a nice Japan-

ese house and if only a man never wanted to sit down or to go to bed, never felt heat or cold, and was not troubled with a digestive apparatus in his stomach, these people would certainly far excel us in their domestic architecture. I fear that I must insist on the chair, the table, and the bed as definite steps forward in the progress of humanity ; and, these things being granted, the whole scheme of the Japanese style falls to pieces, for furniture necessitates rooms with substantial floors and walls to contain it. But in the summer time, if a man have nothing to do, and can make himself comfortable on the floor, he very quickly becomes fond of his surroundings. In the first place it all seems so perfectly simple and fresh ; the beautifully soft mats on the floors, the white paper walls, and the polished but unpainted woodwork all seem to have a natural brightness and cleanliness which is very charming. But it is their artistic merits that form the chief appeal ; and in this there are two principal factors—first, the wonderful skill displayed in the arrangement and combination of different natural woods, and secondly, the delightfully pretty and fantastic shapes artistically devised for partitions and all other necessary features. The little alcove in the corner, which marks the places of honour in the room, is always a wonder of clever and dainty work in wood, its beams being arranged according to conventional rules which certainly have more than convention to recommend them, for they give beautiful results. In panelling, also, the Japanese show much delicacy in the combination of woods of various shades ; while the pretty and fantastic fretwork, carving, and relief which are employed by them in so many ways, in features of the rooms which have no counterpart in our architecture, all contribute to make up a



picture in quiet, harmonious colours and beautiful outlines, compared with which our own efforts seem quite uncouth. With no pictures on their walls, save a simple drawing in the alcove, and no ornaments or furniture around the room, they yet contrive to get an effective finish, simple elegance, grace, and harmony that command your love and admiration more and more. Harmony in particular, harmony and unity of design are strikingly in evidence.

\* \* \* \* \*

The houses and buildings, too, seem to harmonize with their surroundings much more so than is the case in England. The low, straggling structures, with big tiled or thatched roofs, walls of unpainted, weather-beaten wood or brown earth plaster, seem to be part of the landscape, adding to the picturesqueness without raising a single harsh tone. At first I found the white walls of some of the better class farmhouses a little startling; but even these, after a brief experience, became entirely desirable features in the scheme of things. In this neighbourhood there are two or three of them which I often stop to admire, as they nestle at the foot of tree-covered hills.

\* \* \* \* \*

#### LANGUAGE

If you ask a farmer a direct question, however simple, without a lot of preliminary skirmishing, he simply stares at you in blank dismay. You must approach the subject by slow and gradual steps, making your advances as gently and imperceptibly as in making love to a lady, in order not to alarm the philosophic calm of his mind.

If you are journeying from Yamaguchi to Hagi, it is worse than useless to walk up to the man you meet carrying two bundles of sticks slung over his shoulder on a pole, and say, "Does this road go to Hagi?" You can almost see him stagger under the shock of such a frontal assault upon his intellect; the right way to go about it is to smile very sweetly at him, and (if it is morning) observe that "it is honourably early," slowing down

the while in your walk to indicate that you wish to open a conversation.

Then the dialogue proceeds:

"I say!"

"Yes."

"There's this road, isn't there?"

"Yes."

"And you know Hagi, don't you?"

"Yes."

At this point the novice might think it high time to take the plunge and pop the question, but that would spoil the whole business, and be a mark of extreme haste. Here you begin to make distant suggestions to the effect that there may be some connection between this road and Hagi, and in case the reader is getting incredulous, I beg to mention that Japanese verbs are endowed with a "probable tense," for use at this stage of the negotiations; so that one is able to express fine shades of probability, and make hints and suggestions with the greatest delicacy.

And now the bucolic mind is thoroughly warmed up and prepared, as you may see by the more animated appearance of his face; now is the time to ask the question, and, in a burst, you demand:

"Well, does this road go to Hagi?"

It is probable that he will now understand the question; but do not indulge any foolish hopes that he will give any such plain answer as "yes" or "no" to it. The chances are that he will start telling you some endless story about that road, with a lot of "ifs" and "buts" and probable tenses in it; and the unhappy questioner, just as he thinks he has let daylight into the mind of his agricultural friend, begins to feel his own mind getting more and more fogged, and finally rushes away to avoid serious complications.

#### "The New Japanese Peril."

By Sidney Osborne. New York: 1921. The Macmillan Co. Price \$2.00.

In three years' space the author of "The New Japanese Peril" has put forth three books of much the same tenor. Either the earlier two have been unusually well received, the author has behind him



some invisible backing, or he is impelled by particularly strong convictions. Of his attitude, he himself says: that he "has endeavored to retain as objective a point of view as is consistent with his natural feelings as a member of the Western family of nations against whom the new Japanese peril may come to be directed." A markedly objective point of view is not to be expected in the face of such a statement; nor is it found. The author seems to be a 100 per cent. American; he appears to have no pro-British inclinations, in fact he appears to make a constant attack upon Britain. Still his book will help British policy, it falls in with British argument, and is published by a house which, even in its American branch, never prints aught that is counter to British interests.

The book is well written, it is interesting, and it discusses real problems. One often wishes that the author really quoted directly from original documents: we would feel safer in his company. There is cause enough to be suspicious of all politics—including Japanese and English; it is hardly fair always to attribute bad motives to those two nations and assume the best and purest for ourselves. The author places the darkest construction upon the past and present policies of Japan. That nation is astute and treacherous; her schemes are far-reaching and all-embracing. To check and thwart her Osborne would have an alliance of the United States, Britain, Germany and Russia. Following Putnam Weale's idea that we sow dissension between "colored peoples" and play off their nations one against another, he would have these four "white" nations back China to the utmost. He would have them return what they have robbed from her, abolish

consular courts, leave her freedom in her fiscal affairs, lend her what she needs, direct and guide her on her course. It is a lovely, an ideal program. He does not invite Japan to be a partner in the movement; in fact, he would skillfully so frame it as to discourage her participation. Would that all foreign nations would get out of China! It is our great desire. So far as Shantung is concerned—if Mr. Osborne knows the Japanese as well as he thinks he does, he knows that the Shantung affair would be promptly, satisfactorily, and magnanimously settled, if the European nations should abolish their spheres of influence and their special privileges in China. If England would relinquish all advantage in the Yangtze Valley, Japan would more than willingly relinquish hers in Shantung. Mr. Osborne devotes four chapters to the Anglo-Japanese Alliance which he seems to consider a masterpiece of deviltry.

When we "opened Japan to the world," we thought we were doing a great and fine thing; to-day persons with Osborne's white man's viewpoint tremble at the "world peril" that we unloosed. Now he would have a concert of nations do for China what we did for Japan. When his China has been trained to Western guns and Western selfishness, Osborne's successors will be hysterically losing sleep over "the new Chinese peril," which they will then descry. The slogan *Asia for the Asiatics* is a just one. There is no reason why a full half of the world should be subjected to the domination and selfish exploitation of the European-North American minority. The world is safer with an Asia under Japanese leadership (which means an Asia under eventual Chinese leadership) than without. A



successful and prosperous Asia will be a serious competitor in the industrial and commercial world. But an Asia held in subjection for exploitation for the benefit of foreign interests is a far more serious threat to European-American institutions and standards, than one pursuing her own destiny.—“*Japan*.”

**“What Shall I Think of Japan.”**

By George Gleason. New York: 1921. The Macmillan Co. Price, \$2.25.

Mr. Gleason has been a Y.M.C.A. secretary in Japan for seventeen years. During much of that time he has lived at Osaka, second city of the Empire and its great industrial center. He knows the Japanese as few foreigners do and is jealous for their reputation. His position is expressed in his own preliminary statement: “The people of Japan are too often disliked, or as they say ‘misunderstood.’ Neither they nor their neighbors fully comprehend the reason. Dare we Americans delay a sympathetic attempt to interpret her struggles and help Japan to find her place among the family of nations?” The spirit of the book is admirable. We feel, however, that the author somewhat overdoes the apologetic. He admits that Japan has made blunders; he does not altogether like present tendencies. Like Dr. Reinsch, late minister to China, he is anxious that Japan shall give an example of national magnanimity that no Western (Christian) nation has ever given; that no Western nation is likely to give in the future. With due respect to Mr. Gleason and Dr. Reinsch, we hold that if Japan were guilty of the magnanimity planned for her, far from gaining the plaudits of the West, she would be more hated, more distrusted, despised for her weakness. Japan will promptly match any demonstra-

tion of magnanimity that the West makes. Until Western nations make such a demonstration she is wise to sit tight. The trouble with Mr. Gleason and other mission workers in foreign lands is that they know nothing of the situation and trend in the United States of to-day. They are living in the past American ideals. They over-estimate our honesty, our purity of motive, our sincerity in reforms.

Mr. Gleason's book discusses the various points at issue—the Siberian Expedition, Foreign Diplomacy up to 1914 (which he in general approves), Japan in Manchuria, Japan in Korea, Japan and China, Japan and America. His presentation aims at fairness. The value of the book is largely enhanced by printing a number of documents as appendices to the various chapters; these are all important and some of them are not easily accessible to the ordinary reader. In a final chapter Mr. Gleason asks whether Japanese can be Christians, answering the question triumphantly by examples. This chapter lends itself to various comment. A Baptist preacher, Japanese, once argued to me that the solution of the difficulties between our two nations would be found in Japan's becoming Christian. His claim kindled thought that has led me to a different conclusion. We will hate them worse as Christians, so long as the color of their skin remains different. How much does his deep piety and genuine Christianity avail the American negro? Again, Mr. Gleason hopes for Japanese leadership of an awakened and self-respecting Asia. It will never come through Christianization—in which the value of the individual soul is emphasized as the central idea. If Japan becomes individualized, not only does her leadership vanish, but her national

existence is threatened. The long-lived nations are those that have what Miss Simcox calls a "domestic" as distinguished from a "political" civilization. The one is based on altruism and group interests, the other on selfishness and individualism.—Dr. Frederick Starr in "*Japan*."

## CHRYSANTHEMUMS

Kigiku shiragiku

Sono-hoka-no-na wa

Nakumo gana!

—*Ransetsu*

Chrysanthemums yellow,

Chrysanthemums white,

Would there were no other name!





# FROM THE JAPANESE PRESS

## The First Railway in the Far East

In 1869, an English gentleman, Mr. Horatio Nelson Lay, arrived in Yokohama and offered a loan on the part of certain London capitalists to the Government for the purpose of constructing a railway line between Tokyo and Kobe, and after lengthy negotiations an agreement was made that the money should be advanced with interest at 12 per cent per annum, repayable in twelve years. The proposed line was to form part of the security to the lenders, who were further to have a lien on the Customs duties arising from the foreign trade in the open ports.

As soon as the agreement was signed Mr. Lay engaged Mr. Morel, a gentleman of much experience and ability, as engineer-in-chief, and several other experts, selected by Mr. Morel, to assist him.

Upon the arrival of these gentlemen, the requisite surveys were at once commenced and it was decided to start with a line between Tokyo and Yokohama. In the meantime, however, Mr. Lay upon reaching England found that the capitalists upon whom he relied had become nervous, and not considering his action obligatory upon them, notwithstanding the exceptionally high interest and favourable security, flatly refused to supply the money.

It was at once seen by the Japanese Government that affairs were not such as had been represented to them, but a commencement had been made, and it was not now possible to draw back. An official, Mr. Uyeno, was sent to London, and after much discussion a totally different arrangement was arrived at. Mr.

Lay's connection with the affair ceased altogether. The Oriental Bank, which had before assisted the new government, again consented to do so, it being agreed that all business connected with the railway should pass through the hands of the bank.

I believe that the English engineers were without exception competent men, and acted up to their best ability in surveying and planning the construction of the first railway in the Far East, but it is likely that they were hampered by a shortage of money, and thus the much-to-be regretted decision to lay down a narrow-gauge line.

The work, once started, was pushed on as speedily as possible, but great difficulties were experienced, for in those early days there were no Japanese accustomed to the use of foreign tools and workmanship. At first until some were taught, it was necessary that every bolt should be rivetted by imported English workmen.

Difference of language was another difficulty for the foreign overseers, and instructors often found it almost impossible to make their orders plainly understood, and, it is to be feared, often lost their tempers, which must have caused much surprise and anger among the quiet Japanese, who were not accustomed to be spoken to so roughly and violently. In fact it is astonishing and a matter to be thankful for that no serious trouble arose.

At length, on the 23rd September, 1871, after a great deal of grumbling and many complaints at the delay and time taken in construction, the rails being laid for a short distance from what is now the Sakuragi-cho electric-car station, but was then the Yokohama station, a trip



was for the first time taken as far as Kanagawa or perhaps a little farther. The train consisted of an engine and truck, a first-class carriage, and a brake-van, and is said to have conveyed Sanjo, Da-jo-dai-jin (Prime Minister), and other high dignitaries, they being attended by Mr. Cargil, who had been specially sent out by the London office of the Oriental Bank to advise and assist its Yokohama manager with regard to the railway loan and construction. Mr. Morel and two or three other Englishmen were also on the train.

In July, the next year, the railway was opened to the public from Yokohama as far as Shinagawa. The trains were driven by foreign engine drivers attended by Japanese assistants, who were gradually learning to take control.

Also, until suitable men were trained in discipline and punctuality, so necessary for safety and order, the trains were all under the charge of English guards. The legation mounted guard which, from the earliest days, had accompanied H.B.M. Minister, at first for his protection, and afterwards for show, had lately been disbanded, and the men were upon the point of being sent home when it was proposed to engage them as railway guards, and for some time, tall, soldierly Englishmen in Japanese railway uniform were to be seen upon every train.

In a few months the laying of the line was completed, and it was announced that H.I.M. the Emperor would graciously open the first line in his empire in person.

I have dwelt at some length upon the construction of the first short line of eighteen miles between the two cities and endeavoured to give some idea of the difficulties that had to be overcome, because from this small beginning comes the splendid railway service of over 8000 miles which now practically connects every town and city of any importance in the empire. I will now give an account of the opening ceremony at the former Shinbashi station, as I witnessed it 49 years ago, the 50th anniversary of which according to the Japanese way of counting, occurs this year.

It was not the first public function that

his Majesty attended, for on the 1st January, 1872, he had proceeded to Yokosuka and inspected the naval arsenal which had first been started by the Tokugawa regime in 1866 by a French Naval engineer, Mr. L. Verny, whom the French Government had lent and sent out together with numerous assistants and artisans for that purpose. At the time of the Imperial visit it was still quite a small yard, and the small dock which, if I remember correctly, the Emperor opened upon that occasion, would look pitiful and contemptible compared with the huge docks which occupy the same site today. The Yokosuka arsenal was then the only one in the country, but it is from this almost contemptible beginning that we have the enormous arsenals and grand Imperial Navy of to-day.

Great preparations had been made for the auspicious event. The entrance and interior of the Shimbashi station, which had been built from the plans of Mr. Bridgens, an American architect, and was one of the first foreign buildings erected in the capital, were handsomely decorated with evergreens, chrysanthemums and bunting. The entire platform was laid with the finest white matting. On the left side of this was drawn up the train, including the Imperial saloon, with its large raised golden chrysanthemum crest in the centre. On the opposite right side had been built a shed the whole length of the platform with tiers of benches for the accommodation of those who had been specially invited to witness the ceremony.

Long before the time appointed for the arrival of His Majesty, many kazoku (noblemen) both kuge and daimyo (all distinction between kuge and daimyo had been abolished, both simply being termed kazoku, the different ranks of nobility not being created till a much later date) began to arrive and take their places upon the platform, making a gorgeous group. The kuge were all clad in old court dress of different colours but seemed quite eclipsed by the grandeur of the former daimyo in their voluminous robes of brilliant colours, with enormous bag-shaped sleeves, bearing large white crests, their heads covered



with large black caps secured with a band of white silk and falling backward.

They were wearing their ancient ceremonial costumes for the last time, at least in public, and their like are now only to be seen upon the Kabuki stage.

At length it was announced that the Emperor had arrived, and I believe he was received by Princes of the Blood. The kazoku immediately ranged themselves, apparently without any regard to rank or precedence, upon either side of the platform, and down the middle was hastily spread a strip of matting bound with white.

His Majesty appeared, ushered by Sanjo the Prime Minister and attended by Princes, high officials of the government and members of the Household. Although "shita-ni-ro" (kowtowing by the people in the street as a personage of high rank passed) had been abolished when the Emperor proceeded from Kyoto to Yedo the second time in 1876, still on this occasion all the nobles threw themselves upon their knees and bent their heads to the ground.

Solemnly, with great dignity, without a glance either to right or left, the Mikado advanced between the prostrate ranks and at once entered his saloon. A sharp whistle was heard, and as the nobles rose to their feet the train slowly drew out of the station.

His Majesty was dressed in *eboshi shitatare*, the ceremonial court dress from time immemorial. It consisted of very full trousers of white figured silk, white silk kimono and an over-garment with big flowing sleeves of buff coloured silk, with the Imperial crest woven in the texture. Upon his head he wore a black lacquered "kamori" or "eboshi" with its distinctive upright strip of stiff gauze. (All kuge wore kamori of exactly the same shape, except that in their case the strip of gauze curved backwards). In his hand he held a "shaku" or flat sceptre of plain white wood. The costume was exactly the same that Shinto priests always wear when officiating before the Kami.

All in attendance upon the Emperor and the kuge present were similarly dressed, except that the over-garb was of

various colours. It did not appear that difference of colour denoted any special rank or office, but seemed to be a matter of choice.

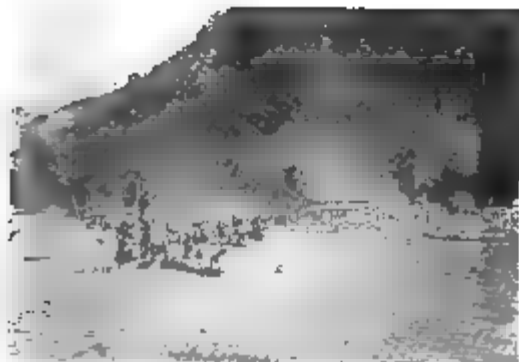
It was a long and tedious time while we awaited the return. His Majesty had proceeded to Yokohama where in a handsome evergreen pavilion erected in front of the station he received, I believe, for the first time, congratulatory addresses, after which he himself read an address declaring the line open.

The time, some two-and-a-half hours, seemed interminable, when at length the train drew in. The Emperor upon alighting proceeded to a raised dais with a golden chair or throne under a canopy with purple curtains embroidered with gold crests. Seating himself the Emperor received from the Dajodaijin a paper scroll and from it he read the Imperial announcement that the first railway in the Empire was opened.

It was a very memorable event in many respects. With the exception of His Majesty's visit to Yokosuka, which was a semi-private affair, it was the first time he had appeared among his people. It was the last time that the Emperor and court officials appeared in public in ancient ceremonial attire. Besides this, many new and novel precedents were established, too numerous to be touched upon in this article, but it may be mentioned that on one of the evergreen arches through which His Majesty drove were the characters "Tenno Heika Banzai"—May His Majesty the Emperor live Ten Thousand Years! This took the public fancy, and "Banzai!" became the popular "hurrah" of Japan.—ISHII BLACK in *The Far East*.

The Minister of  
Communication

What is the real test of qualifications for a State Minister? The question may be answered from many different points of view. Some may argue that he must be able to conceive a practical course of policy for all possible exigencies of the department for which he is responsible; some may contend that he must be able to expound his measures in a lucid manner before Parliament; and others may maintain that he must possess the power



Communist Peking, 1949



1949 Communist





Taj Mahal, Agra, India



Taj Mahal



Interior of the Taj Mahal



Taj Mahal at Night

to execute all contemplated measures, overcoming obstacles which beset his way. These are all good tests, but there is another one equally valuable, and that is whether he can answer all the questions put to him in Parliament to the satisfaction of the House!

Tried by that test, the present Minister of Communication, Mr. Uтаро Noda, possesses full qualifications for the post he occupies. The session of Parliament which has just closed has been remarkable for unexpected questions which the Ministers were called upon to answer. There were no questions of supreme importance, such as would decide the fate of the Cabinet; but the Ministers had a busy time answering questions which were not in themselves very important but which might vitally affect their existence if not handled dexterously. Under the circumstances, the merit of our Minister of Communications came out in a remarkable manner.

I have said that Mr. Noda has great talent in meeting questions put to him in Parliament; and his way of answering is unique. For one thing, the nature of his department does not call for brilliant display of rhetoric or grandiose eloquence, and his power does not lie that way. During the last session his principal work was during the committee stage of bills. He is not a good public speaker; or it would be more proper to say that he is not a good speaker on the platform. His talent shines in conversation. Now in committee, the declamatory style of speech is not required—a persuasive, conversational style is the right sort. Mr. Noda has this.

What makes him successful more than anything else is humour. His intellect is not very keen, his mind is not deeply cultivated; his knowledge has not a very wide range; but his pleasing manner, his sense of humour, coupled with a philosophical touch in his character, qualify him to deal with his political opponents. No person can get angry with him: his broad humour would put such a person to shame.

In public men personal appearance counts a great deal. And in this Mr. Noda has a great asset. He is gifted

with a body of Johnsonian bulk, with a big head to match. A broad face with no sharp features beams with a twinkling smile. His whole appearance proclaims good-nature. The huge body towers high above his fellows, but it does not inspire anything like awe. There is charm about his person; his naturalness of manner makes people feel friendly and familiar with him. He is so unpretentious that one would rather take him at first sight for a professional wrestler than for a State Minister. A child would want to play with him.

His gigantic body first attracts attention: his open-hearted manners then win friendship. It may safely be said that he is the best-loved man in the political world. One may not agree with him on political questions; but one cannot help liking his personal character. He is an old member of the Seiyukai; has gone through all phases of political strife; has seen petty bickerings in the political life; but his political career has left no traces of bitterness in his nature.

He is a man of the world in the true sense of the phrase; he has seen life, and has a philosophical view of life. His is not knowledge gained in the study or in the school-room; practical life has been his school, where he has gathered the fruits of knowledge scattered here and there. He is fully stocked with practical wisdom, which enables him to solve complicated problems simply. Indeed, knotty political problems which may stagger the most powerful intellect become simple everyday affairs when treated by him. His common sense has the effect of inspiration. When one reads his answers in Parliament, one is charmed by the easy, smooth manner in which all questions are handled.

It is true that the nature of business in which he is involved does not require much political strategy; but it must be remembered that his department—Communications—is a very important one in the present Cabinet. The strength of the Seiyukai, by whose support the Ministry exists, lies in the members from local districts; and these must not be offended if the power of the party is to be maintained. Now there is one thing



which can serve the interest of country members, and that is the construction of railways. The Opposition often charges the Ministerialists with this Government railway policy which, they argue, is prepared with a view simply to satisfying the special interests of their own members. Whether this charge is well founded or not, the fact remains that the railway policy of the Government is of great moment to the Government party. It can be seen, therefore, that the Department at the head of which Mr. Noda is placed has a special importance for the Hara Cabinet. [Our Contributor here makes a slip; there is now a separate Department of State for the Railways, but this is a recent creation and does not invalidate his contention. Ed.]

A defect common to public men of the blessed land of Dai Nippon is that they are destitute of the saving virtue of humour. In this respect they stand in conspicuous contrast to English public men who are remarkable for their gift of humour.

Mr. Noda is a great favourite of the press. To win popularity with newspaperdom is not a trifling matter for a public man; and his popularity is due to his humorous nature. His comments on the passing events of the day are full of humour; and, at the same time, they are not lacking in some hidden meaning with a philosophical touch. He is really a "wise man" in the old sense of the term.

Naturally there are many anecdotes told of him. As I write, I call to mind one which is too precious to be missed. On the morrow of New Year's holiday, it is a traditional custom with the press to interview public men, especially State Ministers, and to hear their New Year's thoughts. On the occasion of his first New Year after his appointment to a seat in the Cabinet, Mr. Noda was naturally besieged by the minions of newspaperdom, who came for a "story."

Our humourist was quite equal to the occasion. He received them, one and all, in the drawingroom of his official residence. When they were all seated, he produced a large bundle of papers out of his pocket.

"Look here," said he, in as grave a

tone as he could possibly command, "I knew that you were coming. I have, therefore, prepared a dozen different statements. They are all different. You may choose them just as you please!"

It is recorded that none came out with a single statement. Such is the man. He is never baffled by any emergency; his humour shows the way out of any difficulty.

It may sound strange to hear that Mr. Noda, with his unpoetic appearance and matter-of-fact attitude, is a poet; but nevertheless, it is a stern fact. He is a hokku writer. This hokku is a form of poetry peculiar to the Japanese language, consisting of seventeen syllables. Short as its form is, it has been cultivated to such an extent that there are many who occupy a high rank in the native literature only by virtue of their skill in this literary form.

In some way it may be compared to the couplet which was the rage of the literary world in the days of Dryden and Pope. The characteristic feature of hokku is a philosophical touch which distinguishes it from other poems. In some cases they look nothing but maxims. As it does not require much technical training, it is a favourite form of versification with dilettantes.

Mr. Noda is more than a dilettante. His compositions occasionally show the effect of a poetical mind. But his special province is to express his impromptu outbursts of humour in his favourite medium. When the political season comes round, the lobby of the House is put in good humour by the poems of the Minister of Communications. A Parliamentary report with Mr. Noda's poetical lucubrations is a not unpleasant piece of reading.

Here is one of his latest

"Tenka toru ko wa

"Daino jino

"Hirune kana"

[The boy who would be a Prime Minister shows his quality even in his noontide sleep, for he sleeps like the word "Great."]

There is a Japanese phrase, To sleep like the word "great," which corresponds to the English, sleeping as sound



as a top. The origin of the Japanese phrase is that, when you sleep like a top, your body represents the Japanese character "great." The charm of the original, however, is lost in the translation. But I give it here for what it is worth in English.

Mr. Noda is a representative statesman of the practical sort. He was born in Miike, Kyushu, which is noted for its coal mines, in 1853, the year in which Commodore Perry came to Japan with his "black ships." He had no school training in the modern sense; he perhaps studied at a private school kept by a Chinese scholar in his home town; but this constitutes his all in the matter of "education."

He entered business early in life, and soon made his mark. It was in 1898 that he was first returned to Parliament. By that time he was a successful businessman, enjoying local influence. He joined the Seiyukai; established himself firmly in political circles, becoming a leader of his party in due course. His influence in Kyushu is considerable; and the Seiyukai is "solid" in Kyushu. Hence his power in the party.

He is now an old parliamentary hand, trained in the actual field of politics. When Mr. Hara came to power, he gave Mr. Noda a seat in his Cabinet. This appointment to the headship of a Government department was received by the public as something like a joke, for people had believed Mr. Noda to be a plain provincial, without the dignity associated with a seat in the Cabinet. But Mr. Hara is not a bad judge of men; and now our Noda is the most popular member of the Hara Ministry.—*The Far East.*

Treat Addresses Col-  
legiate Alumnae

Anti-Japanese propaganda can be traced to the cleverness of Witte, the Russian emissary to the Portsmouth Conference, declared Professor Payson J. Treat of Leland Stanford University, speaking before the meeting of the Association of Collegiate Alumnae at Miss Tsuda's School at Goban-cho Monday. First, said Professor Treat, Count Witte, at the conference set about to win the newspapers to his side, and

succeeded. Then he suggested that all the meetings of the conference be open to the public. The Japanese delegates disagreed and from that time on the Japanese, in the speaker's opinion, have been called secretive and not open and aboveboard in all their dealings.

All sorts of statements have been made about Japan, he continued. Assertions have been made regarding her intention to conquer various countries, thereby seeking to establish Japanese supremacy in the Far East. These statements, he said, are not based on facts and can be brushed aside as false.

There are, however, two definite reasons for the present misunderstanding between America and Japan, Professor Treat believes. One is China and the other is mass immigration. From the first China's weakness has been the cause of controversy. It was this that provoked European aggression and later Japanese aggression. Since 1905 Japan's methods in China have been based on European precedents, he declared. Those precedents should never have been followed, however. America criticized Russia's methods in Manchuria and later Japan's methods when this country got control. The Knox proposal for the internationalization of the South Manchurian Railway was at the bottom of Japan's belief that the United States was trying to interfere with her economic development in Manchuria. During the war, when imperialism was rampant in Europe, it was the same in Japan. Japan's policy in China was an unwise one.

The Twenty-One Demands, he continued, were unwise, not so much because of what China had to give up, as because they seemed to prove Japan's aggressive policy. It will take this country many years to live down those demands, and yet there is not one demand among them which has not had European precedents. As long as China remains in chaos, with no government which can speak or act for all the country, it is difficult for any government to deal with her, and the Chinese question will have to be cleared up before any power can deal with her.



Regarding immigration Professor Treat spoke briefly on the California question. Most of the arguments in the agitation, he claims are unfounded and unscientific. He feels that it is very undesirable for the laboring class to move from a country of low standards of living to one of high standards of living or to a country where cultural differences are very marked.

This is the only question, he declared. There is no land question, no question of education, if immigration is regulated.—*The Japan Advertiser*.

Paris, Nov. 4.—Three Cultured Pearls experts, two of whom are Englishmen, and the other M. Boutan of Bordeaux University, who is one of the world's leading authorities on oysters, have concluded exhaustive researches into the subject of Japanese cultured pearls. It is stated that they unanimously concluded that the cultured pearls in no wise differ from the natural ones.—Mikimoto, Ginza, Tokyo, *Kokusai Reuter*.

Once more in her hill-enshrined "temple of music" at Pittsfield Mrs. Frederick S. Coolidge has assembled her skilled performers and exacting listeners—each the complement and inspiration of the other—who make the Berkshire Festival of Chamber Music the most intimate and satisfying experience that the concert halls of America can offer. But not in the music alone lies the Festival's appeal; much that is essential to it would be lost were its locale less picturesque, less out of the everyday order of things. It is not to be supposed that any of us could climb the sharp ascent of South Mountain as matter-of-factly as we tread the familiar approaches to Jordan or Æolian Halls, for the zest and tang of these, the air of the hills, the magic of the autumn coloring, conspire to work a spell that persists throughout the concert, to be felt anew in the stroll during the intermission and again as the shadows fall at the close of the afternoon. In short here, as not elsewhere in this country, there may be felt a sense of congruity between the music and its setting.

Henry Eichheim's  
Oriental Music

The real surprise and sensation of this, and in fact of all the concerts, was the performance, under the composer's direction, of Mr. Eichheim's "Oriental Impressions" for piano, harp, four violins, viola, flute, oboe, bells and percussion. So many composers have tried—often with dubious success—to suggest the East by the musical means of the Occident that one becomes wary of each new attempt. But it may be said that for graphic delineation Mr. Eichheim leaves his fellow experimenters, from Balakirew to Stravinsky, quite in the background. Nor are his sketches mere photographic realism—time and again they touch the imagination and fancy, they transport the listener to the scenes that were their inspiration. A note in the programme explains that these pieces are based on music heard by their composer in China and Japan. The first of them, a "Japanese Sketch," gives us the great bell of Chion-in Temple in Kyoto, a chanting priest and a player on the *shakuhachi*, a boy singing, and the bell at Kurodani. The "Japanese Nocturne" which follows is derived from melodies and motives heard at night in cities of Japan, played by blind masseurs and food-vendors, and it ends with a prayer chanted by an old man who beats the while upon a small wooden bell. For the third sketch the composer chose to imitate the "Entenraku," of Chinese ceremonial music of the eighth century, while the fourth brings "Nocturnal Impressions of Peking"—the music made up of motives played by street musicians, and the cries of hucksters. Lastly comes a "Chinese Sketch" that recalls music heard in temples, theatres, teahouses, at wedding and funeral processions, in city streets and country byways. Encores are not in order at the Berkshire Festivals, but last Saturday's company would not be appeased until it had heard this sketch again. Since the time, a number of years ago, when Mr. Eichheim produced his string quartet, so significant for its foreshadowing of subsequent musical methods, it has been known that he is a musician of rare quality; he has given us all too little in the succeeding intervals.



but, as these Impressions prove, he has lost none of his skill. From his tiny orchestra he contrives to obtain a surprising variety of color, while in his hands the several instruments of percussion—some familiar and some strange to our ears—are full of suggestion, and his biting dissonances and shifting rhythms reveal the very essence of Eastern music.  
—*The Boston Transcript.*

**Veteran Scholar**  
**Given ¥30,000**  
The sixtieth birthday anniversary of Mr. J. Kano, former Director of the Higher Normal School, was celebrated Friday at the Seiyoken Restaurant, at Ueno, by a large number of students educated by the veteran scholar.

Mr. Kano is the founder of modern jujitsu and is the head of the Kodokan, the largest jujitsu hall in Japan.

Addresses were given by Prince Keikyu Tokugawa, Viscount Takakura, Mr. Wakatsuki, Mr. Kobashi, Dr. Kakei, and many other distinguished persons.

A sum of ¥30,000 voluntarily raised from among students educated by him was presented to Mr. Kano.

Mr. Kano's educational philanthropies have placed him high in the esteem of the people of Japan. Many poor students have been given an opportunity to carry on their studies through financial aid from the educator, who is himself a poor man.

**Users Bringing**  
**Rice**  
Japanese rice merchants have been importing rice from California in view of

the bad crop of rice at home, and every liner that returned to home ports from America has carried a fair quantity of rice here. The T. K. K. steamer Tenyo Maru discharged at Yokohama on Thursday 650 tons of rice packed in 2,700 bags. Californian rice is as good in quality as Japanese produce of the second and third grades, it is said.

**W. C. T. U. Head**  
**Arrives**  
Washington, November 8—Madame Kajiko Yajima, president of the

Japanese W. C. T. U., arrived in Washington today, accompanied by Mrs. Tokiwa, her interpreter. Madame Yajima was the guest of honor at a function given here to raise funds for the Far

Eastern campaign 'of the W. C. T. U.—*Special to The Japan Advertiser.*

Tokyo is to have a new New Library library which will cost ¥1,200,000, according to reports. The building is to be erected by the municipality within a short time, it is stated. Although there are now 19 libraries in Tokyo there is not sufficient room to accommodate those who desire to use them.

**U. S. Advisory**  
**Group**  
Washington, November 3—The personnel of the advisory committee to the American Delegation has been announced from the White House. It includes the names of 21 well-known Americans. Among them are Senator Howard Southerland of West Virginia; Herbert Hoover, Secretary of Commerce; General John J. Pershing; Admiral W. L. Rodgers, formerly in command of the Asiatic Station; Henry P. Fletcher, Undersecretary of State; Theodore Roosevelt, assistant Secretary of the Navy; W. Wainwright, assistant Secretary of War; Congressman Sidney C. Porter, chairman of the House Committee on Foreign Affairs; Samuel Gompers, president of the American Federation of Labor; Colonel William Boyce Thompson of New York; John L. Lewis, president of the United Mine Workers; Mrs. Eleanor Franklin Egan, author; Mrs. O. S. Bird of Massachusetts; Mrs. Thomas Winter, president of the Federation of Women's Clubs; Mrs. Katherine Edson of California.

The technical staff of the delegation will include John V. A. MacMurray, chief of the Far Eastern Section of the State Department; E. T. Williams; Edward Bell, recently Charge d'Affaires in Tokyo; Walter S. Rogers formerly of the Committee on Public Information; Nelson T. Johnson, former American Consul General in Shanghai, and several military and naval officers and college professors.

**Worden**  
**Farewell**  
Mr. and Mrs. E. M. Worden gave a farewell dinner at the Imperial Hotel last night to some of their numerous friends in Japan. Mr. Worden, who is a most active member of the Japan Society of New York



City, has made innumerable friends among the Japanese and the Americans who are either associated with Japanese or are interested in Japan. About 50 guests were entertained by Mr. and Mrs. Worden, among whom were: Baron and Baroness Megata, Mr. and Mrs. J. Inouye, Mr. O. Matsukata, Baron Ito, Mr. and Mrs. Tsurumi, Mrs. Fukui, Dr. and Mrs. Y. Ono, Mr. Hamaoka, Mr. and Mrs. Furuya, Dr. Hishida, Mrs. Midzuno, Mr. and Mrs. B. W. Fleisher, Mr. and Mrs. William L. Keane, Mr. J. R. Geary, Mr. E. W. Frazar, Miss Birdsall. Mr. and Mrs. Worden will sail on the Taiyo Maru for the United States.—*Japan Advertiser*.

**Count Toda Will Open Gardens** Large areas of parked lands in Tokyo are to be thrown open to the people of Tokyo for recreation and residential purposes by noblemen who have long held them for private use, according to reports.

Following the example of Baron Iwasaki, who has just opened his famous gardens at Isezakicho, Fukagawa, Count Toda has announced that he will take a similar step at his villa in Kanasugi, Shitaya ward. His plan not only embraces the establishment of playgrounds and recreation parks for the people of the ward but also the reclamation of a large pond as a site for several hundred residences. These homes will be available to the people of the middle classes at a moderate rental.

**Hotel Stock Now Is Half Collected** Half of the ¥1,000,000, in stock, which will be used to erect a hotel across from the Yokohama Central Station, has been collected according to a report made at a committee meeting in Tokyo recently. Efforts are to be made at once to collect the remainder of the money in order that the construction of the building may be started.

**Japanese Students Queried** The American student body has taken a decided stand in favor of disarmament and has asked the university and college students of Japan to define their sentiment concerning the Washington Conference, according to a cablegram received by Mr. G. S. Phelps,

senior secretary of the National Y. M. C. A. The cable says that student delegates from 40 American universities assembled at Princeton University on October 26, adopted during the course of the convention a resolution urging upon the delegation of the United States to the Washington Conference the importance of the reduction of the present naval armaments and the necessity of all nations entering into an amicable discussion if this end is realized.

The cable stated further that the conference decided to test the student sentiment in Japan and other countries regarding disarmament, hoping that Japanese students and others will also support a similar attitude toward their own delegations to the Conference.

Following the receipt of the message Mr. Phelps conferred with several Japanese student leaders and others regarding the attitude in America and here. Replying, Mr. Saburo Shimada, a member of the Diet, said:

"It has been a source of great gratification that in America three important groups have started movements for disarmament—the labor unions, the churches and the women. Now we learn with pleasure that the American college students have passed a similar resolution. We therefore know that the American nation is united in this opinion.

"I sincerely hope that the students of Japan's universities, both Imperial and private, will likewise start a permanent movement for the peace of the nations."

"I do not know how seriously Japanese statesmen are thinking of the Washington Conference," Dr. S. Yoshino of Tokyo Imperial University said, "but the majority of people and young men seem to hope for its success. There have been no demonstrations by the students of the Japanese universities and colleges concerning the Conference, but the students of almost all the universities have had debates and have invited speakers to present the subject of disarmament.

"The students here seem to agree with the students in America. Geographically the students of Japan are isolated, and therefore their interest in



this problem is not as great as that of foreign students, but on the other hand there is evidence of real interest as shown by the conferences among the students."

**Racial Feeling in India** London, October 26—An interesting discussion concerning the situation in India took place in the House of Lords, concluding when Lord Curzon, Secretary of Foreign Affairs, requested Lord Sydenham and the other members to postpone for some time any such debate, which is undesirable at this time as taking the form of expressions of individual views.

Lord Sydenham had pointed out the increasingly gloomy aspect of the Indian situation, and, referring to the frequent occurrence of strike and boycott and the gradual spread of anti-British mania and sentiments, had emphasized the imperative necessity of taking some immediate measures for the recovery of public order in India and for the relief of the Hindus who are being made tools of by the revolutionists.

Lord Chesterfield, former Governor-General of India, defended the constitutional reform proposal, saying:

"The crux of the Indian questions lies in the racial problem, which is not limited to India only but is a question of world-wide concern. The problem lies in the opposition and resistance of the coloured races against the pre-eminence of the white men. The British have continued to rule over India on the principle of Anglo-Saxon superiority, but the Hindus have risen against that principle. This fundamental reason for the present antagonism of the Hindus against British rule must be taken seriously into consideration."

Bombay, November 29—Ghandi has issued an appeal to the people of Bombay, saying that it was impossible to describe the agony he has endured for the last two days. He refuses to eat or to drink anything except water till the Hindus and Mohammedans of Bombay have made peace with the Parsees, Jews and Christians. He says "With non-violence on our lips we terrorized those who differed from us and thereby denied God."

Ghandi urges the Hindus and Mussulmans to retire to their houses and to ask God's forgiveness. He insists that reparation must be made to the injured communities and urges his follow-workers ceaselessly to regain control over the turbulent elements of the people.

**Crown Prince At Meiji Shrine Festival** The festival of the Meiji Shrine at Yoyogi was attended

by tens of thousands of people Nov. 2 and 3. The festivities included many interesting entertainments in the Shrine compound.

Many distinguished people visited the Shrine today and paid homage to the spirit of the late Emperor. The Imperial court dispatched a special messenger to the Shrine this morning to make offerings and worship on behalf of the Emperor and Empress. The Crown Prince also visited the Shrine this afternoon and after worshipping at the Shrine witnessed the athletic contests held by the members of the Tokyo Young Men's League.

The Treasure Hall where the articles used by the late Emperor are kept was open to public inspection today.

An impressive Shinto ceremony was performed by the Ritualists and Shinto Priests of the Shrine early this morning. Several Princes of the Imperial Family and many high officials of the Imperial Household attended the ceremony.—*Japan Times and Mail.*

**Places Of Entertainment For British Heir Inspected** A trip of inspection to the places where H. R. H. the Prince of Wales will be entertained while he is in Japan is being made by officials of the Government. The party consists of Mr. Saionji, Vice-Grand Master of Ceremonies, Mr. Kikuchi, Chief of the Architectural Section of the Imperial Household, Mr. Watanabe, Chief of the Ceremonial Affairs Section, Viscount Akimoto, private secretary to the Minister of Railways, and several other officials connected with the Reception Preparations Committee.

The first inspection will be at the mansion of Prince Kan-in which is under construction at Odawara. The party will then visit Hakone, Gotemba and



other places in Western Japan which are to be seen by the Prince.

Upon their return trip to Tokyo the inspectors will make the trip down the rapids of the Tenryu River, a journey that is to be a feature of the visit of the British Prince.

Two magnificent railway cars are to be built by the Railway Department for the use of the Prince of Wales and members of his suite during their travels in Japan. The cars are to cost ¥220,000. They will be completed next March.

One of the cars will contain an observation drawing room and four staterooms. The other will have a dining room and quarters for the members of the Prince's suite.

**Flower Show**  
**Opened** The annual exhibition of chrysanthemums at Hibiya Park, opened at 9 a. m., Nov. 3. It will close on November 23.

Several thousand people visited the exhibition today, despite the fact that this season's show is not as large as last year. The most attractive blossoms this autumn are Zui-un, Shatoh no Akatsuki and Zanzo-gaku, according to Gardener Fukai.

Another sign of progress **China and Japan** is that at last one of the great American dailies, the *New York World*, grasps the fact that China's attitude towards Japan in refusing to treat with her for the return of Kiaochow, is childish and unreasonable. So it seems to us in Japan; but we must not think that China's position is unreasonable in her own eyes, or that she is necessarily insincere in her efforts to maintain it. The truth seems to be that in her own heart of hearts she is following a political principle that has stood her in good stead for ages past. China is still essentially an ancient nation. Western people constantly make the mistake of thinking that all Eastern peoples can change as quickly as they. The ordinary Eastern mind runs along

conventional ruts worn deep by time. China is using with great skill political methods that she has used from one dynasty to another. In our particular case the principle is expressed in her ancient maxim, "Make friends at a distance." She will not deal directly with Japan, because this hoary convention makes her feel it is not good politics to do so. She makes friends with America, not because she loves America especially, but because America is a good example of a friend at a distance. During long years she governed her people by keeping adjacent provinces from becoming friendly. During long years she looked down upon Japan, and up to the time of the war of 1894 she treated her as an inferior state. To her mind it seems she has good conventional reasons for not treating with Japan direct. The question is, Are such conventional reasons good at law or just, in view of the facts which have led up to the situation as it is today? American and English propagandists for China seem to have assured her, before and during the peace negotiations at Paris, that there were sufficient legal grounds to enable her to dislodge the Japanese entirely from the province of Shantung and from South Manchuria. But as she does not protest the acquired rights of Great Britain or of France, and as it is altogether certain that she would today lease to America almost any part of her territory in return for a fairly good-sized loan, it is clear that her groaning over Japan's vested interests is due not to their essential character but to the simple fact that Japan is a creditor near by and not one afar off. To the Oriental mind the whole is perfectly consistent with the Chinese conventional theory of good political practice. It is not that China is grieved at the thought of concessions sold, but at the thought that Japan whom she has conventionally despised should hold them.—*America-Japan.*



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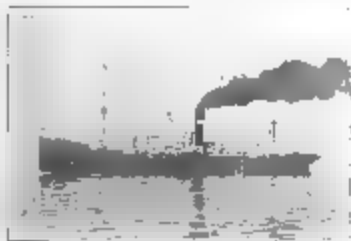
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# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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# THE IMPERIAL RESCRIPT

**WE** are unable to attend in person to the affairs of [the State on account of Our protracted illness and accordingly appoint Prince Hirohito, the Crown Prince, as Regent, with the approval thereof by the Council of the Princes of the Imperial Family and the Privy Councillors.

## IMPERIAL SIGN AND MANUAL

(Signed) THE PRINCE REGENT.

November 25, 1921.

(Countersigned)

VISCOUNT MAKINO, *Minister Imperial Household*

VISCOUNT TAKAHASHI, *Prime Minister.*

---

## THE PRINCE REGENT'S FIRST MESSAGE

The protracted indisposition of His Majesty the Emperor is a cause for national anxiety in which I deeply share. Owing to His Majesty's inability to attend to State affairs personally I have assumed the Regency in accordance with the Constitution and other regulations.

In view of the grave responsibility devolving upon my shoulders, and because of my youth and immature virtues, my one anxiety is whether I shall really be able to discharge my new duties.

I can only hope to attend to State affairs with all assiduity in accordance with the grand administrative principles laid down by His late Majesty at the time of the Meiji Restoration and in faithful obedience to the path graciously indicated by His Majesty the Emperor and thus to ensure the furtherance of friendships with foreign Powers and to promote the national welfare at home, while we wait with confidence for the recovery of His Majesty.

It is my most sincere desire that all the people will unite in their efforts, each in his own field of activity, for the enhancement of our national welfare and prosperity, in full sympathy with the determination with which I have now assumed my new office.



The King of England, the Prince of Wales





The Man in Redding the Jewel of  
 Comedians - 1935 in Peking



Yung Hsueh  
 King of

Yung Hsueh  
 King of

Yung Hsueh  
 King of

# THE JAPAN MAGAZINE

VOLUME TWELVE DECEMBER, 1921 NUMBER SEVEN

## SOME OBSERVATIONS ON THE NOH DRAMA

By TOYOICHIRO NOGAMI

### THE USE OF THE MASK

**T**HE employment of masks in the Noh performance is the chief peculiarity of this ancient classical drama, and by a careful study of this one feature we may obtain the key to nearly all the problems which arise in connection with this form of art, and may understand the reason for nearly everything which differentiates the Noh from the ordinary modern play.

First we may ask, Why were masks used in the Noh drama, since the human face would seem to be the best instrument for expressing emotion and the one naturally to be utilized in histrionic representations? This answer has been suggested: Was it not the purpose of the Noh actor to conceal rather than to express emotion, since the Noh was looked upon as dramatic presentation with the emotional element suppressed or only feebly presented. By "emotion" we desire to be understood as meaning vividly depicted feeling, not restrained emotion such as many Noh actors render with great skill.

But let us consider whether it is true that the superiority of the Noh drama consists in its ability to present restrained emotion skilfully. We may illustrate by the following story from the Noh:

A mother living in Kyoto once lost a

child which was kidnapped and taken to the Sumida river. The distracted mother went to Azuma to look for her child, and found it was already dead, and buried by the river bank in a certain spot, and the spring grass was already covering the tiny mound. Now what medium should be used to express the mother's sorrow and despair? In the Noh drama the actor, standing in front of an artificial grave, gazes at it closely and then sings in a quiet voice a lyrical composition picturing the mother's heart-breaking grief. Then the chorus takes up the refrain and when the climax is reached, sings: "Pray, let me dig down into this mound, and look upon my dear child's face once more." This pathetic expression of the mother's grief they continue singing in a most appropriate low pitch, and in quiet tones. The actor who represents the mother sitting before the mound makes few gestures, and only once spreading out her arms does she make a feint of digging up the earth, and furthermore, her bitter lamentations even are expressed only in the manner of her weeping. And accompanying this exhibition of sorrow the only gesture, the only movement of the body, is the spreading out of her two hands about a few inches in front of her face (or mask).



Now, in a case like this why does not the actor express the emotion by violent actions—the shaking of the whole body, weeping and wailing, clinging to the grave, throwing the body in wild abandon on the little mound, or tearing the hair? Would not these actions be more natural and more effective? Why does the Noh drama discard natural emotion and substitute for it such cold restraint?

There is an erroneous impression prevailing in regard to the effect which abbreviating emotional expression has upon the drama. Some suppose that abbreviating expression lessens the degree of the emotion, and hence that the Noh was an elevated and unusually noble form of art because of the severe restraint practiced in this regard. While it is indeed true that this terse restrained expression adds dignity to the drama, at the same time we must realize that such abbreviation cannot go beyond a certain point. That is to say, if it is necessary to weep and use bodily contortions to express vividly the mother's grief, these acts must not be omitted. To do so would be a sin against the canons of art. If the attempt is made to restrain emotion merely for the sake of increasing dignity, when artistic representation requires a full and free expression, this would be a defect, certainly not true art.

But in my opinion this condensation of emotional expression in the Noh drama is legitimate and does not weaken the emotional effect of the play. Only two actions are really necessary to show the mother's grief, viz., the digging up of the earth and weeping in a pathetic manner. The other actions, as the rocking of the body, or loud lamentations, are not necessary in order to give the desired impression, and hence the abbreviation has a

real justification. To prove this point, we may instance cases where considerable violence is used when the emotion requires such action. In the drama of "Fujito," for example, a mother whose son's death was the result of the ambitious schemes of a certain general, uses violence in grappling with him in spite of his military prestige, because her extreme resentment and hate must be indicated by such action; again, sometimes an actor falls in a swoon or one commits suicide, even, as in the case of the old man in "Aya-no-tsuzumi," who found he had been made a fool of by a certain lady of high degree and who preferred to die in order to express his hate and disillusionment. Later, in the form of a spirit he meets her and strikes her roughly and throws her about in his contempt for her and anger at her trifling with him to please her vanity.

Again, in the drama of "Matsukaze," we have a certain woman represented as embracing her lost lover's garment in a frenzy of grief, and then clinging to a pine-tree and weeping madly, fancying the tree to be the beloved one. And these actions are performed often in a very crude, realistic way. Hence we may clearly perceive that in the aforementioned case, the expression of the mother's grief was not restrained merely that it might appear more graceful on the stage. Thus we see that when in ordinary dramatic performances ten actions are considered necessary, in the Noh drama these are abbreviated, and one, two or three may be used to express quite as effectively the emotion to be depicted. Imagination will easily supply what is lacking. Only two actions may be represented to the eye, but in the mind of the cultured spectator many and deep emotions will be aroused.



One interpretation describes the Noh presentation as too restrained, too abbreviated, too suspended and hence lacking in force, while the second considers it an advanced form of art which employs suggestion and symbolism in place of more direct forms. I myself am firmly convinced that the Noh is not a colorless, emotionless, negative drama, but positive and with a high degree of merit in its suggestive symbolism.

Secondly in regard to the use of masks, here I have the same clear convictions. Contrary to the conventional opinion, I hold that the mask was not used in order to suppress the play of emotion. The argument advanced for the opposite view is that the human face is richer in expression than any artificial medium could be. Let us consider whether this is indeed true in the case of the Noh. First, we must investigate the facts regarding facial expression—its range and power. Psychological study reveals to us the fact that the power of even highly trained actors is extremely limited in these regards. In many instances the emotion is only a clever imitation. Even the most sincere and conscientious actors cannot blush or grow pale at will. We do not possess complete power over facial muscles and veins. The external expression does cause a certain reaction (termed by Hartmann "automatic suggestion") in the nerve centers, but this is mechanical if compared with the delicate involuntary sign of true feeling. Let us take the case of an actor who enters into the personality of the one he is representing to a rare degree and is able to imagine himself in the very situation he depicts and most earnestly endeavors to express the complicated emotions of the hero in his

own face; even so he can express little more than general emotion. Even such primitive sensations as joy, sorrow, fear, anxiety, rage, affection, hate, or jealousy cannot always be distinguished clearly. Often the same expression is used for fear as for anxiety, and at times we cannot be sure whether an actor is laughing or crying. So we see that even the human face is inadequate for a wide range of emotion and incapable of differentiating fine shades of feeling.

A second difficulty is that each actor possesses but one face. He cannot therefore change its shape to any great extent. He cannot make round cheeks hollowed or change a spoon-shaped chin into a dimpled, rounded one, but must use his one poor face to represent characters of widely differing nature.

This difficulty is obviated by the use of masks, which may be assumed at will, and which are easily modified to represent differences in sex, age, or race. By the use of masks, one and the same actor may take the part of a woman or of an old man or even an animal or a supernatural being. One who has posed as a beautiful dancing girl can a few minutes later enter as the ghost of a stern warrior without the slightest difficulty, or an actor who has just worn the dress of a priest, may next appear as a frightful spectre. If we transport ourselves in imagination to the time when masks were unknown we may the better understand their importance. If the mask were eliminated we could not hope to achieve success in presenting artistic effects, nor could we hope to produce spiritual impressions such as the beautiful face (mask) of the angel in "Hagoromo" produces when, under the illusion that a true heavenly visitant is before us, we hear the words, "Nay, only



wrong man does falsehood well." How difficult this *danjōn* would be to maintain if the actor were trying to look like an angel with his flat face powdered and his thick lip reared and his eyes winking nervously all the time! Wingly did the late venerated Hōbō Kano pronounce the mask to be "the spirit of the Noh drama," in the work entitled "Abstracts of Lectures on the Noh Drama." Truly the use of masks has kept the Noh drama in existence to the present day.

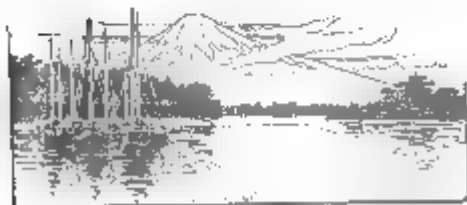
If there are serious objections to the use of masks, there must be that the eyes cannot move, and the lips cannot speak. That eyes which are made to move, and lips which are intended for speech, cannot perform their proper functions must be a great loss, it would seem, but in the Noh drama these defects are thoughtfully remedied in this way: The eyes cannot move, as has been said, but in the masks they are opened a little wider than is natural—the so-called "goggle" eyes, and in the masks

representing animals and devils, the eyes are still more widely opened.

The gaze is so directed that parallel lines are formed which never focus. This device is adopted so that as to different look may be changed into an intense gaze by changing the angle slightly. And in regard to the lips, they are slightly opened in the mask, thus giving a natural expression, whether the actor speaks or is silent, but in the case of the *Arakuni*—ogly man's mask—they are tightly closed and in those for animals and devils are very wide open. In regard to the ears, this is of various shapes in the different masks, but is in general so designed as not to be too conspicuous.

Each mask is cleverly designed to give a clear, animated expression, or else a dark, melancholy look when the mask is inclined a very little either up or down—the so-called *Arare*, *shōing*, or *Amakake*, overcast look. And these devices are skillfully adapted to suit different characters as they appear on the stage.

(To be Continued)



# KORIN AND HOITSU

By K. O. SAKAUYE

**T**HE culture of the Yedo period may fairly be considered the foundation of modern Japanese civilization. This period may be subdivided into two distinct eras, viz., (1) the Genroku (1688-1703 A.D.); and (2) the Bunkwa (1804-1828 A.D.) Both are included in the Yedo period but there are differences worth noting.

Let us compare them: The Genroku era was only sixty years removed from the time when rival leaders waged fierce war against each other. Hence the military age was just being superseded by a time of peace, in which trade and finance were being steadily developed and the power was passing from the hands of the knights into those of the wealthy merchant class. Naturally the greater number of these latter were to be found in Osaka and Kyoto, since there economic conditions were most favorable to trade. However, in social standing the knight class were still their equals or superiors in spite of the greater wealth of the merchants. This was owing to the preponderance of the castle system at that time.

These prosperous merchants, rolling in wealth, tried to console themselves for their somewhat inferior social position by indulging every extravagant fancy and in vying with each other as to which could spend the most money in luxury and fashionable follies. Such frequent volcanic eruptions were evidences

of the deep chagrin felt by the *nouveau riche* on account of the social discrimination from which he suffered. A few instances may be given of these extravagancies. No doubt they had the effect of stimulating the development of the arts and advancing material civilization.

One Yodoya Tatsugoro, a well-known merchant prince of Osaka, had constructed in his house a room entirely made of glass—then rare in Japan. The partitions and ceiling of this 24 ft. sq. room were wholly of glass. And to the ceiling water was constantly supplied and gold-fish were kept in the glass compartments, thus making the room cool in summer and a luxurious retreat.

Another parvenu named Kinokuniya Bunzaemon, of Tokyo, kept seven men employed making matting for his house, as he had a fancy for changing the matting every time a guest was entertained, giving each newcomer an entirely fresh mat to rest upon.

Another case was that of two rivals in Tokyo and Kyoto who engaged in a match as to which could devise the most costly robe. This was called *ishokurabe*. The two ladies were the wives respectively of Ishikawa Rokubei and Naniwaya Juemon. The former made an elaborate design of *nanten* trees (sacred bamboo) with their red berries, but instead of berries she used hundreds of coral balls at 50 *ryo* apiece. The design



was elaborately dyed into black habutae and made into a robe; while the latter had famous Kyoto scenes embroidered in gold and silver thread on a crimson twilled satin kimono.

Thus the Kyoto and Osaka millionaires exhausted their fancy in devising these conceits and made the two cities well known as centres of Genroku civilization. But as it was scarcely more than half a century after the civil wars they still maintained their bold and intrepid spirit along with this luxurious mode of living.

As to their taste in art and dress, they admired, in general, large, striking designs and gay primitive colors, such as would at once arrest attention, and appear splendid and imposing. But there was a great lack in unity, harmony and refinement. These were the distinguishing features of the age, which with all its defects possessed some excellent virtues as well.

But the Bunkwa or Bunsei era (1804-29) was a marked contrast to the Genroku. Peace had now reigned for nearly 200 consecutive years, and the Yedo culture had reached its highest point. Civilization was brilliant and imposing but lacking in sincerity, and animated by no noble spirit. Technical skill reached a high degree of excellence and refinement upon refinement was practiced. No spontaneity was to be noted in life or art. Order and unity prevailed, but strength and manliness were lacking. The Bunkwa era, in short, was an era of elegance and effeminacy, the Genroku one of virile though vulgar masculinity.

When Yedo culture was at its best, tastes were sober and refined. Men spent handsome sums on dress and house furnishings, yet these were not vulgar or striking as in the former age,

but the originality and bold spirit of the Genroku time were altogether wanting. They were sensitive and conservative and extremely careful about the minutiae of dress, manner, and style of life, but beyond that their interest did not extend. The colors they preferred were black, pale blue, dark brown and the like, and their inner life corresponded to their choice of colors. They were fond of delicate occupations, also, such as petting and feeding birds and fowls—quails, skylarks, the white-eye (*zosterops japonica*), also crickets—*Calyptoryphus marmoratus* and *Homacogryllus japonica*. Of floral favorites there were the Koji orange, orchids, morning glories, *Rhodea japonica*, *acorus gramineus*, and many suchlike. Horticultural skill was most highly developed at this time.

No doubt some of them might have enjoyed the extravagant pleasures of Bunzaemon and Yodoya if they had lived in the earlier time, but in this more refined age, such vulgar rivalry was discountenanced and the aesthetes of the time preferred to listen to the subdued singing of a geisha accompanying herself on a samisen, in a tiny  $4\frac{1}{2}$  mat room, or to test the delicacy of their taste in cookery, purchasing fish and rare vegetables out of season at extravagant prices. As, for example, bonito which is on the market in May, they purchased in February or March at 30 or 40 *ryo* apiece, with vegetables out of season or rare delicacies such as malted tree buds, winter brakes, etc. In fact the Bunkwa-Bunsei era was one of refined frivolity and extravagance, the center of its civilization being Yedo, already becoming a sophisticated metropolitan place, while the Genroku culture was more primitive and virile—something like the



difference between America and France, we might say, perhaps.

The representative painters of the two periods are Korin Ogata and Hoitsu Sakai. Both emanated from the same school of art, and had similar tastes and tendencies, but differed widely in their work. It is interesting to note how vitally each was affected by the culture of his time and by his environment—Korin was a Kyoto man and Hoitsu a citizen of Yedo.

Korin's real name was Hoshuku, Korin being his pen name. He was at first a dyer, and went by the appellation of Tajuro Kariganeya. After turning to painting, he laid a solid foundation by studying the vigorous technique of the Kano school; later admiring the ease and finish of the style affected by Nomura Sodatsu, he studied with him for a time; again he changed, this time for the old Tosa school, and finally he originated his own style, but he was most vitally influenced by the style and designing of the Koyetsu cult.

One story which illustrates his characteristic independence has often been told but we may refer to it here once more. When Kyoto people amused themselves on picnic parties or maple-viewing excursions, they always carried along elaborate luncheon boxes to show their wealth and taste. Korin, joining such a party once, was laughed at for the poor common-looking bamboo sheath in which he carried his lunch. On opening it, however, he showed the company an exquisitely lacquered design in gold, and mockery soon changed to admiration. On finishing his luncheon Korin nonchalantly threw the costly bit of art work into the river and thereupon he was more than ever respected and admired.

Korin was a true representative of the Genroku period, since he made all his work luxurious and ornate and splendid. His designs were carried out in gold and silver dust and even his charcoal ink was mixed with gold dust. His designs were often highly realistic, but the mode was always gay in coloring, splendid in design and bold in execution.

Aventure lacquer was his specialty, mother-of-pearl inlaid ink boxes and tea sets sprinkled with gold dust attesting his rare skill.

Sakai Hoitsu, sometimes also called Monzen, was a younger brother of Tadazane Sakai, lord of Himeji, Harima province. Being delicate in health he entered the priesthood in his youth and became the adopted son of a Nishi Hongwanji priest of high rank and so had every advantage, but disliking the profession he avoided the duties of his office by retiring to Yedo to the "Latin quarter" called "Uguisu mura." He took the pen name of Oson and called his studio the "Ukwa-an."

Studying art first with his brother and later in the Kano school, he finally went to Kyoto to learn the style of Tosa Mitsusada, as he preferred the softened effects of this style to the vigorous but stiff strokes of the Kano artists. He studied from nature with Okyo later, but when he became acquainted with Korin, he forsook all his other teachers and enthusiastically imitated Korin, making a collection of his work and publishing it as "One Hundred Sketches from Korin." He also published a book of facsimiles of Korin's seals, and searching out the artist's desolate grave in Kyoto, he repaired and beautified the place and quite exhausted his means in honoring his favorite master.



A characteristic story is told of Holten, which shows his Yaku taste. His often visited a popular restaurant called Yacum—still in existence—in Yaku with his friends, and one day he went there and ordered rice fish. The sliced fish, a delicacy in Japan, appeared prettily served on ice, but when Holten tasted it, he detected an unpleasant taste about it and left it until the end of his repast, when calling the cook, he chided him for having used the kitchen knife after sharpening it without first leaving it in water for a day or two in order to remove the effect of the whetstone. This wantonness in taste was characteristic of the age, which prided itself upon its small refinements.

Now as to Holten's work, comparing it with Katsa's it need no whit inferior in richness coloring and splendid

design, but lacked the seriousness and dignity of the earlier period. It is clever but shallow. Holten came of good stock and should have produced superior work. He never spared exception, and sent his colors to Kyoto, but he could not avoid succumbing to his environment and hence he spent his life in catering to the refined but too fastidious people of his day.

If we consider the two we are surprised to find that though Katsa was out of common stock, but of the merchant class, yet the efforts of his time and surroundings made him a finer, nobler artist than Holten, who came originally from a better family but degenerated through the influence of the conventional ideas of his time. If any one studies the works of these two artists carefully, we believe he will note this difference in the value of their respective paintings.





FIGURE 14-10-1





Mr. Morgan, Mrs. Morgan, and Family



The Morgan Family, 1900. (The Morgan Library & Museum)

# TOSON SHIMAZAKI

By F. YAMAZAKI

**A**MONG the authors of modern Japan who are foremost in original work and in keeping abreast of the times we may certainly rank Toson Shimazaki.

He first became known as a writer of poetry, so it is impossible to discuss Shimazaki the novelist without considering Shimazaki the poet, too, although at present he is exclusively engaged in producing works of fiction and travel sketches.

In the year 1893, a literary magazine was started by some progressive young fellows and was called the "Bungakukai" or "Literary World." The editors and publishers were young men of two or three and twenty years, deeply engrossed in literary composition. We may name the better known of the set as Tōhoku Kitamura, the leader, Tenchi Hoshino, Tokuboku Hirata, Shūkotsu Togawa, Kochō Baba, and Toson Shimazaki.

The predominating influence was received from western writers—Shakespeare, Keats, Byron, Shelley. They were new lights in the literary world, in thought and style altogether removed from the former fiction writers of Japan. Naturally they did not lack critics. One such, having read some of Toson's work, railed at it, saying scornfully, "Does he call that a novel?" A noted writer of fiction used his gift of sarcasm in describing "those fellows of the 'Bungakukai,' who have

swallowed the cuisine of East and West together and straightway vomited it out upon the world." One writer expressed himself thus, sighing gently but doubtless with a twinkle in his eye: "Those young men of the 'Bungakukai' take pride in describing the sorrows resulting from a 'lost love.' If ordinary mortals, they would keep such experiences to themselves. Why talk so frankly of heart secrets? I cannot understand them at all."

So we can see how diametrically opposed their ideas were to those of the conventional writers of the day. At that period efforts were being made for the first time in Japan to relate literature to life; before that time the public had had the idea that a novel was created at the desk of the writer, and altogether without reference to the facts of this workaday world. Fiction was written purely to amuse and entertain. Now the originators of this new school of realism took for their motto: "One's self is literature in the making. Literature is real life put into literary form." These were the editors of "The Literary World," and hence we must acknowledge that we owe them a heavy debt of gratitude.

Tohoku Kitamura, the leader of the group, was a sentimental, arrogant genius—the forerunner of a new type. He bore the brunt of the attacks from all directions. He was an iconoclast,



destroying the old, but yet failing to produce any satisfactory substitutes. In his despair he many times attempted suicide and finally in May 1894 destroyed himself in the garden of his home in Shiba Park, Tokyo, at the age of 27 years.

At the time Tōson Shimazaki having graduated from Meiji Gakuin had soon thereafter fallen in love with a lady older than himself. He wept over his unhappy love affair and wept in verse as well. Sometimes he traveled about as an itinerant priest. His whole life was devoted to writing, especially poetry and novels.

The book which best describes these young men and their work is a novel entitled "Spring." Several of the characters are drawn from life. They agonized and struggled to find what they were seeking, viz., how to live lives of truth and sincerity, how to discover the essence of poetry.

Toson became an instructor in the Tohoku Gakuin of Sendai, a Christian college, and later returned to his old home in Shinano and taught English in Komoro private school. While in Sendai he wrote a number of love poems, such as "Six Virgins," "The Dawn of Life," etc., which still make the hearts of the young beat faster; and on the quiet plains of Shinshiu he pictured in thoughtful verse the country life of the northeast, as in "The Monotonous Song of the Chikuma River," which arouses more serious emotion in the reader. His life at Komoro was a time of material embarrassment but he became spiritually deepened and enriched. Here he attempted to write a novel, and became one of the new school of realistic writers. His work, "Apostasy," created a sensa-

tion in the world of literature. The hero was taken from the outcast "Eta," and his delineation of the young man's mental suffering and inward struggles was keen and incisive. A poor young girl is brought into the tale. She meets the hero and their genuine love for each other is minutely described in the natural setting of mountain and wilderness; each tree and shrub is made to live before us, by his graphic pen. He wrote an epoch-making book—the first successful attempt of the realistic school of fiction just then rising into notice.

In 1913 Toson abruptly set out on a trip to Paris, France, in an attempt to recover from a series of agonizing experiences. After losing his dear wife and several children, a niece came to live with him and care for his remaining children. He fell desperately in love with this niece and later, alone in a Paris hostelry, he wrestled with himself to tear this unlawful love from his heart. "How shall I purify myself from this fault?" he cried. For four years he suffered and at last relief came in the cold starlight of repentance and he returned home, as he himself expressed it, "with the heart of one wearing a convict's braided hat." This experience he records with keen realism in the novel called "A New Life." No one can read the spiritual struggle the hero passed through in striving to purify his soul from his past error without feeling deep respect for the author. He exchanged his agony for a new power in writing and so found the light and a new life at the bottom of the abyss. He has great power of assimilation and his co-ordinating power is very fine—far superior to that of many other writers. His reading is at once reflected in his writings, but it never appears as mere



imitation. His thought is always too well digested for that. In the works of his young manhood we may trace the influence of the dramatic Songs of Chikamatsu, Bashō, and Toshiimi, a Chinese classical poet.

In "Apostasy," the influence of Dostoevsky's "Crime and Penalty" is plainly revealed, as critics of the day are fond of telling us, while some say his novel "Spring" is made more effective in style because of the author's reading of Goncourt. His book entitled "The House" is reminiscent of the Froebelian teaching, in its description of country life and customs, while the style recalls "Madame Bovary" to some slight extent. It may be said that his mind is never closed against influences from outside and that his interest in contemporary writers is perennially fresh and sincere. Other writers tend to become egoistic and puffed up and unable to appraise correctly the work of others when they reach middle age, but Toson is not like them—always young in spirit, he never palls, and never loses his charm for the young.

Toson is an unusually skillful writer and his enthusiasm is almost exuberant. He is always on the lookout for what is fresh, sprightly and unconventional. As to style, since he was formerly a poet, he chooses his phrases and rhetorical figures with special care. After he became a writer of fiction, his confidence in his own powers of expression gradually increased, and he is now less meticulous about grammar and diction.

The notable feature in his books is his conscientiousness in presenting always what is new and original. He has the untiring energy and enthusiasm of an inventor or explorer and this spirit he

carries into his writings. This tendency toward research and investigation comes out especially in the characters drawn from life in his books. He seems to belong to the French school of Naturalists. This we may infer from his intimate friendship for Katsumi Miyake and for Banka Maruyama.

But in drawing from life he was saved the labor of selection to some extent as the range of his writings was limited largely by his personal tastes and experiences. His preconceptions in favor of European literary models sometimes prevented him from consistently applying his theories in regard to realism. But when his writing thus became more sentimental and romantic it appealed even more powerfully to the young. He is indeed a painter of truth in all sincerity, but he occasionally fixes his gaze all unconsciously upon what is false and untrue to life.

As Toson advanced from young manhood to middle age he gained in prudence and restraint. For example, one of his fine qualities is a sense of humor and an appreciation of it in others. He says of Tschehoff:

"A notable feature of his work is the humor which gushes out so refreshingly, as for example, when he portrays men and women arguing out some pet theory in a plausible way and then characterizing themselves as fools."

Yet he gradually learned how wisely to curb his propensity for indulging in humorous delineation. He shows good judgment and a nice sense of discrimination in the employment of humor which makes him one of the strongest writers of the day.

Another characteristic is his tendency to depict the emotional rather than the



intellectual life of both himself and his characters. In this he resembles de Maupassant and Turgenev.

There are some who criticize him as being too much concerned about the technique of literary composition. He is constantly analyzing, criticizing, and laboring to perfect his art. It is true his style is somewhat ornate, as is natural in one who began his career as a poet, but as time passes, his style is changing radically, and in his latest work entitled "The House" his strong, direct diction is almost appalling. The reader is quite stunned by his naked presentation of a soul's confession. No strength is left in us to study the mechanics of the book. What a far cry from that work of virginal innocence and purity, "A Painter in Water Colors," to "The House"! Yet if there is anyone who desires a modification in his vigorous style, I cannot agree with him.

He is constantly striving to do new and better work, and though he puts out one book after another, none of which are without defects, yet these books are eagerly watched for and devoured by the public.

His conscientiousness compels the respect of his readers. In his latest book, "A New Life," referred to earlier in this article, he exemplifies this, by the earnest effort made to present a truthful picture of a soul's struggle after purity.

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Mr. Shimazaki has just reached his fiftieth birthday and recently his friends and fellow-workers celebrated this anniversary at the foreign-style restaurant in Ueno Park. He was congratulated on the long list of his literary productions and on his sound health. He is very much liked and admired for his modesty, his strong personality, and his industry. Again, on the 22nd of November, 1921, the *Asahi*, a daily newspaper, honored Mr. Shimazaki with a gathering in which congratulatory speeches were made. To

these Toson replied with his usual modesty:

"Though I have written poems, I often wonder whether they can truthfully be called poems, and though I have written many novels, it is doubtful whether they are worthy the name." At this meeting, an expert musician rendered his "Song of the Chikuma River" very acceptably, and in every way the occasion was highly enjoyable.

After writing for twenty-five years Toson still retains his popularity as a novelist. No similar example is to be found in Japan among literary artists.

In closing, how shall we rank his productions as to their value and probable longevity? There are various kinds of poetry which have their ardent devotees, *utai*, *hokku*, Chinese style, etc. yet Toson has the unique merit of having successfully devised and employed a new style and made it a national art suited to embody the passion and longing of the Japanese heart. As a novelist, we think Toson should rank with the late Soseki Natsume, Japan's foremost fiction writer. In addition I should like to quote the opinions of a few critics as to Toson's place in literature.

Says Kwatai Tayama:

"Toson, having carefully cultivated the seedlings germinated in his own mind and heart, saw them blossom and bear fruit in the poetry and novels of his later manhood."

And Shusei Tokuda:

"At the present time when crude literary productions are only too plentiful Toson alone wrote as his experience taught him; taking counsel only of his own soul, he produced writings that reflect no discredit upon his character."

And Kogan Yoshie writes thus:

"His unique position and his influence in the development of the poetry of present-day Japan are facts that can neither be denied nor forgotten."



# THE IMPERIAL REGENCY

**H**IS Imperial Highness the Crown Prince became Imperial Regent of the Japanese Empire December 3, 1921.

Official announcement of his elevation to the post of Acting Ruler of the nation was made following two history-making conferences at the Imperial Palace.

Princes of the Blood met in Family Council and formally decided that because of the ill health of His Majesty the Emperor a Regency was necessary to the welfare of the Empire. This decision was communicated to the Privy Council which was convened later. The Council at once approved the nomination and the recommendation was presented to the Throne.

Official recognition and approval of the selection was made by the Throne and announcement of the Regency made to the public.

Appointment of the Regent was made under the Law of the Imperial House, promulgated on February 11, 1889, together with the Imperial Constitution. Article 19 of the Law provides :

"In case the Emperor is not of legal age a Regent is to be appointed. In case the Emperor is unable to attend in person to affairs of state on account of protracted sickness a Regent is to be appointed after the matter is submitted to and approved by the Conference of the Council of the Princes of the Imperial Family and the Privy Council."

Article 20 of the same Law provides

that the appointment of a Regent falls on the Crown Prince or the eldest son of the Crown Prince, who has attained legal age.

Article 13 of the Law provides :

"The Emperor, the Crown Prince and the eldest son of the Crown Prince attain legal age when they have reached full 18 years."

## THE IMPERIAL REGENT

A change of the utmost significance for Japanese has taken place in the Government of the Empire of Japan. Under circumstances that are distressing to every Japanese and to the many friends of Japan throughout the world, His Imperial Majesty, the Emperor, because of continued, serious ill health, steps aside and surrenders his high powers to his eldest son and heir, the Crown Prince.

His Imperial Highness, who now becomes Imperial Regent of Japan, assumes his weighty task at a most critical period in Japan's history, politically and economically, and upon his young shoulders devolve duties more onerous than those borne today by any of the earth's Rulers.

For the success of this youth in his tremendous office arise the pious prayers of his people, coupled with petitions to the Almighty for the recovery of the Emperor, whose greatly lessened burdens may now give him a chance for restored health.



### PRINCE REGENT IS INSTALLED IN NEW PALACE

The Regent will devote his leisure hours to the study of diplomatic history, the constitution, Japanese literature, naval and military science, French and horsemanship.

Among the lecturers appointed for this purpose are Dr. Shimizu, Counsellor to the Court of Litigation, Professor Haga, of the Tokyo Imperial University, Captain Yamamoto, I.J.N., Count Mibu, Military Attache to the Crown Prince, and Vice-Admiral Baron Abo.

### REGENCIES IN JAPANESE HISTORY

In the early centuries of Japanese history a Regency could be held either by a Prince of the Imperial Blood, or by a subject. But the Constitution today no longer permits a subject to become Regent of the Empire.

The first Imperial Regent was the Empress Jingo, whose Imperial husband, the Emperor Chuai, was killed while attempting to subdue the Kumaso in the Western Country. The heir to the Throne was then too young to assume the sovereignty, so his Imperial mother, the great Conqueror of Korea, became the first Imperial Regent, and, if the chronicles speak truly, she must have occupied the position for many years, because the son of Chuai Tenno, Ojin Tenno (270-310), did not ascend the Imperial Throne until he was 70 years old.

Later a Dowager Empress became Regent, and the first instance of a Crown Prince becoming Regent was when Shotoku Taishi, the great founder of Buddhism in Japan, became Regent under the Empress Suiko, 593-628. There was not always a Regent when a woman was the Supreme Ruler, and the

appointment of Shotoku Taishi was an exceptional occasion. The Empress Suiko was only the consort of the Emperor Bidatsu, 572-585, while Shotoku Taishi was the son of the Emperor Yomei whom he should have succeeded on the Imperial Throne. But things were managed differently in those days.

The next Imperial Prince to become Regent was Naka no Oe Oji, the son of the Empress who had two names and two reigns, Empress Kogyoku. Prince Naka no Oe later became the 38th Emperor Tenchi, 668-671. It was this Prince who was the great initiator of the Daika reforms, and who, by his life of self-abnegation, contributed so much to their success. Twice he had stood aside from the Throne to let others with less right to it than he assume the purple, and it was only when late in life he realized that he could no longer escape the responsibility of the Throne that he consented to wear the Crown.

On the death of the Emperor Temmu, 686, the Throne should have fallen to his son Prince Kusakabe, then in his twenty-fifth year. But his father had requested that his Empress, the Empress Jito, should succeed to the Throne, and the filial son quietly accepted the situation. Until his death three years later he acted as Regent for his mother, although never actually appointed to that rank.

These are all the Imperial Regents in Japanese history, and their end came before the court moved to Nara, and the greatest period of Japanese ancient history began.

There were many subject Regents in the history of Japan during the time of the Fujiwara dominance of the Kyoto Court. Under their influence the Imperial Consort was always a Fujiwara

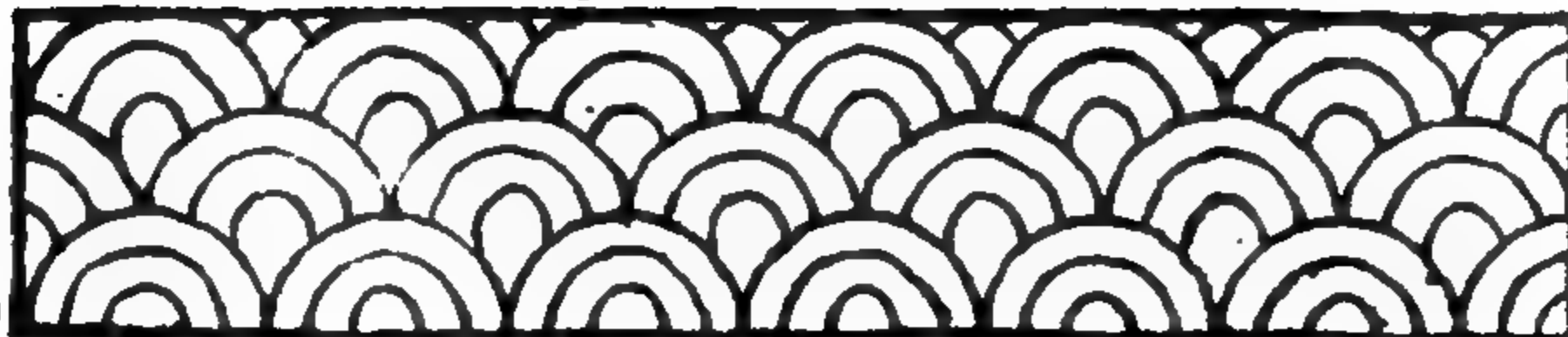
Lady, and her children only were eligible to occupy the Imperial Throne. In the Heian Era children were made to ascend and descend the Imperial Throne at the will of the all powerful Fujiwara family, so naturally a Regent was necessary to rule the country for these child puppets. That Regent was always a Fujiwara.

The son of Montoku Tenno, the Emperor Seiwa, 859, was the first of these youthful Rulers, and Fujiwara Yoshifusa was the first subject who became Regent of the Empire. The office of Regent had always been confined to Princes of the Blood, and the qualifications for holding the office were prescribed in very high terms in the statutes. Yoshifusa did not possess any of the qualifications, but he certainly had power enough to dispense with them, and in 866, he celebrated the Emperor's attainment of his majority by having himself named "Sessho," Regent. From this time on till the fall of the Fujiwara about 1090, many members of this family held the office of Regent. The "Go sekke," the "five families," were the only families from

which the Regent could be selected, and they also supplied the wives for the reigning Emperors. These five are the present Ichijo, Nijo, Daigo, Takatsukasa, and Kujo families.

With the fall of the power of the Fujiwara the office of Subject Regent became unpopular in Japanese history, and it has not appeared since that time. There have been many Kwanpuku, but that office had not the significance of Sessho, Regent. The Regent is appointed by an Imperial Edict, but the Kwanpuku was nothing more than an ordinary official appointed by orders.

Count Chinda, former Ambassador to the Court of St. James and chief of the suite of the Crown Prince on his recent visit to Europe, will be adviser to His Imperial Highness after he is formally installed as Regent of the Imperial Government. Other details of the personnel of the lieutenancy to the Acting-Ruler of the Empire are being worked out and several appointments have already been practically decided upon.—*The Japan Times & Mail*.





# THE POWER OF UNSELFISH LOVE, OR ICHIKURO'S REDEMPTION

By KWAN KIKUCHI

**I**N the early autumn of a certain year in the Yedo period, one Ichikuro, a retainer in the Nakagawa house, fell in love with O Yumi, his master's sweetheart. Saburobei Nakagawa, the master, was a vassal of the Shogun, and of exalted position; he resided at Tawaramachi, Asakusa, Tokyo, or Yedo, as it was then called.

For this insult Ichikuro was in danger of losing his life. When he was attacked by his master, knowing well the gravity of his fault he made no attempt to return the thrust of the *samurai's* long sword. However, with the natural instinct of preserving his life if possible, he tried to ward off the worst effects of the blow, but received a ferocious cut from cheek to jaw before he could parry the thrust.

Instantly, on seeing the blood flow from the wound, his pride took fire. He felt as when a bull in a fight receives the first spear thrust. Formerly loyal to his master, he suddenly lost all his love and that master appeared to him in the light of a wild beast to be destroyed ere further injury could be wrought by it. He drew his short sword and fought with the *samurai*, and here he had the decided advantage, as Nakagawa's long sword could not be efficiently handled in the

narrow confines of the room in which the struggle took place. So Ichikuro was finally victorious and despatched his master with the last fatal thrust. But at what a cost did he triumph! Remorse seized upon him. He had been a libertine, it is true, and a swash-buckling, easy-going soldier, but he had never known the depths of villainy to which some sink. Above all he had never even in fancy conceived the idea of killing his own master.

In despair, he was just contemplating suicide by *harakari*, as the custom then was in such cases, when he heard the voice of O Yumi, his sweetheart, in the adjoining room. Suddenly his spirits rose. From despair and indecision he at once knew how he would act.

"Oh what a chance for us!" he thought. "We must not lose a moment. We will take all the ready money we can find and escape to some safe place."

Thus soliloquizing, Ichikuro hurriedly gathered up what money and valuable clothing he could lay his hands on and was off with O Yumi. He was acting indeed not like a man, but like a puppet moved by the skillful fingers of this woman.

Leaving behind Jitsunosuke, the three-year-old child of Saburobei, who asleed



in his nurse's arms knew nothing of his father's violent death, the two culprits made the best of their way from Yedo to a lonely post village in Shinano province, called Yabuhara, situated in the densely wooded mountainous region of Kiso.

Here Ichikuro suffered from a constant feeling of compunction, but O Yumi, who was a jilt, when she noticed the least sign of gloom in his face, would encourage him with these philosophical words :

"What's the use of worrying over the past. As we have done the deed and become out-and-out scoundrels, why not pluck up heart and think of nothing but how to have a good time !"

So they lived for some months, but when their money was gone, it was necessary to commit further crimes, and finally they boldly attempted highway robbery, holding up the farmers and merchants of this lonely district with little fear of punishment, as the latter were terrorized by this *ronin*, or vagabond knight. At first Ichikuro acted chiefly upon O Yumi's advice, but later began to enjoy his success and became so puffed up with conceit and vain-glory, that he soon looked upon murder and robbery as a legitimate occupation.

In order to pursue this trade profitably the two opened a tea-house on the Torii Pass, the principal highway of the Kiso region, and here by robbing and even murdering travelers when it seemed necessary, they were able to live by their booty and to conceal the corpses of their victims without great difficulty.

One evening in spring, just three years since they left Yedo, when the wild mountain cherry trees were in bloom, and the leaves were just beginning to scatter among the dark cryptomeria and cypress trees of this lonely region, a young couple

traveling over the pass stopped to rest at Ichikuro's tea-house. The man seemed about thirty, and the young woman appeared to be his bride, perhaps 23 or 24 years of age. As they evidently belonged to some wealthy farmer's family in Shinano, Ichikuro at once began to scheme their destruction.

When the couple were well on their way over the pass, O Yumi gave Ichikuro a sign and he set off by a short cut known only to themselves and soon overtook the young couple.

Hardened as he had become, Ichikuro was still not so bad that he did not feel some compunctions over the deed he was about to commit and he determined not to kill the innocent pair if they gave up their money and valuables without resisting.

However, when he confronted them and demanded their money, the young man valiantly drew his sword, and with his young wife placed behind him, prepared to defend all that he held dear. Ichikuro then said in a loud, threatening voice :

"Travelers, don't provoke me uselessly. If you hand over your money and clothing at once you may save your lives. So be quick about it."

The young husband cried out in astonishment, "Why, you are the keeper of the tea-house back there, aren't you ?" and made no sign of yielding.

At this, Ichikuro lost his temper and thinking, "Since they remember my face it would not be safe to let them go, or they would surely report the affair and make trouble," he straightway gave the man his *coup de grâce*, and then, though the poor young bride clasped her hands and begged for mercy, he despatched her, too, and quickly snatching their purses and clothing he made his way home.



Sudden deep remorse had seized upon him. This was the first time he had killed such a young couple and the heinous deed filled him with fear and horror.

When he reached home he threw the purses and clothing at O Yumi as if they had been filthy rags which he wished to get rid of, for his conscience was tormenting him fearfully. But O Yumi, quite cool as usual, examined the purses and finding only 20 *ryo* in gold, much less than they had expected, said as she began to examine the pretty kimono with a woman's eye for beautiful dress:

"But where are her hair ornaments. Surely you didn't forget them?"

"Hair ornaments," Ichikuro repeated, uncomprehendingly.

"Yes, surely she wore a gold comb and valuable hairpins. They would fetch seven or eight *ryo* in gold, I am quite certain. You don't mean to say you forgot them? What a crack-brained fellow you must be!",

But Ichikuro, sunk in his dark mood, scarcely heard her bitter reproaches and made not the slightest move to redeem his errors by going in search of the missing ornaments. Furthermore, he began to feel contempt for this woman with so little sensibility that she could examine the dainty garments of the poor murdered bride and think only of what they had lost.

O Yumi, knowing nothing of the revolution going on in her lover's heart, urged him again to go back and finish his work, and when he still remained silent, went out herself into the moonlight, announcing her intention of completing the robbery, with many contemptuous flings at Ichikuro for his failure.

Experiencing a complete revulsion of

feeling, Ichikuro determined within himself to remain no longer with O Yumi in this house of sin, filled with the ghosts of their past evil deeds.

He avoided meeting her by taking a rough foot path on the opposite side, and running as if pursued by devils he covered fifty miles in an incredibly short time, passing over mountains, ravines, and rivers, and finally coming out near Ogaki in Mino province where he unexpectedly confronted a Buddhist temple called Jōganji. Hearing the curfew bell in the temple sound forth serenely its consoling tones, he felt that here indeed was his only hope of peace and forgiveness, and without pausing for second thoughts, he rushed into the temple and made a clean breast of all his crimes to the abbot Myōhen, asking how he could obtain pardon for his past sins.

The abbot, too astute to send him away, plausibly reasoned thus:

"If you deliver yourself up to the civil authorities, you will be executed straightway and that will be the end. The best atonement you can make is to become an earnest Buddhist and sacrifice yourself to help bring salvation to the living henceforth." And the abbot at once unfolded to him the way of life according to the Buddhist faith.

Soon thereafter Ichikuro became a monk and was given the name of Ryokai. Day and night he devoted himself, heart and soul, to the study of Buddhism and to the practice of religious austerities, and his life became purer than ice and his thoughts whiter than snow. When he was convinced of his own reformation and his power to resist temptation, he began to work for the salvation of others, and having won the approval of his superior he set out as an itinerant priest.



His first stop was Kyoto, the capital, but even on the highway his sense of pressing obligation compelled him to aid and assist all who were in trouble and to labor for their spiritual enlightenment. He helped those who were weak and ill, guided the footsteps of aged travelers, repaired bridges and roads, etc. But with all this so, he was often in deep gloom, feeling his past sins too great to be atoned for by these trifling acts of kindness.

In the autumn of a certain year his ministrations led him to Kyushu, and crossing over at Bakan, he passed into Bungo province and traveled along the banks of the Yamakuni river. Here he found some farmers who eagerly pressed him into service when they caught sight of his priest's frock.

"Ah, good priest," they said to him; "you come just in the nick of time. Here is a dead body—the corpse of a man who died a violent death. Do pray for his soul and help deliver him from the evil *karma* which caused his destruction."

The pseudo-priest, remembering his own evil past, suddenly felt his limbs fail under him, and remorse and fear took possession of his heart. But on looking more closely, he saw that the body was that of a man who had died by drowning. Scarcely able to control his voice, he said: "He looks like a man who has been drowned, but if so, how did he receive those wounds which I see?"

"Ah," one of the men replied, "you are a stranger in these parts, evidently, and don't understand the conditions in this valley. If you go up the river a few furlongs you will find a dangerous spot called 'Kusari Watashi,' or 'Chain Pass,' the most dangerous of all the danger spots in Yamakuni ravine.

Every traveler dreads the place. As many as ten persons have been known to lose their lives there."

Ichikuro hereupon read the service for the dead and offered prayer and soon afterwards proceeded on his journey toward this perilous pass.

There right before his eyes soon appeared the mighty cliff, towering above the river a hundred feet in height, and jutting out toward the water rushing so swiftly below. About midway to the top a narrow plank road had been suspended by chains attached to the trunks of pines and cryptomerias. How natural that anyone should shrink from crossing over such a dizzy pathway, and above all, a woman! How could this dreaded pass be made safe for the traveler? Looking up at the cliff, after he had safely crossed over the plank road, Ichikuro suddenly felt a strong desire within his breast to perform one great and noble sacrificial act, as a test of his devotion and courage. Surely that would be better than all these poor little deeds of beneficence he had busied himself with for the last few years. When he considered that in this one spot ten unsuspecting travelers had lost their precious lives, he decided to remedy this condition even at the risk of his life. Why not make a tunnel through the cliff? Why not project it himself, arduous as the task would be? So he questioned within himself. Surely this was the path by which forgiveness, which hitherto he had failed to find, might be won.

On inquiry he learned that the distance was 1200 feet, but nothing daunted he settled down in lodgings in the Rakanji Buddhist temple, and began asking for voluntary contributions for the work. But few would listen to the voice of a



poor itinerant priest, and having spent a month making fruitless appeals, he decided in a fit of righteous indignation to undertake the Herculean task alone.

Securing a hammer and a chisel he began to cut at one end of the precipice. The passers-by used to point at him and laugh and jeer. Indeed he did become a monomaniac at last, but he never lost the vision of what he had set out to do. If he suffered from hunger, he went out as an alms-begging priest into the villages. When he had secured food to satisfy his hunger, he returned to his work. So day after day he continued to ply hammer and pick, affected neither by ridicule nor scorn. The jeers which reached his senses only added force to the blows of his muscular arm.

He found it necessary to build a little hut to protect himself from cold and rain, and thereafter he was able to work more diligently than before.

"What a fool he must be!" the travelers who passed by would say. "Doesn't he see what a hopeless task he is attempting?" And not one ever showed any faith in or sympathy with his undertaking.

Day after day he continued his weary work, but he toiled with heart and soul as well as willing hands. For at last he had found surcease from sorrow. When he lifted his hammer, he was never tormented by wild fancies, never harassed by the ghosts of his victims, never the prey to hopeless remorse. Yet there was no expectation in his heart that he could ever be born again in Nirvana. But since he had tonsured his head and become a priest the hideous nightmares from which he had formerly suffered,

even in his waking hours, became less and less vivid, and so he went on swinging his pick with more and more satisfaction every day.

The New Year's festival came. Spring and summer followed, and at last a full year had passed since he began his labor of love. His efforts were not in vain. A cave ten feet deep was made in the solid rock. How small it seemed and how the village people still jeered at his foolish undertaking!

"Just see that idiotic priest digging away! He has worked a year and done only such a small piece. What a fool he is!" But Ichikuro, watching his cave grow, worked on with exhilarating hope.

Another year passed, and still he toiled, though now the light grew dimmer in the tunnel as he progressed, and he must cut his way along sitting in a cramped position. But flinging his right arm up and down now possessed him as being his one religious duty.

The sun shone, the moon gleamed, the rain descended and the storms raged outside the tunnel, but within only the sound of the mad priest's hammer was heard. Until the end of the second year, the villagers continued their vulgar jeering, but after that they kept still, only smiling at each other whenever his form appeared to view. Another year passed. The sound of the priest's pick could still be heard, mingled with the noise of the rapidly flowing river. But now the village folk had ceased to jibe and mock. Insensibly their scorn had turned into awe and admiration. So love overcomes hate, and hostility is conquered by benevolence.

*(To be continued.)*



The Yankona Pass and Tunnel





The Prince Regent (Center), Prince Kon on (Right)  
Prince Chulu (Left)



The Prince Regent visiting the Boys' School

# AMERICAN IMMIGRATION LEGISLATION

By LEEDS GULICK

The Disarmament Conference at present overshadows all other public interests, and with the decision to omit a discussion of immigration, that matter has been lost sight of to all but students of American political, social, and economic conditions, and those who are interested in seeing the United States honorably discharge her treaties with Japan and China.

In 1917 Congress enacted an immigration law which had many excellent qualitative and selective tests. But with the changing conditions this law has been found unsatisfactory, giving rise to the recent emergency law for the temporary numerical restriction of immigration. This provides that for the fiscal year ending June 30, 1922, otherwise qualified immigrants from each European country shall not exceed three per cent of the foreign born who reside in the United States, as shown by the Census of 1910.

It is expected that during the next year Congress will enact another, more permanent law on immigration. There are three vital considerations which must be given cognizance: first, the problem of incorporation of immigrants into our political life, second, the possibility of training these peoples in our social customs and institutions, and third, the solution of the industrial situation which is of paramount importance at present, with millions now facing unemployment.

Quoting Dr. Sidney L. Gulick, secretary of the National Committee for Constructive Immigration Legislation, "The following principles should characterize the permanent immigration policy of the United States:

1. Immigration should be regulated and selected both in quantity and quality.

2. No more immigration should be admitted of any nationality than we can wholesomely assimilate and in a reasonable length of time incorporate into our body politic.

3. No more immigration should be admitted than can find steady and useful employment without endangering normal American standards of life, labor, and wages.

4. The numerical regulation of immigration should be flexible. When industrial depression sweeps the country, all labor immigration should be promptly stopped. But the doors should again be opened when prosperity returns. It should be possible to take either step without waiting for special Congressional action.

5. The closing and opening of our doors should be scientific. It should be based on assured and accurately compiled facts and statistics from every part of the country.

6. The law should be general. The principles should be applied equally to every nation and people without arbitrary discrimination.

7. The law should be courteous to all. It should be possible, without humiliating any, to exclude completely particular types of immigration which definite experience shows to be difficult to assimilate and absorb.

8. The law should provide for the sending of expert examiners to the lands from which immigration comes—this for the sake of both prospective immigrants and of our own land.



9. The law should make possible a wide distribution of new immigration. The flow should be restricted or entirely stopped from given peoples, to already congested areas, and encouraged to go to those parts of America where it is desired.

10. The new immigration policy should be distinctly patriotic. It should favor immigration from peoples easily assimilated and check it from other lands. It should guarantee equal treatment and a square deal to all aliens now in the United States. It should provide for higher standards for naturalization and then grant the privileges of citizenship to all who qualify. It should look to the creation of a substantially homogeneous people having a common mind, and a wholesomely functioning democracy."

Senator Sterling, chairman of the Senate Committee on Immigration, introduced on April 27, 1921, a well thought out, concrete proposal for the regulation of immigration into the United States. Section 2 states: "It is hereby declared to be the policy of the United States to admit annually only so many law-abiding immigrants of any national or racial group as may be capable of being so employed as not to endanger the normal American standards of living, labor and wages, and as may be also capable of becoming assimilated by communities of English-speaking type, and wholesomely incorporated into the body politic within a reasonable length of time, such capacity of employment and assimilation to be determined by the Immigration Board in the light of experience with other immigrants of the same or related national and racial groups."

The distinctive features of the Sterling Bill (S. 1253) are these, according to Dr. Gulick in his recent folder on "The Next Step in Immigration Legislation: "

1. Creation of a Federal Immigration Board with carefully defined duties of investigation and of report on conditions, and with limited powers of decision as to the amount of permissible immigration.

2. Provision whereby each state can

express to the Board its judgment and desire regarding immigration.

3. Regulation of the amount of immigration based on accurate information in regard to

- (a) Economic conditions in each state.
- (b) Experience as to assimilation of each people.

4. Specification of percentage method for fixing the maximum permissible immigration

- (a) The total immigration for one year shall not exceed three-quarters of one per cent of the total population of the United States
- (b) The maximum immigration for a single national or racial group shall not exceed ten per cent of the American born children, plus the naturalized, of that group, according to the last available Census, nor more than one-fifth of one per cent of the total population of the country.

5. Continuous adjustment of the volume of immigration to changing economic and industrial conditions in America.

6. Provision for sending examiners to other lands and for examination of immigrants before they sail for America.

7. Careful attention to the distribution of immigration.

8. High standards for naturalization.

9. Citizenship for all who qualify.

10. Careful definition of the status and privileges of 'transients.'

11. Provision for temporary admission, under bond, of labor, skilled or unskilled, 'if labor of like kind unemployed cannot be found in this country,' the necessity and the terms of the contract to be decided by the Immigration Board.

12. Repeal of all special laws dealing with the Chinese, giving them thus the treatment which we give to all others, as promised by our treaties.

13. Provision of a method for securing recognition by all governments of the complete and undivided allegiance of American citizens, whether naturalized or born here, thus doing away with the vexations of 'dual citizenship.'

14. Repeal of all laws inconsistent with this new permanent immigration policy."

The outstanding merits of the Sterling Bill are these :

1. It is fair, courteous and friendly to all peoples, setting the United States right with Japan and China in its treatment and treaties, solving the fundamental difficulties which California experienced first with the Chinese then with the Japanese.

2. It protects the immigrant and gives a better chance to the alien now in our country.

3. It is fair to both capital and labor, furnishing raw or skilled labor only when industrially needed, and protecting labor from the dangers of a flood

of immigrants from low-standard countries.

4. It makes unnecessary frequent appeals to Congress for the enactment of emergency legislation on immigration.

The Sterling Bill has the powerful backing of an organization known as the "National Committee for Constructive Immigration Legislation," consisting of fifteen hundred American citizens—governors of states, presidents and professors of universities, members of Congress, editors, social workers, government officials, financiers, physicians, clergymen, farmers, lawyers, teachers, librarians, authors, etc. The supporters of this bill see in it a basis for a more certain development of a real, unified, national life in the United States.—*Japan Advertiser*.

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## THE PAST

Changed is my childhood's home—

All but those insect-voices ;

I think they are trying to speak

Of happier days that were.

—Tr. by Lafcadio Hearn





# ARE JAPANESE WOMEN ADVANCING?

By MRS. KIKUE YAMAKAWA

"Much ado about nothing." A lot of noise has been made but a very little accomplished during the year 1921 by Japanese women. Journalists pictured us and the movements among us at their own will and pleasure, to suit their own purposes, but real progress is missing.

Men are progressing with strides which sometimes bewilder us, but the thought among Japanese women has been stationary and inactive. Woman's level is much lower to-day than man's; and that is owing, in my opinion, to the restrictions which our family system still places upon the women of Japan. These restrictions, although entirely out of date, deprive us of our personal rights and hinder us from advancing alongside of the men. Free women are few in number, and all realization of their position and the possible power of their combined efforts is almost totally lacking.

Yet there is no reason for disappointment. We only feel more keenly the urgency of renovation and the necessity of reformation because of the many existing obstacles in our way.

Japan entered the race for civilization behind the other nations; we were delayed at the outset. To catch up with the other advanced nations, we are forced to make jump after jump and to find many a short cut. Japan is making these forward leaps in her labor movement, and short cuts are being taken in solving some of the problems of womanhood, as we are obliged to cover in a few years what it took Europe half a century to accomplish.

While the reactionary influence of the

bureaucracy still holds a tight rein upon the bourgeoisie, to check its full speed, Socialism is becoming the catchword in the vanguard of the proletariat, which is progress entirely anomalous in its very nature. A similar state of things is opening up in the condition of Japanese women, and while the old family restrictions reign over the individualism of Japanese women, we are already entering the new order.

The year 1921 opened with bright hopes for the women of Japan. A petition was presented to the Diet, then in session, by the New Women's Association, asking the Diet to abolish that provision in the so-called Police Peace Regulations which prohibits the presence of women at political meetings. It passed the Diet, but was pigeon-holed in the Upper House. As anachronistic as this regulation is, I do not look at it as an important obstacle in the way of the enlightenment of Japanese women, a majority of whom would have nothing to do with political matters anyway, living as they do. Domestic matters of a thousand and one trifles are occupying their time and minds too much to allow them the enjoyment of any political interest. Only a few of the bourgeoisie might enjoy that privilege, but the number is limited.

There is talk of repeating the petition in the coming session of the Diet, but I am not in touch with the movement. What I strongly object to is the lukewarm formality assumed by the petitioners, who seemed to forget their object, once their petition was laid aside by the lawmakers in the House of Peers.



The newspapers have played up the birth of the new Socialistic Women's Association in their so-called third page articles and have pictured it entirely different from what it was meant to be. People imagined from what they were daily told by the newspapers that this association was formed by "new women," who believed it fashionable to be always in the limelight. It was the newspapers which wanted to be talked about; the women were by no means "grandstanders," nor are they those who are always chasing after some fad or fashion. They are quiet and sober women, who mean to do things, but the press, by picturing them as the opposite, embarrassed them and hindered their legitimate course.

I have not heard of any other movements of spectacular interest aside from the above two. It was reported that a representative of the Y.W.C.A. had joined the International Woman's Suffrage League, but that, I presume, was done to please the foreign ladies. No sincerity nor proper zeal is perceptible in this step.

The high cost of living has become a topic and some feeble propaganda work was started to combat it. Such movements should be encouraged, but the housewives who feed the family from hand to mouth, are not able to devote either time or energy to it, so the number of women who can actively engage in this kind of movement is again limited. The talk of the high-handed charges of retailers loses much of its meaning when we see that large corporations are allowed to make exorbitant profits. If capitalists are engaged in squeezing retailers, they on their part will meet it by squeezing buyers, and so the root of the evil cannot be traced to the retailers. What is the use of housewives starting quarrels with retailers until the root of the evil be removed?

The number of absconders, suicides and divorcees increased during the year, and a review of the miseries of Japanese women shows invariably that the misfortunes came in the clash between the new thought and the old, coupled, in some cases, with questions of domestic economy. Thought among the women of the bour-

geois class, at least, has made some progress in recent years, but alas! the progress of thought is not accompanied with economic capability, nor with spiritual independence, without which free will means nothing, but can end only in resentment, despair and in discontentment that results in abscondings, threats and in suicides devoid of meaning. I know many women who live in despair, cursing their generation, but they lack the courage to open a new page in the book of life. Japanese women are brought up to be dependent, to be caressed, and to cry—they are not taught to fight for their independence.

It is inevitable that women without professional abilities, without independent means or sufficient courage to fight their own destiny, but who are thoroughly sensitive, even though partially awakening to their own situation against many odds, may become morbidly sentimental and be lost between ideals and actuality. It is sad but it is inevitable. Parents and teachers should take warning from the frequent occurrence of the saddest of wretched destinies facing their daughters and pupils, but it is the task of the younger generation of Japanese women to fight out their own destinies. Young women, throw away the brush you use to write tender lines of poetry to picture your life of misery, and turn your hands and fingers to feed your own mouths and be independent!

The young women of the present day unite in cursing marriage without love, but how many of them want to marry for love's sake, pure and simple? They want love accompanied with wealth and position. They must have kimono and obi, and they also want diamond rings to adorn their fingers. That is prodigal. If they really wish to taste the sweetness of true love, and to marry for love's sake, let them break out of the shell of their bourgeois home determined to win their bread by the sweat of their own brows.

The increase in divorce is significant, indicative of the awakening of women. It is not limited to Japan alone, but where marriage is formed through such unnatural methods as in Japan divorce is but a natural sequence and is the only way to correct the frequent wrongs.



Some theorists consider that the increase in divorce casts a disgrace upon the nation, and propose to make it more difficult. I am inclined to believe that in a country like Japan, where family as well as matrimonial restrictions and usages are so fundamentally unnatural, divorce is the only course left to prevent the miseries of men and women and will counteract the increase of suicides, run-aways and cases of insanity, which are as disgraceful, if not more so, to a nation's good name.

Newspapers made so much of the suicide of Miss Eiko, a daughter of the late Dr. Hamada, and of the absconding of Mrs. Ito, the wife of a millionaire miner and daughter of a famous peer, but these two cases received undue notoriety because of the social standing of the people connected with the tragedies. I cannot see any significance in them, any more than I do in the yawning of a certain

famous professor or the sneezing of a peer.

Internationally, the fair sex won in the fight for suffrage and started the movement for peace. In a word, however, the peace movement in the West is preaching peace in time of peace. When cannon roar it turns to patriotic movements and the bugle notes for war. It's a counterfeit. Neither militarists nor imperialists will object to this kind of movement; kings and presidents are liberal in throwing garlands, and bourgeois statesmen and Christian capitalists extend their helping hands. But this is mere playing and does neither good nor harm. Puppets were those who, in the name of the women of Japan, recently despatched a message favoring disarmament to President Harding. Such a movement, it seems to me, is worth only a snap of the finger, and is devoid of any real meaning to humanity.—*The Japan Times & Mail*.

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## JAPAN'S FIRST WOMAN AVIATOR

Japan's first woman aviator is said to be Miss Sei Hyodo, according to *The Japan Advertiser*. She has just been graduated from the aviation school attached to the Ito flying ground at Tsudanuma in Chiba prefecture. She has applied for a license as a third class aviator from the Aviation Bureau of the War Office and has passed a health examination.

Miss Hyodo, 23 years old, is the daughter of a farmer in Iyo province. She was in an airplane for the first time while she was in the third grade of a girls' higher school, and since then she has been dreaming constantly of becoming

an aviator. She entered the aviation school attached to the Ito flying ground in November, 1919.

"From experience I can say that women are as well fitted to become aviators as men," said Miss Hyodo when interviewed by a reporter for the *Nichi Nichi*. "I met with an accident only once, when slight damage was caused to the fore part of my machine. I have heard it said that one feels lonely while flying, but I never felt lonely. As soon as I obtain a license, I will purchase a 120 H. P. machine, and I intend to lead a campaign for popularizing the art of flying."



# JULIAN STREET ON JAPANESE HOSPITALITY

*From The Japan Times & Mail*

**“T**HERE is neither a sample case nor an order book on our ship,” stated one member of the Californian Commercial Mission, recently in Yokohama and now on the eve of departure from Kobe for the Asian mainland. This, of itself, justified the claim of the spokesman of the party that the mission was in the Orient to make friends rather than to book immediate orders, but the lack of sample cases and order books, unfortunately, was not the only lack of the party that came on the Empire State. Their greatest lack was material for publicity to make plain to Japanese just what they had sailed from San Francisco to accomplish. The party sadly lacked a directing head.

The reporters boarding the ship off port at Yokohama found nothing ready for them : no statements, no proper list of passengers, no photographs. The majority of the visitors were too busily scrambling for the welcome souvenirs sent out to the steamer by the Yokohama Chamber of Commerce to talk to the people of Japan through the press, nor was there any formal greeting to the people of Japan made through the ordinary avenues of publicity. There were speeches made, of course, but these were merely the ordinary exchanges of sweet nothings. There was no phrase

uttered to inspire a single Japanese editorial nor arouse comment.

Considering everything, one is forced to wonder just what impression these visitors carried away with them. Did they appreciate the courtesies shown them in Japan, or did they, as some others have done, go away thinking that the receptions and other affairs arranged in their honor were planned to hoodwink them as to Japan's true attitude towards the United States.

Mr. Julian Street, who was in Japan with the Vanderlip party, discusses this phase of the effect of Japanese hospitality on overly-suspicious minds. In the current number of *The Century Magazine*, he writes :

In this country we have never taken to bowing as practised in some other lands. Our men look askance at Latin males when they lift their hats to one another in salutation, and it may be observed that some of us tend to slight the lifting of the hat a little bit even when saluting ladies, clutching furtively at the brim and perhaps loosening the hat upon the head, then hastily jamming it back into place.

The truth is that few American men have polished manners. We rebel at anything resembling courtliness. In these matters, then, as in many others, we find ourselves at the opposite pole from the Japanese ; and though Americans of the class willing to appreciate merits other



than those characteristic of the United States feel nothing but admiration for Japanese courtesy in its perfection, it sometimes happens, lamentably, that others, less intelligent, going to the Orient, utterly misread the meaning of Japanese politeness, mistaking it for servility, which it most emphatically is not. Far from being servile, it is a proud politeness—a politeness grounded upon custom, sensitiveness of nature, delicacy of feeling, which causes the possessor to expect in others a like sensitiveness and delicacy, and to make him wish to outdo them in tact and consideration.

Nor does the failure of certain of our people to appreciate Japanese courtesy stop here. Our yellow press and organized Japanese-haters, aware that the higher hospitality of Japan has oftentimes an official or semi-official character, are not satisfied to seek a simple explanation for the fact, but prefer to discern in it something artful and sinister.

It is perfectly true that the stranger going to Japan well introduced meets a group composed chiefly of government officials, big business men, and their families. It is also true that he is likely to meet a selected group of such men. The reason for this is simple. While English is the second language taught in Japanese schools, and while many Japanese can speak some broken English, there are still relatively few men, and still fewer women, who have been educated abroad and are sufficiently familiar with foreign languages, customs, and ideas to feel easy when entertaining foreigners. This class is, moreover, still further limited by the financial burden of extensive entertaining.

Thus it happens there exists in Japan a social group which may be likened to a loosely organized entertainment committee, with the result that most Americans who are entertained in that country meet, broadly speaking, the same set of people.

The Japanese are entirely frank in their desire to interest the world in Japan. The Government maintains a bureau for the purpose of encouraging tourists to visit the country and making travel easy for them; journalists, authors, men of affairs, and others likely to have influence

at home are especially encouraged to come. The feeling of the Japanese is that there exists in the United States a prejudice against them, and that the best way to overcome this is to show Japan to Americans and let them form their own conclusions. They are proud of their country, and they believe that those who become acquainted with it will think well of it.

Some Americans charge them with endeavouring to show things at their best, as though to do that were a sly sin. The attitude of the Japanese in this matter may be likened to that of a man who owns a home in some not very accessible region, the advantages of which are doubted by his friends. Being proud of his place, the owner is hospitable. He urges those he knows to come to see it. When his guests arrive, he does not begin by taking them to look at the sick cow or the corner behind the barn where refuse is dumped, but marches them to the west veranda—the veranda with the wonderful view.

To the average person such a procedure would seem entirely normal. Yet there are critics of Japan who do not see it in that light. Their point of view might be likened to that of some one who, when taken to the veranda to see the view, declares that the view is shown not on its own merits, but because the host has cut the butler's throat and does not wish his guests to notice the body lying under the parlor table.

Let an American of any influence go to Japan, be cordially received there, form his impressions, and return with a good word to say for the islands and the people, and the professional Japanese-haters have their answer ready. The man has been victimized by 'propaganda.' He has been flattered by social attentions, fuddled with food and drink, reduced to a state of idiocy, and in that state 'personally conducted' through Japan in a manner so crafty as to prevent his stumbling upon 'the truth.'

The precise nature of this 'truth' is never revealed. It is merely indicated as some vague awfulness behind a curtain carefully kept drawn.

Having so often heard these rumors, I

went to Japan in a suspicious frame of mind. Arriving there, I made it my business to dive behind whatever looked like a curtain of mystery. I found a number of mysteries—the fascinating mysteries of an old and peculiar civilization out of which an interesting modernism had rapidly grown.

I was considerably entertained in Japan, my sight-seeing was often more facilitated by Japanese friends; but the significant fact is that no one ever tried to prevent my seeing anything I wished to see. And I wished to see everything, good and bad. I visited the lowest slum, a penitentiary, a poorhouse, a hospital, and some factories I asked questions. Sometimes they were embarrassing questions—about civilization in Japan, about Shantung, about Korea and Formosa, about Manchuria and Siberia. And though I do not expect any Japanese to be believers, I wish to declare here, in justice to the Japanese, that they gave me the information I asked, even though it sometimes pained them to do so.

I saw and learned things creditable as Japan and things discreditible, just as in other lands one sees and learns things in both categories. I found the Japanese neither angels nor devils, but human be-

ings, like the rest of us, having their virtues and their faults.

I came away liking them. This fact I proclaim with the full knowledge that those who do not like them will accept it not as a sign of any merit in the Japanese, but as proof of my incompetence or weakness.

'But you have not been to China,' some of my friends say. 'You would like the Chinese better than the Japanese.'

That may be true or it may not. I am inclined to believe that there is more racial sympathy between Americans and Chinese than between Americans and Japanese. The Chinaman is more easily comprehensible to us. Also, he is mean. We can talk down to him. He will do as we tell him to do. He is not a contender, as the Japanese very definitely is, and it is therefore easier to get along with him. As an individual man he has more qualities to recommend him, though neither patriotism nor cleanliness means generally so to among them. If I ever go to China, I shall hope and expect me to end up in the mental grooves which so many travelers in the Orient do feel that if they like a Chinaman, they cannot like a Japanese, and vice versa. I hereby reserve the right to like both.





## DR. MIZUNO'S ADDRESS TO MISSIONARIES IN KOREA

For the sake of truth and peace, Dr. Midzuno, Civil Administrator in Korea, urged upon the Protestant missionaries of Korea that facts alone be given to the world in relation to Japanese rule in that country and that fabrications and gross exaggerations, such as have characterized some recent publications and resolutions, be frowned upon by the church bodies. Dr. Midzuno addressed the missionaries, on their invitation, during the church conference held in Seoul in September. He said:

"Taking advantage of your invitation, I am exceedingly glad to be present at this, the Tenth Annual Conference of your Federal, Council, and I extend to you our cordial and most sincere greetings.

"Although this is my first attendance at a session of the Federal Council, most of your faces are familiar to me as I have had other opportunities of meeting and talking with you during the past two years, and this morning I have nothing particularly new to say to you. I simply wish to express appreciation of your work in Chosen and, at the same time, speak a little on the relation of your work to the present administration. Of late I have made several trips into the country and the more familiar I become with the conditions in the peninsula, the more do I realize how painstakingly you labor for the uplift of the people.

"In spite of more than fifteen years' co-operation of Japanese with the Koreans in working for the improvement and development of the country, the scars occasioned by the old maladministration are still manifest throughout the land. Though life and property are now securely guaranteed, you, who by birth are entitled

to comfortable circumstances at home, have still to bear great inconveniences and hardships in this the chosen scene of your labor. If it were not for my knowledge of your religious conviction and enjoyment of a sacrificial life, I would express my sympathy with you by saying, I am very sorry for you. It can be said without any appearance of flattery that Chosen owes much of her advancement in civilization to your labors.

"Now, ladies and gentlemen, are not you and we co-workers in Chosen and both aiming at the same object though from different standpoints? Nothing is so essential as religious influence for the betterment of social conditions, and your work is of great help to the Government and directly or indirectly promotes the happiness and prosperity of the whole people. So we hold Christianity in high regard and give to it every possible facility for its propagation. For this reason the regulations for private schools were, as you know, revised in March 1920, and those for religious propagation in the month following, while the recognition of religious bodies as juridical persons was effected in June of the same year, thus greatly relieving you, I believe, of the burden imposed on you by the complexity of the old regulations framed ten years ago to meet the conditions then in evidence.

"Our administration, as your work also, is based upon the principle of justice and humanity, and no discriminatory treatment is allowed to be practised between Koreans and Japanese. The abolition of flogging, the revision of the Educational Regulations, the improvement of medical and sanitary organs, and the revision of the local administrative



system have all been carried out in accordance with this principle, and furthermore the Educational Ordinance for Chosen is now being revised so that the school system in Chosen may be made entirely one with that of Japan proper. We heard recently of a sympathetic foreign critic remarking after his trip in Chosen that he had received the impression that Koreans regarded Japan as a stepmother. We do not know whether his impression is a correct one or not, but we do know that the idea of playing the part of a stepmother has never once been entertained by us, and that though Koreans may take up the attitude of stepchildren, we shall ever be true to that of a real mother.

"It is a matter of great regret, however, that, in spite of our efforts to make our ideas thoroughly known to all Government officials, mistakes and blunders by them have not been entirely avoided. As we can not expect all our men to be 100 per cent. right, we are ever ready to redress the faults they may commit. In this respect we owe much, and I wish here to express my thanks for it, to many of you for your zeal in calling our attention to what has appeared to you to be wrong and have frankly given us suggestions and advice. The Resolutions adopted and presented by you to the Governor-General in 1919 were also received with deep appreciation, and I am glad to say that nearly all the ideas in them which were possible of realization have since been carried out. It must, of course, be admitted that your conclusions have not always been correct but have at times been based upon sheer misunderstanding or upon stories maliciously fabricated; still your action gave us, to say the least, opportunity time and again to make clear the fact and a bring abouts better understanding between us.

"One of your well-known critics, for instance, called on me one day last year and in the course of conversation made the assertion that there still existed in Seoul prison discriminatory treatment between Japanese and Korean prisoners in the matter of clothing and food. This, if correct, was contrary to the guiding principle of the administration, so

the next day I went without previous notice to the prison to ascertain for myself whether such was the practice or not, and, to my great pleasure, found that no such discrimination existed between the two classes in the least. I at once made known this fact to the gentleman in question and added that if he so desired he was free to visit the prison himself and draw his own conclusions. This he did, and I heard later that he was quite satisfied his assertion had been based on ignorance of the facts, and that he had spoken of me as a very honest man.

"At the same time, however, I am very sorry to be obliged to point out that there have been brought to our notice all sorts of misrepresentations of the Japanese administration in Korea that have been hatched by different propagandists for a purpose, and missionaries have often been made the victims of them. To cite a recent instance: one of your body who returned some time ago to America on furlough was spoken of in an American yellow paper as 'refused permission for years to leave Korea because of his intimate knowledge of tortures inflicted upon the Koreans,' and so on, and was quoted as saying that 'Japan is slowly strangling the Koreans to death;' that 'innocent girls are daily victims of Japan's soldiery,' that 'whole fields of crops have been destroyed by the Japanese soldiers, so that the Koreans are compelled to go hungry;' that 'Christian missionaries among the natives have been shot to death for no reason and thousands have been driven into Manchuria as refugees;' and much more to the same effect.

"I am as sorry for this gentleman of noble character as I am for Japan to be misrepresented in this way. Fortunately, the nature of the paper is so well known that intelligent readers doubtless paid scant attention to the articles. There is, however, one article coming to my notice of late which contains a rather distressing clause, as follows:

"Our sympathies have been long aroused for the unmerited sufferings through which an alien government has forced the virile Christians of Korea to



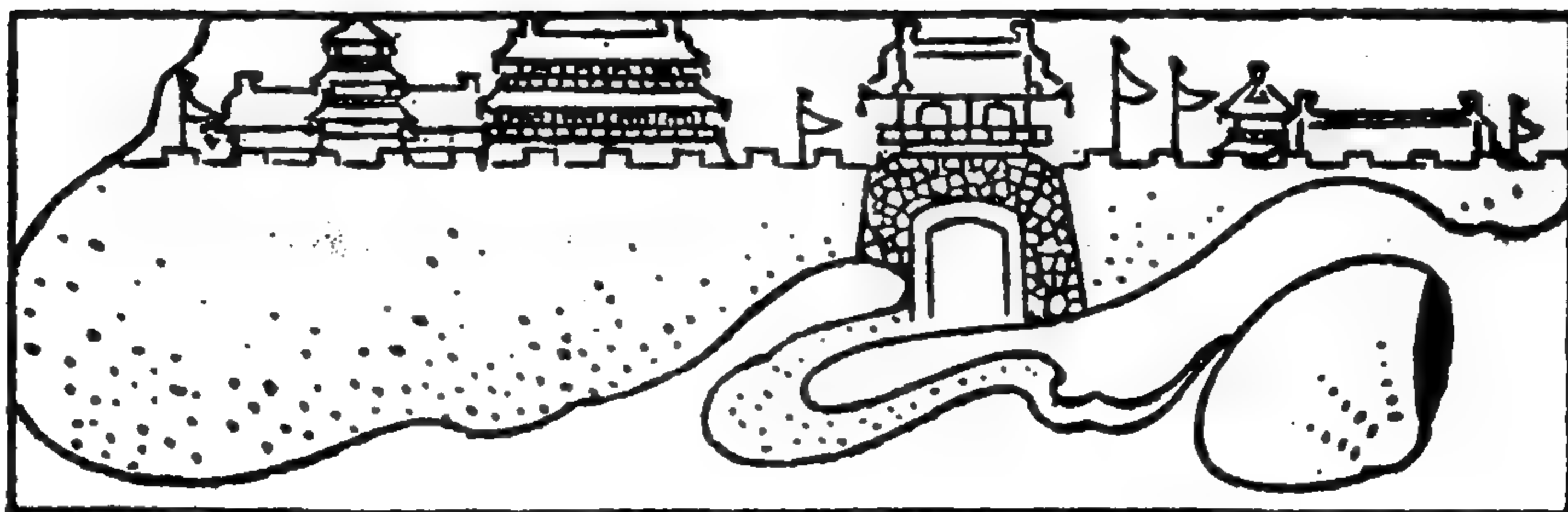
go ; and as a condition of the continued friendliness of nations we urge that our own Government at Washington insist that Japanese officials in Korea shall interfere in no way with American missions and missionaries, and shall revoke all regulations by which mission schools are closed and devout Christians unjustly imprisoned ; that the opium trade, ostensibly outlawed by the civilized world, shall no longer be forced upon the unwilling Koreans, thousands of acres of whose territory are now alienated for the growth of the opium-poppy."

"This is, you are undoubtedly aware, a clause in the Resolution adopted by the World's Christian Endeavor Convention at New York and printed in the July number of its organ. The Christian Endeavor Society being understood to be a body pledged not to bear false witness against others, it is a matter of surprise for us to see how precipitately such a resolution was adopted and published. We are by no means against criticism of our administration ; on the contrary, we welcome such, as we have no other purpose than of serving the Koreans in the fairest and best way possible. But we must denounce fabrica-

tion and gross exaggerations, and insist that facts alone be given to the world for the sake of truth and peace.

"In conclusion allow me to repeat that you and we are co-workers having the same mission of uplifting the Koreans and promoting their happiness. Should we not then come closer together and work in union in serving them? Being but human, mistakes may easily be made by us in power which may be plain to you. If so can you not find it within yourselves to point out to us wherein you think the mistake lies? I believe if men approach each other in a sincere spirit and with frank talk, all misunderstanding between them can be cleared up however great the difference of opinion may be. In this spirit of sincerity, Ladies and Gentlemen, we of the Government are open to your approach, and you will ever find us ready to lend a willing ear to you so that no shadow of distrust may darken your relations with the authorities.

"Finally, Ladies and Gentlemen, I thank you for your cordial invitation to this meeting, and for the opportunity thus given me of speaking my mind to you in all frankness and sincerity."—*The Japan Times & Mail.*



# THE RED CROSS SOCIETY OF JAPAN

## HER IMPERIAL MAJESTY THE EMPRESS' GIFT TO FREE DISPENSARY.

Her Imperial Majesty the Empress always graciously sympathizing with those who suffer from poverty or disease was pleased to donate ¥5,000 to our free dispensary and also to bestow warm clothing upon patients this year as usual.

President Hirayama gratefully accepted the donation for the Society.

## ABSTRACT OF REPORT FROM EASTERN SIBERIA NOVEMBER 1—20, 1921.

No. out-patients treated: old 445, new 472; total 917.

No. days' sickness	...	...	...	9,783
„ cured	...	...	...	625
„ emergency cases	...	...	...	295

No. in-patients: old 8; new 4; total 12.

No. days' sickness	...	...	...	117
„ cured and retired	...	...	...	10
„ deaths	...	...	...	1
„ transferred	...	...	...	1

By order of the Military Staff in Vladivostok, said hospital was closed on November 20th; and the corps started preparations for returning home. Mr. Kanehiro Kawahata with twenty seven other members of the special relief corps to be exchanged for the home-coming corps left from Tokyo on December 25th and arrived at Vladivostok.

## ABSTRACT OF REPORT OF SPECIAL RELIEF CORPS FROM EASTERN SIBERIA FOR NOVEMBER

The Hospital attached to the Vladivostok Military Hospital.

No. in-patients: old 19; new 33; total 52.

No. days' sickness	...	...	...	718
„ cured and retired	...	...	...	13
„ deaths	...	...	...	1
„ transferred	...	...	...	2
„ emergency and retired	...	...	...	1
„ remaining	...	...	...	33

## RELIEF CORPS ATTACHED TO NIKOLSK MILITARY HOSPITAL DURING NOVEMBER 1ST—20

No. in-patients: old 8; new 8; total 16.

No. days' sickness	...	...	...	285
„ cured and retired	...	...	...	3
„ remaining	...	...	...	13

Since said relief corps is to be exchanged within a short while, it returned to the Vladivostok Military Hospital.

Mr. Uragami, head of the Relief corps with forty-four members to be returned home after exchanging with the New Relief Corps just arrived, having caught the chance of the Toyo Maru, the official liner, despatched from Vladivostok on December 14th.

Mr. Uragami, head physician and the other members (3 physicians, 1 pharmacist, 1 assistant manager, 3 clerks, 1 assistant pharmacist, 3 head nurses, 21 nurses and; one male nurse) of the second special relief corps sent on November, last year to Vladivostok safely returned home on December 21st after they transferred the business to the third Special Relief Corps.



## BOOK NOTES

**"A Simplified Treatise on the Imperial House of Japan."** By Hidejiro Nagato, Life Member of the House of Peers, translated by Henry Satoh. Tokyo, Hakubunkwan, 142 pp. ¥1.50.

So much interest is taken in the Imperial House of Japan, and its singular position in relation to the Japanese nation is so little understood, that Mr. Nagato's book is sure of a considerable audience. Both the writer and translator will have the gratitude of foreign students of this country for their efforts to let us understand something of the tie which binds the Japanese people to the dynasty. Books in English on the subject are few. Dr. (now Baron) Hozumi's work on "Ancestor Worship and Japanese Law," and Dr. Griffis's study of the Mikado are perhaps best known. Despite the erudition of both they still leave us wondering. A study of the constitution merely bewilders readers who come to it without some knowledge of the peculiar and altogether unique place occupied in the minds of the people by the Imperial family. The constitution vests all power in the Emperor; he is sole and supreme ruler. Yet a very little practical acquaintance with Japanese affairs shows that the Emperor is not and never has been an autocrat. It may be said of him as of the British monarch—though in a different sense—that he reigns but does not rule. He is above the administration; he is the head of the nation, not of the government.

The greatest fact of Japan's social structure is the family system. Upon that system the nation is built. It underlies every department of the national life as the skeleton underlies the muscle and flesh and skin of the body. The social problem in Japan, in its final analysis, is the question of whether and how capitalist individualism can be reconciled with the family system. It is suggestive that we find the author of this book expressing the opinion that nationalization of industry in Japan would be a small matter. But that is incidental. Arising from the family system like smoke from an altar we find the practice of ancestor worship—the living family in continual communion with the family of which it feels itself a part. Mr. Nagato discusses the Imperial House without mentioning Shinto, a feat which one would have said was impossible, but it is evident that his intention is to explain the position of the Imperial House strictly in terms of this world and on the grounds of its political utility. Nevertheless his best definition of the Imperial family is his description of it as "the head family of the Japanese race." That is the point in a nutshell. The Imperial House, living and dead, is the head family of the nation. The feeling of the Japanese for his Emperor is akin to his feeling for his father and the ancestors of the Emperor are the divine ancestors of the nation.

Looking on the world after the war,



Mr. Nagato perceives that the ideas of democracy and bolshevism, "whatever unhealthy or dangerous elements they may contain, will not cease to exist until they have left some indelible marks on the minds of all the people." He asks whether the Japanese monarchy as an institution is thereby endangered. His test for any system of government is the same as Burke's—its suitability to the temper and spirit of the people. England with its rooted belief in self-government is ruled by Parliament. America with its invincible belief in law and democracy elects a President who has for a limited time the power of an absolute monarch. Forms are of little account but there is a difference in spirit between democracy and autocracy. Mr. Nagato would claim the spirit of democracy for the Japanese system. "So long as there is a perfect understanding among the people of a given state, the question of the respective merits of a constitutional monarchy or of republican government ceases to exist... Democracy signifies a government which is based on the happiness of the people and which respects and gives free expression to the popular will. Judged in this light there is nothing illogical in our nationality and government." The essential thing is that the ruler should govern in accordance with the wishes of the ruled. Mr. Nagato dwells strongly on this point. He quotes more than once the remark of Mencius that the chief of the state should not even hang a criminal unless the people will that he should be hanged. And here, I think, a fallacy creeps into the argument. The Diet can never rule in Japan, he says, as the House of Commons does in England. But how is the ruler to learn of the wishes of the people? What are Diets and elections for but to voice the will of the people? If the views of the ruler as to the will of the people should differ from the views of the elected representa-

tives of the people, who is to decide between them? By admitting that the sovereign must rule in accordance with the wishes of the subjects, Mr. Nagato also admits that the voice of the people, speaking through the constitutional channel, is final. And therefore, though he strongly disputes the idea that the Japanese monarchy can or will be constitutionally similar to the British monarchy, it seems to me that that is the position to which his own argument leads.

Mr. Nagato touches on the interesting question of the extension of Japanese sovereignty to non-Japanese peoples. If the Imperial House reigns by virtue of being the head of the national family, what of those subjects who are not of that family? The new subjects, he says, are like adopted sons. The existence of some ill feeling for the time being between adopted sons and real sons cannot be helped, but in time the national spirit of Japan, like the spirit of a good school, will mould the character of the new subjects into harmony with that of the native born. The answer is hardly complete. The family system, in fact, seems to interpose a spiritual bar against foreign conquest. How can a Formosan or a Korean be asked to discard the worship of his own ancestors? How can he be asked to worship the deities of Takamagahara? Mr. Nagato quotes the fusion into a unified Japanese race of the Ainu, Mongolian, Chinese and Malayan strains as a precedent, but races which have developed to distinct culture and national life of their own do not fuse so readily. This phase of the subject deserves further study.

The book can be heartily recommended as a sincere and plain effort to explain in rationalistic terms the unique position of the Japanese Imperial House. The translation appears to be admirably done.—H. B. in *The Japan Advertiser*.



# FROM THE JAPANESE PRESS

**"No Wages  
at All"** Unless the labour unions of Great Britain can come to terms with their employers, under the trade situation that exists, soon, warns Mr. Lloyd George, there will be "no wages at all." What the British Premier means is that if the costs of production in Great Britain remain as high as they are at present, in comparison with production costs in Germany and elsewhere, British export trade will be wiped out, and there will be nothing but idle mills, stilled dockyards and non-employing mines left.

The situation which the British employers have been facing is duplicated in a number of ways in Japan, and the eventual outcome here will be the same, a condition in which there will be "no wages at all," unless Japanese labour likewise awakens to the stern realities.

Japan today is living on its capital. Its export trade has been cut in two, but its imports have failed to come down in like proportion, the result being that the country is being steadily drained of the surplus built up during the heyday of prosperity during the war. Many employers are dipping into their surpluses to keep their plants running, even on part time, very largely in order to furnish some work for their employees. Others are supporting former employees on part pay. Others are taking no profits whatever, their employees reaping all the benefits of the continuation of work.

Very small appreciation of this is being shown by labor, as evidenced by the strikes in various places and by the demands which are being presented from time to time to employers. Very little heed is being given to world conditions by those speculating in the necessities of

life in Japan, or by the profiteering retail guilds, nor is there any appreciation shown of the fact that this country must come down in its production costs to meet competition from the world. Wages cannot remain where they are, and to provide for the cut and to prevent widespread trouble when it eventually comes, the cost of living in Japan must be greatly reduced.

Japan is facing hard times, and that fact must be recognized and the pinch prepared for. No expedient can prevent the inevitable, nor is there sufficient capital in this country to permit any long continuance of the present state of affairs if Japan is to remain in a condition to finance her industries when the world depression passes. Today Japanese business men are heavily mortgaging the future, instead of retrenching and facing the facts, while labor grows more and more unreasonable.

The words of Lloyd George should be posted in every office and in the headquarters of every trades union and guild in Japan. "Compose your differences," he says, "otherwise there will be no wages at all."—*Editorial, Japan Times & Mail.*

**More Schools  
or More  
Battleships?** In a certain part of Yokohama, according to recent investigations, the average family is five persons. Only two out of sixty families have no children. Most of the families have more than three, and some of them have as many as seven children. These families of five persons live each in one room not more than six feet long by nine feet wide. In this space they live, eat their meals and sleep, all huddled in heaps through the night. Conditions are frightfully unsanitary, but



THE PRINCE, VISITORS, LADY, LADY, AND LADY



THE PRINCE, VISITORS, LADY, LADY, AND LADY



Figure 1. Shōwa-ban

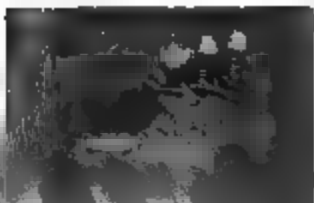


Figure 2. Shōwa-ban

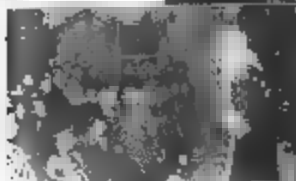


Figure 3. Shōwa-ban



Figure 4. Shōwa-ban in the East 1970s

the marvel is that most of the dwellers in this slum are strong and healthy. Skin and eye diseases are very prevalent, but other diseases, even lung diseases, are not rampant among them.

The men of these families are the lowest class of coolies: laborers on roads, menders of "geta," umbrella menders, sandwich-board men, and funeral coolies. Their average wage is twenty yen a month, although some of the best paid receive as high as fifty yen a month. Their wives and children are usually ill paid.

One of the most extraordinary features of the daily life of these people, is the fact that despite their poverty, the women and children who stay in all day doing work, are always nibbling at food at all hours of the day.

Such people have not a scrap of idea of the value of savings—no wonder—for a rainy day. Nor is there any sense of public spirit or even national spirit amongst them. Again, no wonder, even better class people are wanting in a strong sense of public spiritedness. Their lives and thoughts consist only of food and sex.

These homes are the breeding grounds for the "furyo shonen," delinquent children, who are the despair of the police of all Japanese cities. It is not at all surprising that children brought up in such promiscuous surroundings should become the victims of sexual depravity, nor that their sense of right and wrong should be distinctly perverted. Practically no education is offered them by the authorities, because education costs money, and such people have no money to pay for education, in the not at all inexpensive Government school. A high sense of duty is difficult to acquire in such surroundings, without an education which will stimulate emulation of better things unknown in such miserably sordid surroundings.

Six years ago a Mr. Kimura, a Yokohama philanthropist, built a private primary school for these poor children. The school, unlike any Government school in the whole country, makes no charge for the teaching, and gives the books, and all the school supplies the pupils require. The school is named the

Rintoku Jinjo Shogakko. Even with this school convenient for them, but few of the children of the very poor make use of its advantages, because they are required at home for "naishoku" and many of them are employed as "kozo," and in factories as helpers, and have no time, nor any opportunity, to attend schools of any kind.

There are in all about 220 students enrolled in this school, but the number of daily absentees is many. This year the first graduation ceremony took place, and only three students were graduated. So it can easily be imagined that the six years of "compulsory" education often is never completed by the children of the dwellers in the slums.

And with "Education, education, more education, free education," the cry of all great nations of the whole world today, the Japanese Government authorities are talking of reducing the appropriations for schools in the next fiscal year.

Economize on building expensive public buildings which are not in keeping with the Japanese life; economize on "grants for the encouragement" of industries which rush to the Government's protecting arms on all occasions; economize, if need be, on the 8-8 Navy program, but economy in appropriations for educational uses should be the very last trench the retrenchers are driven to, and when they must come to that pass then the nation will be in a bad state indeed.

One hundred per cent Americanism that insists upon teaching that things as they are are right rather than how to make them as they should be, is a menace which will "strangle free thought in its cradle," said President M. Carey Thomas of Bryn Mawr College in an address recently at the Founder's Day celebration at Mount Holyoke College.

One reason for the difficulties of today, she said, "is that the material on which we operate—the boys and girls in the schools and the students in our colleges—has been transformed under our hands into something entirely new and strange.

"Our old methods of teaching fail to get under their skins," she continued,



"Most of our apparatus of teaching—lectures, recitations, old-time text-books—really belongs in the scrap heap, especially our text-books. Not only our text-books but we teachers and we college executives are no longer vital in the eyes of our students. The profound interests to which they vibrate, their currents of passionate thought, sweep by in secret channels unknown to us.

"Wells' 'Outlines of History' furnishes an illustration of what I mean. It is history of a wholly new kind and makes a world-wide appeal to the younger generation. Its inaccuracies, if there are any that are avoidable in so vast an undertaking, do not matter at all in comparison with its gripping qualities. Yet how few historians are making use of it: One courageous professor told me that he was using it and he added that to his astonishment his habitually indifferent men students turned into famished kittens and lapped it up like new milk. All our text-books must be rewritten from this new point of view.

"But this new and almost universal appreciation of the power of education has brought upon us what I regard as the most terrible menace to American schools and colleges and to free and liberal thought that has come in my lifetime. The Federal and State Governments, Boards of Education, Americanization societies, American Legion and organizations of every kind are demanding that children and college students should be taught patriotism, concrete citizenship and 100 per cent Americanism. This means that school teachers and college professors, as yet only in public schools and State universities but unless the movement is determinedly opposed sooner or later everywhere, are being required to teach not how to make things as they should be, but that things as they are are right; that the United States Constitution, as written 134 years ago, is perfect; that our highly unsatisfactory Government must not be criticised; that the United States flag, which, as we all know, flies over many cruel injustices which we hope to set right must be revered as a sacred symbol of unchanging social order, of political death in life.

"The Lusk law passed in New York State is a hideous example of what may happen any day in any and every State. It is impossible to teach in our schools definite political or religious doctrines without arousing conflicting parties, one faction of which will surely rise up and rend the other. All the conservative forces now in control of the world are seizing upon this propagandist teaching in order to capture the young generation and so save their ancient privileges. What this perversion of education did for Germany it may easily do for the United States. We need now progressive leadership of the most liberal kind to save the world from revolution. It can come only from the younger generation now in school and college. In our generation there is no such light or leading. One hundred per cent. Americanism such as this will strangle free thought in its cradle. Cut and dried opinions on practical matters are almost sure to be wrong. Agreement on contemporary questions is impossible.

"In my lifetime I have seen four separate times passionate differences of opinion raging around four commanding personalities — Gladstone, Cleveland, Roosevelt and Wilson. I was in England when Gladstone, who was then Prime Minister at the end of a long and triumphant career of statesmanship, proposed Irish home rule, in which every one now believes. The storm of popular abuse which overwhelmed him on all sides astounded me. It was the same with Cleveland, who was a really great President. The feeling against Roosevelt, to whom the United States owes an eternal debt of gratitude which it is now happily recognizing, was so bitter that his name was never mentioned without horrible abuse at the dinner tables at which I sat, and any defense of him destroyed the amenity of the dinner.

"And Wilson, who had the leadership and vision to put into eloquent and moving words the yearning of all nations toward a world status of international peace and justice, which he strove against frightful odds to embody in a League of Nations, was attacked with incredible brutality not only by con-



servative but by liberal opinion because he had to compromise with diplomats and Prime Ministers who could not be expected all at once to become arch-angels. In going round the world in 1920 I saw streets once named Wilson being revengefully renamed. 'Death to Wilson' was written on the walls in Italy. On my return to the United States I found none so poor to do him reverence. I prophecy that, like Washington, Lincoln, Cleveland and Roosevelt, Wilson will rise above the welter of confiction opinion and take the place that belongs to him on the pedestal of human greatness.

"If our young people are to be instructed what to think on such controversial subjects of contemporary politics, teachers and professors must teach the majority opinion held by Boards of Trustees and Boards of Education and the communities in which they teach. There is no other way out. Otherwise their official heads will inevitably roll into the basket. Our professors and teachers will then become timorous souls with no light and leading. Now is the time above all others to affirm as never before the freedom of teaching and freedom of opinion, to refuse utterly to teach cut and dried opinions, to claim as our highest right liberty to train our students to think for themselves and to work out for themselves after they leave school and college their own practical applications. Unless the youth of the world now in school and college can develop leadership there will be none in the next generation. Without vision our civilization will surely perish."—*The Japan Advertiser*.

#### The Return of Shantung

Stimulated by the advantages of cheap labour and cheap coal, the development of manufacturing industries in Shantung during the past few years has been so great that it is difficult for persons staying at home in Japan to grasp the meaning of the advance. With these two great industrial advantages the future of manufacturing industries in Shantung is most promising.

Japan's investment in Tsingtau and all Shantung are about ¥150,000,000 to

¥200,000,000. The investment in salt factories alone is at least ¥5,000,000. Salt manufacturing in Shantung is a very hopeful industry because the water is very saline in those seas, and the salt is easily reduced by inexpensive processes.

The Shantung Railway, at the time it was taken over from Germany, represented an investment of about ¥15,000,000. Japanese administration has added ¥20,000,000 to its equipment and its present value is about ¥40,000,000.

Japan's concessions to China in regard to the return of Shantung recently have been the occasion of some misunderstanding on China's part. The retrocession is not an occasion for barter, a matter of buying and selling, but China seems to believe that by assuming a haughty attitude of indifference she will eventually be able to drive a very advantageous bargain with Japan. If China does not care to consider Japan's proposals seriously then there certainly can be no doubt of Japan's justification if she continues to retain control of Shantung until China wakes from her dream of having the United States fight her battle for her while she calmly goes on smoking the opium of her thousand years' aloofness from the realities of the world about her.

Wails about the misery of China in the anti-Japanese press of the United States and China eloquently rant about the "public opinion" of China. Such statements concerning the least public-spirited people in the world are obviously only inspired by the usual sentimentality of political intellects for the sake of impressing democratic peoples, the American people in particular. "Chinese public opinion" is almost an Irishism, and like the camel in the Zoo "There ain't no such critter." If one excepts the very noisy, self-assertive student bodies, and a few very much interested politicians and financiers, China is as devoid of "public opinion" as the minds of those who seek to embroil the United States with Japan over the "miseries" of China are devoid of a decent sense of the fitness of things.

The Japanese nation would not be one whit surprised to hear next that the "public opinion" of China demands the return of Formosa, ravished from an un-



willing China almost thirty years ago. Reasonableness in relations with China is something the Japanese nation no longer expects and has long since given up hoping for. The anti-Japanese press and the China merchants who oppose everything Japanese because it is an invasion of long established "soft snaps," are the principal supporters of the "public opinion" of China, and like most "public opinion" when actually examined, it is a perversion of words to produce effects calculated to impress the sentimentally inclined.

China is utterly indifferent to her own welfare. Her refusal to consider any reduction of her ridiculous armies is only one manifestation of this indifference. What are the armies after all? They simply represent a part of the "public opinion" of democratically enlightened China—"public opinion" made by the force of predatory politicians and a seditious soldiery to serve their own ends—and woe betide the public whose opinions can not be made to jump with the minds of the particular general or politician cracking the whip.

Return Shantung unconditionally at the demand of the "public opinion" of China, and those who have been loudest in their shrieks for vengeance on Japan for daring to take it from Germany, will be the first to lift up their voices and lament when they fall under the sway of the "democratized" opinions of the Chinese ruling class. The intelligent merchants in Shantung, of whatever nation they may be citizens, know that with the return of that important industrial territory to China, their troubles will really begin.

Before Japan returns Shantung to China, as she intends to do, there is nothing unreasonable in her determination to obtain those guarantees necessary for the protection of her investments and her nationals remaining there. China has completely failed to inspire the world with confidence in her ability to manage her own affairs: how then can it be expected that an intelligent nation will leave ¥200,000,000 of investments to her tender mercies? How delighted the concessionaires in Shanghai and Tientsin

would be if their property were suddenly to be returned to Chinese sovereignty!—  
EDITORIAL in *Japan Times & Mail*.

**What is The Genro?** The tragic death of Mr. Hara has once more revived the activity of that peculiar institution called the Genro. The eyes of the political world are turned not to whom the Seiyukai will choose as Mr. Hara's successor, or how the Kenseikai will act, or what the House of Peers intends to do, but solely to what the Genro will decide. Politicians who would cut each other's throats to gain power under ordinary circumstances hold their breath while the Genro are in conference. The Elder Statesmen emerged instantly from their hermitages as if they had been waiting all these years just for this business. It can be nothing less than superstition that men who are so far removed from the actual stage of politics are allowed to despatch so important a business in two or three days with a few exchanges of visits and conferences among themselves, while all the ambitious candidates lie low just at the time when they should be most loudly advertising themselves. The tragic occasion lends solemnity to the Genro's doings, but it is not only this time that they decide political changes in such fashion. It has always been so.

But if anybody thinks that the Genro are arbitrary, he is mistaken. They do not arbitrarily choose the successful candidate. They can only decide out of the given materials. The requirements for such materials are complex and exacting. In the first place the man who would be Premier must be a man of public influence. Secondly his political affiliations are considered. It has to be seriously weighed whether he is Choshu or Satsuma or neutral, and, if neutral, how far he is inclined in the direction of the one clan or the other. It has also to be considered whether he belongs to the Seiyukai or the Kenseikai. The expediency of each occasion favors one affiliation or the other. There has always been rivalry between party men and when there is a deadlock, neutral men are in favor. At present, the Kenseikai seems to be anathema. But if the Satsuma



clan and the Seiyukai show a definite sign of coming together, the Choshu clan may at any moment throw the weight of its influence toward the Kenseikai. Thirdly, the personal relations of a prospective candidate with one Genro or others is of vital concern. The field of choice is, therefore, confined to the narrow limit of personal acquaintances, although most men capable of being Prime minister are more or less closely related with Prince Yamagata or Prince Saionji.

The Genro's choice cannot be arbitrary in another sense. The Genro are not a unit. They are in keen rivalry among themselves, though it is tempered by the discretion of old age, by a certain degree of detachment from the sordid interests of actual politics, and by a noble sense of duty to the state. None the less, each of them is operating in a rival field. Prince Yamagata's interest is the Choshu clan or those who are affiliated with it. He has widely ramified influence in the army, the Privy Council and the House of Peers to back up his choice. Against this, Prince Saionji's interest is in the Seiyukai and the Satsuma clan by reason of the fact that he was the President of the party before Mr. Hara. I suspect that Marquis Matsukata's interest is also inclined toward the Satsuma clan, but he is in a position to play a neutral rôle between the two. Marquis Okuma, who was made Genro much later than they, is in a class by himself and does not seem to be in their confidence. Though he has a vital interest in the Kenseikai, he is hardly in a position to champion its cause in the conference of the Genro, to which, in fact, he is seldom invited. However, most political interests are represented in the conference of the Genro. None of them is in a position to make a recommendation without at least a tacit understanding with his colleagues. That is the reason why their choice seldom goes against popular approval. That is also the reason why the superstition of such a peculiar institution has been kept alive and sanctified by usage.

There is still another check against the abuse of power by the Genro. When

their choice goes against popular approval, as it did when the late Prince Katsura attempted to form his third ministry with the Emperor's mandate secured, of course, through the intervention of the Genro, the House of Representatives almost unanimously passed a non-confidence resolution. In such case the House can be dissolved, and in the course of the ensuing election frantic efforts will be made to bring one political party or another to the support of the Genro's candidate. But such an attempt will be useless when popular opinion is definitely against the choice.

It has frequently been complained that the Genro is unconstitutional. This criticism can be worked up to campaign fever if the choice goes too much against public sentiment. The institution of the Genro is surely not constitutional according to the usage of Western representative governments. It is also not written into the Japanese constitution. But there is nothing unconstitutional about it if we regard it as an unique feature of the Japanese government established and sanctioned by usage.

Far from being unconstitutional, it is the effective balance wheel that keeps our government running smoothly in critical periods. Suppose, for instance, that the Genro did not act on the present tragic occasion, what political chaos the country would face! Those who now hold their breath would not be silent. The Kenseikai politicians would make frantic efforts to wrest power from the hands of their enemies. The Seiyukai ministry, instead of instantly tendering its resignation, would stiffen and fight with back to the wall. In the country where politicians are so little disciplined, majorities and votes cannot be depended on in crises like this. The minority will stampede and make orderly procedure impossible. The so-called "Yaji," joke-makers, quarrel-makers and other parliamentary nuisances, will sweep the floor and dominate the situation. There will be a reign of confusion. The House will be dissolved and the fight will be carried into the country. Some man in the War Office might dream if dictatorship may not be the only solution,



Politically minded students and workers on the dark fringe of politics with profoundly discontented hearts will shoot up all sorts of extemporaneous organizations. Without the intervention of the Genro the country cannot very well escape from some such chaotic outlook. It is true that the country has many able men of public experience, as the American Ambassador has said, but their prestige will be hard to maintain, if the Genro, on which all such prestige hangs, ceases to function.

If we consider this fact together with the fact that all the Genro are very old men and may pass away at any moment, we are compelled to admit that the stability of our government hangs on a hair's breadth, as the death of any Genro would at once unbalance the institution and rob it of its function. There is no substitute, for nobody else can be Prince Yamagata or Prince Saionji. The Genro is not a self-perpetuating institution. There is no authority in it except what the individual members possess as individuals through their personal influence and accumulated prestige. Above all, the Genro is nothing without the superstition of the political world accepted by sheer force of habit. This superstition can not be transferred to any other men than the present Genro. There was speculation as to the possibility of Mr. Hara becoming a nucleus around which might be formed a second Genro. His growing prestige and wide acquaintance in the political world and his remarkable talents in the management of public men lent color to the suggestion. But it was not likely that anything of the kind he might be tempted to bring into existence would get popular sanction. After all, the Genro was the product of the age in which it established its prestige, and it cannot be repeated in this busy, critical and skeptical age. In any event the speculation is futile, for alas! Mr. Hara is no more!

What is to be done when the Genro ceases to function? What will then keep the stability of our government? Everybody knows that this is a grave question, but nobody seems to be planning for the future. We shall drift along,

trusting that time will evolve its own machinery.

Whatever other merits the Genro institution may have had and still possesses, it has not facilitated such evolution. It has hindered the progress of parliamentary practice by taking one of its most essential functions out of its hands. If the Genro had not existed the country might have seen many political crises, but out of their damaging experiences parliament might have learned better practices than it possesses to-day. The paternalism of the Genro, despite its obvious contribution toward the stability of our government, tended to suppress the spirit of self-help in the political parties and in the general public. It has subjected the country to the rule of age and blunted the initiative of younger men. It is true that Japanese paternalism is of a very temperate and enlightened kind. Though it has not allowed freedom for the independent movement of younger abilities, it has industriously searched for such abilities and made use of them under its paternal favor. Nevertheless, its rule has been depressing in many ways. It has caused younger men to measure their usefulness not by their own convictions or by what the public wants but chiefly by what their patrons expect. The abilities of those who know best how to insinuate themselves into paternal favor are not always of the right kind. Through their sinister underground manoeuvres, both officialdom and political organizations outside the government have tended to personal relations and intrigues of personal interests. This is the chief reason, I believe, why the Japanese Government has progressed so little in the last 20 or 30 years and been able to do so little reconstructive work in this busy transition period.—DR. S. WASHIO in *The Japan Advertiser*.

Japan's Mandate  
Islands

"I can sit here and watch the money drop off my trees," said a self-exiled Britisher in the Carolines to one who inquired why he did not revisit London in the sunset of life. As he spoke a cocoanut fell to the ground in a grove where a native was plying his knife high up in the plume of a palm. The



thud of the green nut was the only sound except the surf's monotone on the further side of a lagoon that gave back the blue of a cloudless sky. In the distance, hills swam in haze. Tufted cocoanut trees abounded, varied by mangroves whose roots seemed to draw sustenance from the sea. The house of the planter looked out on a clearing of smooth, white sand, dazzling in the sunshine. Copra was drying there, spread by two boys and a girl with as little raiment as custom allowed. The planter's daughter was weaving a hat on the veranda. The air had a soothing warmth. There was nothing to do on the island except to supply primitive wants with labor carelessly calculated. The gospel of the strenuous life would have been a profanation. There in that remote and silent spot the siesta was a rite observed by everybody. Time passed with lagging steps. To live was to be a philosopher. Men dozed and dreamed. Looking about him with eyes full of content, the willing exile said:

"What more can a man get out of life? Back in London every day is a struggle, work, worry and discomfort. Here I have an abundance for all my needs and am a man of importance. There the same fortune would be gone in a few weeks. I should be lost in the crowd. No, I shall never go home. I belong to the islands."

The point of this story, told by Junius B. Wood in an article upon Japan's mandatory islands in *The Trans-Pacific*, is that if the salt-water tropics soon beguile the white man, coming from a clime where work is the law of being, into the *dolce far niente* existence, how can the natives, born to languor, be expected to exert themselves beyond the needs of the day? A Carlyle who held forth in the Carolines upon the moral grandeur of work would be looked upon as crack-brained. It is related that a German Colonial Governor visiting the Marshalls listened patiently, at a dinner given in his honor, to a discourse upon "speeding up" native labor for the general welfare, and replied when the speaker ran down:

"All you say is true, but what does the native want with more money? To

bury it in the sand? If I were a native, I'd do just what the natives do now and all their ancestors have done before them; when I was hungry, or needed a new shirt, I'd go out and pick enough coconuts to eat or sell, and loaf and sleep the rest of the time."

To a white man of the tonic north who works and frets and wears himself out in duty and service, that is an immoral doctrine; but Mr. Wood says that one night as he sat at dinner in the moonlight at Jaluit, Joachim de Brum, a Portuguese haunter of the tropics, told him that no one had confounded the German Colonial Governor:

"Methods of cultivation and drying may be improved, but the yield from year to year does not vary much. The tons of copra have a ratio to the number of natives. If the population increases, there may be more cocoanut trees."

Are the Japanese going to work the miracle of surplus production where the Germans failed? Will the mandatory isles be made to produce extra copra, more sugar and luscious fruits of the tropics by transforming the nature of the aborigines and coercing them to toil for the superfluities and futilities of life in their part of the world? Can they be induced to stop lounging in the sun, loafing in the shade and observing the rite of the siesta? Would it not be necessary to change the climate? Under the Treaty of Versailles Japan was appointed mandatory to the Caroline, Pelew, Marianne (Guam excepted) and Marshall Islands. There are about 500 Carolines, of which the most populous is Yap (7,155). There are many Carolines open to settlement by individual beach-combers capable of living on an atoll. The Pelews number twenty-six, and it is grotesque that the largest, where most of the Peluvians live, is called Babelthuap. The number of Mariannes is indefinite. In the north they are volcanic and not posted—any one may land and stay. The Marshalls consist of two chains of lagoon islands strung out like pearls over many leagues of glistening sea, the one chain known as Ratak, the other as Ralick. Chief of the islands is Jaluit, where Joachim de Brum upheld the experienced



German Governor. Some of the Marshalls are untenanted, awaiting expatriates. A very little capital would be needed. It could be earned by shipping before the mast. An off hand census of the Marianes gives them 5,103 people, of whom only four are whites. The Carolines have a population of 37,046, with 30 whites; the Marshalls, 9,945, fourteen whites. Returns from the Pelews are not in. In the Mariannes there are 1,428 Japanese; in the Carolines 1,512, and in the Marshalls 190.

If any people can make the mandatory islands pay, it is the Japanese. There is a handicap: they are not fond of the blazing tropics. In 1920 the Japanese exported from their new possessions 5,674 tons of copra, 285 tons of sugar and 40,000 tons of phosphate, a decrease from some previous years, "due partly to economic causes, but chiefly to unavoidable accidents of nature," blights, typhoons. The Marshall Islands produced more than half the copra. The Pelew Islands are the chief phosphate yielders. Cocoanut trees are being set out extensively by the new colonists, and they are experimenting in cocoa, coffee, tapioca, castor beans, lemon grass and drug-producing plants. Fishing, which was followed in a primitive way by the natives, is being developed. The Japanese are looking after the health of the natives. It had been woefully neglected. Six hospitals are maintained. Every child between 10 and 15 is sent to school and taught Japanese. Immigration (from Japan) is encouraged, but is slow. After all, it is the strategic value of the islands that interests the home authorities most. The Carolines and Marshalls are scattered over 2,460 miles east and west; the Mariannes over 1,175 miles north and south. — EDITORIAL in *The Japan Advertiser*.

#### Japanese-American Dual Citizenship

In the revised and elaborated brief submitted to the American Department of State by the Japanese Exclusion League of California, copies of which have recently reached Japan, the fact that American-born children of Japanese parentage have a dual citizenship is stressed and advanced as one of

the main reasons why the United States should have an Exclusion Act against all Japanese, with the Gentlemen's Agreement abrogated. In much other recent literature issued in the United States in favor of anti-Japanese legislation this fact of the dual citizenship of American children of Japanese blood is also emphasized.

There is a wealth of American ignorance on the general matter of citizenship, which is largely responsible for the emphasis the anti-Japanese writers put upon it and for the effect their statements have upon the average American reader.

There is, likewise, a wide ignorance, or lack of appreciation in Japan of American feeling in this matter, so little appreciation of it that suggestions that the whole matter of the citizenship laws of both nations be made a subject of diplomatic exchange, in order that the position of each Government may be made plain to the citizens of both, fall on altogether deaf ears. "We have recently amended our law in respect to citizenship, making it more liberal in respect to Japanese born in the United States," say the Foreign Office officials, in effect, "we can go no farther."

This is quite true, but the matter is wholly misunderstood by the average American, who has heard of dual citizenship only through sources that prejudice him. He first knew of it when war with England came, with dual citizenship as the immediate cause. He knows that America had trouble with Germany over dual citizenship, and he knows of the German law that was enacted to permit Germans to assume American citizenship for what benefit it would bring financially and politically but which permitted German citizenship—although renounced under oath—to be still secretly retained. Now he is hearing of dual citizenship from the anti-Japanese writers and orators, who are explaining that it is a sinister system of Japan which permits the Japanese Government to exercise powers over people born citizens of the United States.

There ought to be some simple way of making it plain to Americans that the Japanese law is now so framed that American citizenship for American-born



children of Japanese parentage is neither denied nor abridged, but has been designed in order not to deprive such children of their Japanese citizenship if they elect to become Japanese subjects. In other words, Japan does not shut the door in the face of these American-born Japanese, if they of their own choosing prefer Japanese citizenship, while, at the same time, it permits such children to remove themselves from the obligations of Japanese subjects if they prefer to be citizens of the land wherein they are born.

Japanese prize their citizenship as highly as do Americans, and it is as difficult for the average Japanese at home to imagine any Japanese renouncing that right of citizenship as it is difficult for an American to appreciate the fact that there may be some Japanese children who do not want to be American citizens. When the Foreign Office officials say that the Japanese Government has gone as far as it can in liberalizing the citizenship law, they mean that the average Japanese would regard it as a gross injustice if the Government here would refuse to accept as Japanese those children born abroad of Japanese parents who desire to be known as Japanese. The Japanese Government cannot renounce Japanese citizenship for Japanese born abroad, nor refuse to permit any of Japanese blood from claiming Japanese citizenship.

Under a general international agreement, Japanese children born in America, while regarded as Japanese subjects under Japanese law, are not regarded as in any way under Japanese jurisdiction, while Japan will cancel the Japanese citizenship of all those children in whose name the parents may apply for such cancellation. When the child becomes of adult age, he or she may make such application personally. Even when no such application is filed, no obligation of Japanese citizenship is ever imposed or attempted to be imposed unless the possessor of such dual citizenship comes within Japanese territory. When such happens, under the same international agreement, the American Government does not interfere, nor could such a Japanese apply successfully for assistance at any American

Embassy or consulate. The international rule is that no Government claims as a citizen any person claimed as a citizen by any other country when such person is within the jurisdiction of the country claiming him.

At the present time, except for the use the anti-Japanese workers on the American Pacific Coast are making of it, the question is largely academic. Within five years, however, at the rate at which American-born children are coming to Japanese parents abroad, and many of them reaching the age of army service, the issue will be a live one, capable of producing much irritation and possible trouble.

*The Japan Times*, at the risk of being tiresome, would again urge upon the Foreign Office the advisability of some steps to make the matter regarding dual citizenship clearer, both to Japanese and to Americans, and we know of no speedier, cheaper way than having a little official correspondence on the subject with the American State Department. Such correspondence would be widely published in both countries and should have the proper effect. At least it would choke off McClatchy and those others like him who are making a mountain out of the dual citizenship molehill.—*The Japan Times & Mail*.

French Envoy  
Arrives

His Excellency, M. Paul Louis Charles Claudel, the newly arrived French Ambassador in Tokyo, presented his credentials at the Imperial Palace this morning, where he was received in audience by the Prince Regent and the Empress. Madame Claudel and nine officials of the Embassy accompanied the Ambassador, who drove to the Palace in a decorated carriage sent from the Imperial Household.

Mr. Yamabe, master of ceremonies, accompanied the Ambassador and Madame Claudel, under escort of a squad of lancers.

At the Palace, the Ambassador and members of the suite were ushered into the Phoenix Hall, where the Prince Regent, attended by Count Uchida, Minister of Foreign Affairs, Viscount Makino, Minister of the Imperial House-



hold, and many other dignitaries, received the Ambassador and members of the suite.

The Ambassador presented his credentials through Mr. Watanabe, Master of Ceremonies, to the Prince Regent, who, accepting the credentials, addressed the Ambassador in graceful terms.

Afterward, the Ambassador and Madame Claudel, accompanied by officials of the Embassy and their wives, were received in audience by the Empress, at the Hall of Paulownia. The greeting of the Ambassador was transmitted to the Empress through the Court translator, who conveyed the message of Her Majesty to the Ambassador and party.

At noon, the Empress and the Prince Regent gave an Imperial lunch in the Homei Hall of the Imperial Palace in honor of the Ambassador and Madame Claudel, and members of the suite.

**British Heir due April 14** The Crown Princes of Japan and Great Britain will meet for a second time at Yokohama on April 14, 1922, according to an announcement. They first met in England this year when His Imperial Highness made his trip abroad.

After welcoming His Royal Highness at Yokohama the Prince Regent will accompany his visitor to Tokyo where the British Heir Apparent will proceed to the Akasaka Detached Palace which is being renovated in preparation for his reception.

**Shriners To Visit Orient** Designating the \$8,500,000 liner Keystone State as the ship and Seattle as the port of departure, Nile Temple, Ancient Order, Nobles of the Mystic Shrine, has invited the other 150 temples of North America to join its fourth grand pilgrimage to the Orient.

At least one representative from each of the other temples is expected to go to Seattle to join the large company that will come to the Far East, according to Frank B. Lazier, recorder and past potentate of Nile, who is making arrangements for the pilgrimage. The ship will leave Seattle January 14.

For 60 days, the time required for the voyage to Manila and back via Japan

and China ports, the Keystone State, one of the Shipping Board ocean greyhounds operated by the Admiral Line in the Seattle-Oriental routes, will be the home of the pilgrims and their wives. The Keystone State is one of the most palatial liners under the American flag. The Admiral Line is arranging to turn the big vessel virtually over to the Shriners. Red fazes will crown the masts and Shrine banners will be flown in every port. Special menu cards and souvenir programmes for the ship entertainments are being prepared in honor of the Nobles.

**Hara's Birthplace a Memorial Park** It is reported that influential residents of Motomiya village in Iwate prefecture are planning to form a park around the house in that village in which the late Premier Hara was born as a memorial to the statesman.

A steel frame will be erected around the house, the ground paved with concrete and the adjacent paddy fields reclaimed. Trees are to be planted on the reclaimed soil to form a park, in which a library and memorial statue are to be erected.

**Condensed Milk Industry's Blue Outlook** The condensed milk industry in Japan, like so many other enterprises which found their reason for being in the prosperity of the war period, fell into evil days after the Armistice and has as yet been unable to recover from its difficulties.

Before the war the condensed milk industry here was very insignificant. Naturally so, because there were very few cows to supply any reasonably adequate quantity of milk for the factories. The greatest part of the condensed milk used in Japan came from Europe and America, only 30 percent of the consumption being produced in the domestic factories.

Shortly after the war began, imports fell off and demands increased abroad. In order to build up the primitive industry the Government granted many exemptions from taxation to condensed milk companies. In 1915 and 1916, therefore, it began to grow, and in 1920 there were more than 30 factories in Japan.



Even at the height of the war prosperity production was insignificant compared to the European or American industry, but considering Japan's lack of pasture grass and milch cows, it was comparatively great.

In 1912 production was 2,113,290 kin, growing as follows: 1914, 3,188,587 kin; 1917, 7,538,560 kin; 1918, 10,821,043 kin and 1919, 16,902,994 kin.

From 1914 to 1919 the increase was five-fold, but from 1920 business has fallen off, and production consequently decreased and the future prosperity of the whole industry is extremely problematic.

Only under the beneficent shade of the Great War and by means of Government protection was it possible to develop this industry to its past greatness. The Government put an import tax on foreign condensed milks of ¥5.50 per 100 kin, rescinded the domestic consumption tax on all sugar used in condensed milk manufacture, and for three years from the date of establishment of a condensed milk company exemption from all taxation was granted. All these governmental aids were necessary to start the manufacture even, and it can not be wondered at that its foundation is therefore decidedly weak.

Today there are 30 companies engaged in producing condensed milk but their combined capital is not more than ¥5,000,000. Three companies, the Toyo Condensed Milk Co., capitalized at ¥1,500,000, the Kona Milk Co., ¥1,000,000, and the Boso Condensed Milk Co., ¥1,100,000, account for the greater part of this total. All the other companies are small, ¥50,000 being a large capital for any one of them. It can readily be understood therefore that the equipment of these factories is decidedly inadequate and production can only be on a very small scale.

Each of these petty companies has registered dozens of trademarks and consequently there are many competing brands of condensed milk on the market for the limited domestic trade.

Not only is there cut-throat competition in buying but the principal raw material, milk, is extremely limited in quantity, so they are all competing

against each other to get supplies on which to continue production. So the price of milk is driven up, and naturally their products must be sold at high prices.

Manufacturers of condensed milk proudly say that they are making very good condensed milk indeed, and that imported milks will soon be driven off the market by their efforts, but even at the time when foreign milk was most scarce in the domestic market, Eagle Brand (American) and Nestle's brands (Swiss) were not driven out by the home made product.

Since the peace released European and American condensed milks for export, Japan has been importing more and more of them every year. The quality of the European and American manufactures is unquestioned abroad, while Japanese condensed milk exported during the war earned a poor name, and there is no market abroad now open to it.

Imports and Exports of Condensed Milk were as follows:—

	Imports kin	Exports kin
1913 .....	6,969,482	—
1918 .....	3,233,976	1,307,350
1919 .....	4,060,950	4,701,388
1920 .....	4,701,388	—
1921, end June ...	3,073,388	54,838

In 1920, from January to June inclusive, imports were 2,158,188 kin, and in 1919 during the same period they were 2,291,627 kin. It can be seen how imports have increased this year.

It can readily be seen that competition with American and European brands has dealt a terrible blow to the Japanese industry. Certainly the Japanese manufacturers can not continue to produce as they have in the past, especially as now selling competition is getting worse and worse in the extremely limited home market, and export is dead.

The profits of companies is getting lower and lower. The Toyo Condensed Milk Co. was organized especially to manufacture for export. At the height of its prosperity it made only ¥100,000 profit and the highest dividend it paid was 10 percent. At the end of October



1920 there was no dividend declared and since that time things have been getting worse.

The Nippon Kona Milk Co. began business in 1917. It earned profits of ¥80,000 at the height of its prosperity and paid a dividend of 8 percent. The special production of this company is powdered milk. This is now coming from England, and the Japanese manufacture simply cannot compete with it in quality nor in price. Since last year the industry has shrunk to nothing, and most companies have closed their factories. Other companies have amalgamated their interests, while others are having their business adjusted.

The Boso Condensed Milk Co., has been amalgamated with the Tokyo Kashi Co., under the name of the Nihon Condensed Milk Co., with a capital of ¥300,000. The Tokyo Condensed Milk Co., with a capital of ¥50,000 was amalgamated with the Morinaga Candy Co. These amalgamations are all movements in the right direction, but there are still many small companies in the business, and they are much upset about their future in the face of these amalgamations of bigger interests. It is thought they should all amalgamate into one company, decrease their expenses and improve their product, as well as labour for an improvement of dairying conditions in Japan. The manufacturers themselves look at their future in somewhat this same light, but unfortunately not all of them can be made to see the light of reason, so they go on competing in a ruinous manner, and are thus hastening the complete destruction of their industry.

Shinto Shrine for  
the Late Henry  
Bowie

A new Shinto Shrine, within which is to be apotheosized the spirit of an American, and a Californian, that of the late Mr. Henry P. Bowie of San Francisco, who died in December, is soon to be erected in Tokyo, if the plans being considered by those who were his friends are carried through.

Mr. Bowie, who was a California millionaire, and for long the president of the America-Japan Society of San Fran-

cisco, lived at various times in Japan, for which country he had a strong affection and where he had a multitude of friends. He came last to Japan in the winter of 1919, taking up his residence at Nakashibuya, in the suburbs of Tokyo with his Japanese wife and his two sons. He had made up his mind to live permanently here and devoted his time to the study of Japanese handwriting and painting, studying under Mr. Baiyen Sato, the well known master. He spoke good Japanese.

On Sunday, 27th, at one o'clock, a Shinto ceremony was held at the Ginguetsu-ro, Araki-yama, Nakashibuya, on the Insen electric line, near the Shibuya Station; later some of Mr. Bowie's paintings and writings will be exhibited. A circular inviting his friends to this ceremony says of him:

"Mr. Bowie was an American and a Christian, but he understood our nationality well and he showed great respect for our Shinto faith and to the Imperial Family. He was exceedingly happy when he was told by his friends that when he should die he would be deified as a kami-sama for all that he had done for Japan. The promoters now suggest that a shrine be built for him at Araki-yama, Nakashibuya, where he lived his last days. For one hundred days the shrine will be opened and ceremonies will take place to pay respect to the departed soul of one of the best friends of Japan."

The circular is signed by sixteen promoters. The deified name to be given to the late Mr. Bowie is Henry P. Bowie-no-Mikoto, the last word meaning Lord, or Prince.

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an organ to facilitate and promote the foreign trade of Japan is proposed by a joint resolution of the Tokyo Chamber of Commerce and the similar institutions all over Japan. The main objects of the proposed bank are to help the manufacturers and businessmen engaged in foreign trade; to make long term loans at low rate of interest available to such manufacturers and merchants; to guarantee and to purchase negotiable papers

and to make advances for the purpose of stimulating and assisting foreign trade in general; to issue letters of credit and to attend to collections abroad; to act as agent for governments, banks, shipowners and others and to ascertain credit abroad and to acquire rights of concessions, etc.

The Government will be asked to subscribe to a portion of the capital which will be divided into 2,000,000 shares of ¥50 par value. A guarantee of 7 percent dividends per annum will also be asked of the Government.

The promoters will ask for the privilege of issuing debentures to an amount equivalent to ten times the paid in capital.

The proposition is an outgrowth of the defective system of banking which, it is stated, those engaged in the manufacture of export goods and the exporters have keenly felt in the past. Japanese manufacturers often have no access to the necessary capital required in the manufacture of export goods and ex-

porters are handicapped because they cannot get long term loans to finance their transactions.

As many of the Japanese industries are the outgrowth of family work by women and children, the necessity of financing them will greatly stimulate production. Small exporters are also in similar category while those who are engaged in the import and export business, require still longer credit. The new bank will attempt to fill this gap and further the financing of Japan's foreign trade.

The new enterprise, when established, will run parallel with the Foreign Trade Corporation, of England, and the International Corporation, of the United States, both of which institutions are to a certain extent fostered and protected by the Governments of their countries. The new corporation, when organized after obtaining the Diet's approval and the Government's sanction, may be called the International Foreign Trade Financing Corporation.—*Japan Times and Mail*.









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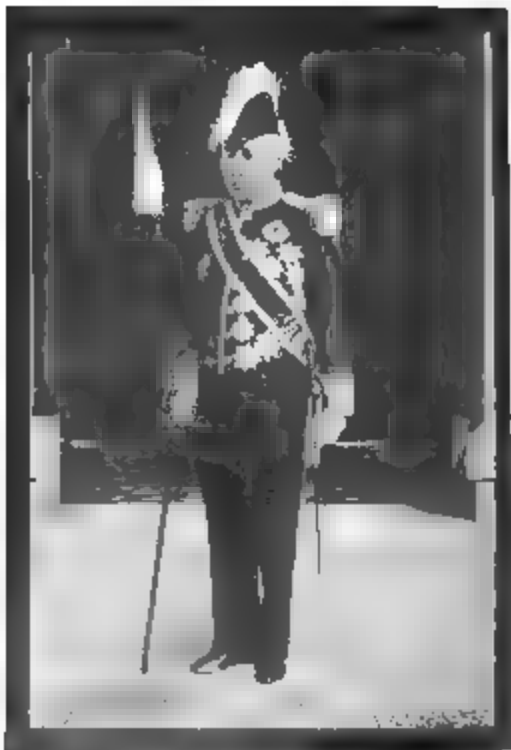
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# THE JAPAN MAGAZINE

VOLUME TWELVE JANUARY, 1922

NUMBER EIGHT

## THE LATE MARQUIS SHIGENOBU OKUMA

By M. YAMAMOTO

**I**N the northeastern section of Tokyo, close to Waseda University, of which he was the founder, a remarkable man passed away at exactly 6:30 o'clock on the morning of January 10, 1922. This world-renowned character was no other than Marquis Shigenobu Okuma. Since 1919 this veteran statesman had been suffering from renal paralysis, complicated with other troubles, and about December 23rd of last year his condition became suddenly very serious, and it was soon realized that his end was near.

As he was born in 1838, it will be seen that he was in his 84th year at the time of his demise. He was born in Saga, a city of Hizen province, on Mizunoe street, Kaishokoji. His father was a *samurai* whose moderate position commanded an annual revenue of 400 bushels of rice. The whole amount received by the Saga clan was 350,000 bushels. His father was in command of the forts at Nagasaki, so the son naturally succeeded to political influence.

The boy Okuma studied the Chinese classics in the school called the Kodokan, established by his feudal lord. Even at that early age the lad was a controversialist and strong-minded. He became the leader of a movement known as the North and South Feud. He was forced to leave the school finally, and removed

to a Dutch school called Rangakuryo. The feudal lord of Okuma's time was the well-known Kanso Nabeshima, who was a sagacious and far-seeing man and had engaged the Rev. Guido Verbeck, a Dutch-American, to establish a school of English, as he realized the importance of the language earlier than others did. Young Okuma was one of the 30 students from the Rangakuryo selected by Nabeshima to attend this new school, called the "Chienkan." Here Okuma studied for five years, and in 1867, after consulting with the president, Taneomi Soejima, he went to Tokyo and coolly advised I. Hara, an official connected with the Shogunate government, that in his opinion the administrative power should be restored to the Emperor. Okuma, it is not surprising to learn, was severely rebuked for his temerity and soon thereafter returned to his home in Saga. He and a few others were in reality ahead of Shojiro Goto in agitating for the restoration of power to the Emperor, but as the time was not yet ripe for this change and their numbers and strength were inadequate, the credit was secured by Count Goto.

At this time Okuma was only 20 years of age, yet he was monitor in the school and showed his ability and cool head by warning the students not to



become too much excited over politics, he himself keeping silent and devoting his time to English study and reading. At this period there was much discussion as to the advisability of excluding foreigners and overthrowing the Shogunate, but Okuma seems not to have been one of the students who took an active part in this movement. Thus he won the approval of Verbeck, who said Okuma would be an accomplished scholar some day. Once when a talkative student challenged him to debate he refused, saying, "What was the object of you students in coming to this school? Why don't you give your whole attention to English and so keep abreast of the world's progress?" Some of the students were quite indignant and threatened to draw the swords which, as sons of *samurai*, all wore at that time. But Okuma only smiled and called them the "rice-weevils of the land." So he was generally admired for his sagacity and boldness and secured the respectful hearing of the majority.

In 1868 Okuma and Soejima presented a petition to their feudal lord, and thus secured permission to engage in foreign trade. A firm called "Sanshogo" was established by them in Shanghai, China, and the wide knowledge gained in Nagasaki enabled them to succeed in this venture.

Under Verbeck Okuma studied foreign languages and the science of gunnery and fortification. Of the many talented young fellows from the respective feudal clans then studying in Nagasaki, we may note the names of Tatewaki Komatsu of the Satsuma clan, Munemitsu Mutsu, of the Kii clan (later a noted Minister of Foreign Affairs), Shojiro Goto, of the Tosa clan, and Shunsuke Ito, afterward Prince.

These students often met in restaurants

and discussed national as well as world politics together. But Okuma was distinguished by his rich clothing from the other students, who lived and dressed in the simplest manner. Over underwear of figured yellowish silk material he wore a handsome kimono, and over this a deep-blue silk coat with conspicuous silk cords knotted high upon his chest. He carried two swords ornamented with silver and gold inlay work. He looked indeed like some great feudal lord, or the chief retainer at least.

When asked by the restaurant-keeper "What do you expect to become?" he replied, "A great feudal lord, I hope." All were surprised at his ambitious ideas.

This extravagance in dress and manner of living continued until his later years, but it was made possible by his mother's foresight and prudence. His father died when he was a child and his mother was his sole guardian. She was a woman of rare good sense and a beautiful personality. His expenses were provided by his mother's good management and he never lacked for money from her purse until he was established in an honorable office; hence he was saved all financial worry.

When the Shogunate was overthrown at the time of the Restoration in 1868, on January 14th, a high official named Kawazu Izu-no-kami slipped away from his post and the office was at once taken over by Okuma and a friend Takayuki Sasaki—later Marquis. So he secured a good position at the very beginning of the Meiji era.

Some time after this Nobuyoshi Sawa was appointed by the Imperial Court Governor-General of Nagasaki, and this incumbent was succeeded later by Kaoru



Inouye—afterwards Marquis. The Nagasaki Law Court was established next and Okuma was made one of the officers. Not long thereafter he was summoned by the Central Government and appointed a councillor of state. He became a judge in the office of Foreign Affairs. That he later became Minister of Foreign Affairs and was able to deal so tactfully and wisely with foreigners, was the result of his experience and training in Nagasaki. While there he won the confidence and admiration of foreigners by the cool judgment and prompt decision displayed in his dealings with them. Sir Harry Parkes of the British Embassy, for example, was one who relied upon his counsel and admired his ability.

In 1869 young Okuma became Treasurer and later Vice-Minister of Finance. In 1870 he was appointed a state councillor.

At that time the two most difficult posts to fill were those concerned with diplomacy and finance. Each new Cabinet was in despair over the problem of finding suitable candidates for these portfolios. Okuma was distinguished for his coolness in undertaking tasks which dismayed others and succeeding in a marked degree.

Dr. Miyake, chief editor of "Japan and the Japanese," and an influential critic, has this to say on the point:

"Since Okuma had the happy faculty of easily believing that he was quite equal to tasks which others could perform, he was for many years an exceedingly valuable member of society and yet without at all falling a victim to megalomania.

While others were worrying over whether they were able to perform a given task, Okuma would quietly finish the work without feverish haste, worry or anxiety. The positions which the Meiji officials had least taste for were those requiring skill and knowledge in dealing with foreign and also financial questions, so these two posts in the cabinet were hard to fill. It was common for the ministers of that day to hesitate over matching wits with foreigners and they often shirked duties of this kind in a cowardly fashion. But Okuma was strong-minded and having made up his mind that no foreigner need be feared, nor indeed any one else in Japan, boldly attacked diplomatic problems, and negotiated apparently without difficulty the questions that arose between the British Ambassador and Japan, although others avoided interviews with the somewhat choleric Sir Harry Parkes.

"In regard to finances, too, most *samurai* shunned such work, as they had been taught to despise money; even if this dislike were overcome, few had the training required to solve financial problems. Here, again, Okuma's ability was shown. He could and did handle financial questions successfully, and for this was much esteemed by the Meiji Government. When this new Government found itself with increased expenses to meet, Okuma was able to devise a way to meet them. In diplomacy Mutsu and Komura may have been Okuma's superiors, and in finance Matsukata, Watanabe, and others, but Okuma did not hesitate to assume the leadership in both fields when invited so to do.

"Perhaps he would have done as well in other departments, such as justice, the army or the navy—we do not know; but at least we must admit that he showed courage and force of character in his readiness to undertake work which others avoided."

(To be Continued)



## MARQUIS OKUMA'S DEATH AND SHINTO FUNERAL

Marquis Okuma, who had been lingering on the point of death for four days, died January 10th about 7 o'clock, after having been in a state of coma since 4 a.m.

At his bedside when the end came were the Marchioness Okuma, his widow; his adopted son, who inherits his title; Viscount Kato, his political lieutenant and intimate friend, and his physicians. Viscount Kato, on receipt of news that the last moments of his chief had come, hastened to Waseda at 5 in the morning, but too late to be recognized.

The streets leading to the Okuma villa were crowded this morning by the thousands of visitors hastening to express their condolence and show their grief at the news, and there was a scene of great confusion in the approaches to and within the grounds of the Okuma mansion.

The Japanese papers report that posthumous honors will be granted the departed Genro, the rank of the dead statesman to be elevated to the Junior Rank of the First Class, the highest rank attainable by one not of Imperial blood, while he will be awarded the Grand Cordon of the Chrysanthemum.

The Marquis leaves a widow and an adopted son, but had no children of his own.

### A LONG, USEFUL LIFE

Shigenobu Okuma, called Hachitaro Okuma in his boyhood, was born in February, 1838, at Saga, one of the leading cities of Kyushu, the most southern of the three great islands of Japan. He was raised by an ideal father and mother, and began life under very fortunate circumstances. His father, Nokuyasu Okuma, a *samurai* of the Saga clan, was the commander of the fortress at Nagasaki; but he died when his son was eight years old. The latter entered the Kodokwan, a clan school where the sons of clansmen or retainers were obliged to receive education in Chinese classics, and especially to study a textbook treating of Bushido, the moral spirit of the samurai.

The clansmen of Saga were the first to come in touch with Westerners, for the port of Nagasaki, the only place opened to international trade in the Shogunate period, was under the jurisdiction of Saga. The result was that many of the rising generation became imbued with the ideas of Western civilisation despite the restraining efforts of the elder samurai. Strict regulations, even a loss of hereditary fortune, did not stifle the awakened zeal of the young clansmen, nor remove their thirst for a knowledge of the mysterious West.

Young Okuma was one of the first to show his discontent with what he deemed the oppressive and dogmatic educational system of clan government. The school imposed by his elders became hateful to him, and his sense of rebellion grew into open hostility. He had not neglected his culture. He mastered the classics, and also the philosophic, political and economic theories advocated by the Chinese scholars of the radical school, which incurred the wrath of the clan leaders, and for a time he was expelled from the school.

He became a leader of the rebellion against the old idea that contact with Western civilisation meant danger for the Empire. He abandoned his classics to study the language of the Dutch who had arrived in the country, and from an English teacher at Nagasaki he picked up English as well as mathematics, and something of the learning of the West which he coveted so much.

The coming of Commodore Perry when Okuma was sixteen had caused a great sensation among the young radicals, which was increased by the later bombardment of Shimonoseki by the combined fleets of Great Britain, the United States, France, and Holland.

Okuma and some of his friends deemed the fall of the Shogunate régime inevitable. They secretly left Nagasaki and went to Kyoto, the then Imperial capital, to join with other clans and memorialize the Shogun to relinquish his



power in favour of the Imperial Court, which had existed only in name for about two centuries. The division over this question resulted in the great war between the Shogunate and Imperial forces, which terminated in the restoration of the Meiji Emperor.

On the reorganization of the government in 1868, Okuma was appointed to the important post of Councillor. Previously he had been commissioned to the direction of international affairs at Nagasaki which was then the only port open to foreign commerce. He soon won a reputation for diplomatic ability.

The important question in the early stages of the restored Meiji government was the persecution of Christians. A Shogunate law prohibited belief in Christianity, but the number of converts at Nagasaki had gradually increased. Although personally not anti-Christian, Okuma favoured the rejection of the demands of the Foreign Ministers in connection with the arrest of Christians on the ground that they had no right to meddle with the internal affairs of Japan.

The government adopted his opinion and made him a member of the committee to negotiate with the foreign representatives. The proceedings were held at Osaka, where Sir Harry Parkes, the British Minister, and Mr. Townsend Harris, the American Minister, were present. Okuma was the spokesman of the Japanese, and he astounded the foreign diplomats by his cleverness of exposition and the force of his insistence. He contended that the authorisation of Christianity might mean bloodshed in Japan. But he insisted especially that it was a purely domestic question. He did not accept the idea of the foreigners that if Japan did not accept Christianity her doom was sealed. The conferees reached no agreement; but the Japanese authorities avoided extreme measures in connection with the Christians.

Okuma's rise was now rapid. He took historic part in the development of the great Meiji reign which opened Japan to Western civilisation. He raised loans and saw that they were paid. He

laboured for the abolition of the feudal system and the establishment of a constitutional government. He was Minister of Finance from 1871 until he resigned in 1881 because his colleagues rejected his proposal for a more representative government. A year later he formed the Progressive Party, and became its President.

In 1888, a year before the promulgation of the Constitution, he was appointed Foreign Minister in the Kuroda Cabinet, and undertook the important task of revising the treaties which had been concluded with the Powers before the Restoration. The object was to regain rights that had previously been conceded. It was at this time that the outrage occurred which crippled him for life, yet did not quench his extraordinary vitality and energy. A young agitator named Tsuneki Kurushima, incensed at some of Okuma's methods, threw a bomb at his carriage, which inflicted such a severe injury on one of his legs that it was consequently amputated.

In January, 1916, he was again the object of a bomb attack near his residence at Waseda, but escaped unhurt.

The statesman was a member of the second Matsukata Ministry, as Foreign Minister and Minister of Agriculture, in 1896 but resigned the following year. In June 1898 he formed a Cabinet of his own and in addition to the Premiership assumed the duty of Minister of Foreign Affairs; but this Cabinet only lasted for six months.

Although he resigned the leadership of his party at this time, he still continued to take an active interest in politics and other affairs, especially in the founding of the Waseda University, the largest University under private management in the Empire, of which he was the President. He was also the Patron of the Women's University at Mejiro. He wrote constantly for both the newspapers and magazines.

On the overthrow of the Yamamoto Cabinet in consequence of the naval scandal in March, 1914, the Emperor summoned him to form the Ministry which held office during the first two years of the great European War.



It was under this administration that Japan herself entered the war on August 23, 1914, on the side of the Entente Allies, contributing to the embarrassment of the Germans by the capture of her Chinese possession of Kiao-Chau, and by aiding the Entente Powers financially and through the manufacture of munitions. It was also during this administration that the important Russo-Japanese Convention of 1916 was arranged and signed. During this time of great international strife Premier Okuma led his country onward with all the enthusiasm, energy and hope of a young man of thirty. He was wonderful in every way—even his enemies thought that.

Count Okuma, as he then had been for a number of years, was created a Marquis on July 14, 1916, in recognition of his distinguished service to the State, and at the same time was decorated with the Grand Cordon of the Chrysanthemum. He resigned his Premiership in October, 1916.

Marquis Okuma was one of Japan's greatest orators. He was democratic by conviction and democratic in manner. He possessed a strong, heroic face which lighted up as he talked. His mouth breathed courage, and with his chin showed firmness and tenacity. His eyes showed intelligence and gentleness, and a great understanding of the needs and problems of the millions of Japanese which make up the Empire of Nippon. He was always the great bridge between old and new Japan. His life work was devoted to reconciling the old and the new. While striving to maintain the dignity and nobility for which the *samurai* fought he yet pushed Japan forward intellectually and materially to obtain for her the rank of a first-class Power by taking over the civilisation of the West and making it an integral part of Nippon.

The late Marquis's beautiful home in Tokyo adjoining Waseda University was the Mecca for thousands of visitors. He seemed to find time to talk with everybody. He admired and believed in the press as the great medium to reach the people, and as the great medium of

progress. He liked to talk to journalists, and then to show them his wonderful garden of orchids and tropical plants, his collection of which was perhaps the best in Japan.

Amongst his numerous writings, his greatest book-production was "Fifty Years of New Japan."

The funeral of Marquis Okuma was conducted according to Shinto rites and the remains were interred in the burial ground of the Gokokuji temple in Otowa, Koishikawa. The funeral was held at Hibiya Park on Tuesday the 17th.—*The Japan Times and Mail*.

#### OKUMA'S IDEALS

Mr. Masami Oishi, a retired statesman, commenting on the death of Marquis Okuma, compared the loss of the Marquis to the country to the loss of Kwan-non temple to Asakusa. "Most of those who visit the temple do not go there from any religious motive but are attracted there by the surroundings in which it stands; so visitors to Marquis Okuma, whether they were Japanese or foreigners, did not understand the ideals of the Marquis but went away satisfied with the impression he gave them.

"The remarkable thing about Marquis Okuma was his sound common sense. He had a general knowledge of everything. On his favorite topics he had such a firm grasp of every detail that even experts wondered at his versatility. He had something to say about every subject, and every visitor went away apparently satisfied with hearing him. There are many points of resemblance between Marquis Okuma and Lord Northcliffe."

Turning to the political side of Marquis Okuma's life, Mr. Oishi said that he lacked the definite policy which some statesmen have. This, although it served to make him popular, incapacitated him to guide the nation on the road to progress.

"There were, however, two things achieved by Marquis Okuma which will be remembered as long as he is in the memory of the nation. They are the







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...

establishment of the Kaishinto political party and the founding of Waseda University. At the time when Marquis Okuma established the Kaishinto party he was the subject of criticism especially by the bureaucrats. But this did not daunt him in the least. He often declared that he did not fear anything except God and the Emperor. Unshakable in this faith, he guided the Kaishinto along the path of innumerable difficulties. I was a supporter of the Jiyuto, a political party founded by Mr. Itagaki, and naturally opposed the Kaishinto and all that it represented. There was one thing, however, in which I was in complete agreement with Marquis Okuma, and that was distrust of government by the bureaucrats and militarists, as opposed to government by civilians. Marquis Okuma was a prophet when he declared that the hours of bureaucracy as a dominating influence in the control of national affairs were numbered. What Marquis Okuma said about 30 years ago is coming true. Government by the bureaucrats is being replaced by that by civilians. It is a pity that Marquis Okuma did not live to see the bureaucrats and militarists completely relegated to the background.

"The first time I saw Marquis Okuma was after he had established Waseda University. I had luncheon with him at his residence in Waseda. At that time his school had very few students. It is said that the Marquis lived like a daimyo. To me it will remain a wonder why he did not live more sumptuously, in consideration of his financial standing. There is reason to believe that Marquis Okuma has left a fortune amounting to ¥5,000,000. But the sad thing is that Japan will be without a statesman of his caliber for a long time.

"Marquis Okuma was essentially an optimist. I, however, remember an occasion when he wept. It was at the time of the formation of the Matsukata Cabinet. We members of the Jiyuto, and the Kaishinto, of which Marquis Okuma was president, had made common cause in bringing about the fall of the Kuroda Cabinet. When Marquis Matsukata was ordered by the Emperor to form a Cabinet, he asked Marquis Okuma to hold

the foreign portfolio. Marquis Okuma declined the offer partly for sentimental reasons. It was a disappointment to us that he did not accept a position in a Cabinet formed to succeed a Cabinet whose fall was the joint work of the Jiyuto and the Kaishinto. I, together with Mr. Inukai and Mr. Ozaki, went to the home of Marquis Okuma, and demanded a reasonable explanation of the reasons for his refusal to serve in the Matsukata Cabinet. We tried to induce him to withdraw his decision not to serve, by pointing out that he as leader of a party which participated in the work of causing the fall of the Kuroda Cabinet should occupy a seat in a new Cabinet. We even went to the length of making it clear to him that if he should persist in his declination the only way open to us would be to sever political relations with him. At this he said he valued our friendship more than anything and pledged to serve under Marquis Matsukata." —*The Japan Advertiser*.

#### TRIBUTES TO MARQUIS OKUMA

In January and February every year, we have to part with illustrious men in every walk of life in the Empire. And now we mourn the departure from among us of Marquis Okuma who was one of the great men of the world, an inculcator of the principle of democracy in our people and a non-bureaucratic representative statesman.

As the result of the European War, the spirit of democracy which had long remained in the recesses of human minds came suddenly to the surface. In Japan, however, Marquis Okuma studied and disseminated among the people the very same spirit 30 years ago. The idea of permanent universal peace was taught by Sakya and Christ in the East and was propounded by Greek scholars in the West, but it was only appreciated as a great and sacred ideal. After the termination of the Great War, however, this common ideal of humankind suddenly gained strength and influenced the policies of the statesmen of the Powers with the result that the League of Nations was created at Versailles, followed by the convocation



of the Disarmament Conference last year. Therefore, the lamented Marquis must be said to have guided our people in the realization of this ideal long before the whole world awoke to its paramount necessity.

The life of 84 years of the Marquis was largely devoted to politics, but we must not lose sight of his inestimable contribution to the promotion of education in this country as founder of Waseda University. Already the University has sent out hundreds of thousands of men well qualified for active and efficient work in every branch of society. Those who were educated at the University figure prominently in political and journalistic circles of Japan. Indeed, the name of Marquis Okuma will go down forever in the history of our national education.

The Marquis was not necessarily the leader of the Kenseikai but it is not to be gainsaid that he had close affiliation with that political party in view of the fact that, when he formed his cabinet in 1913, the Kenseikai acted as the ministerial party in the Diet. However, we take it that the Grand Old Man of Waseda was far from satisfied with the present condition of the Kenseikai.

When we take into account the situation of the Empire both at home and abroad, the death of such a great statesman and leader of the people at this critical time is an irretrievable loss to the nation in general. Also, we regret that the world, which has already lost such foremost statesmen as Gladstone, Bismarck and Roosevelt has now been constrained to lose the Marquis who is one of the luminaries in the international political firmament.

We may add that our Government and people should accord to the Marquis such respect and honor as is commensurate with his immeasurable services to the country. In our opinion, to express the sense of deep sorrow and lamentation of the nation by according a state funeral to the deceased great man is the most appropriate thing to do for our authorities and people especially at this time when bureaucracy is fast receding before the rise of demo-

cratic thought throughout the land.—*Asahi.*

Many men get the complimentary appellation, "great man," after their death, but only a few men are entitled to be called such while they live. The deceased Marquis Okuma was one of those select few. For he had something in him which inspired men who came in contact with him to admire the greatness of his personality and character.

We can not definitely say at the present time whether the political career of the Marquis was on the whole a successful one. Perhaps the historian in coming ages will be greatly puzzled in judging it. For all that, the Marquis with uncommon sagacity, unfathomable knowledge and uncommonly retentive memory always elicited the admiration, devotion and respect of the people both in this country and in lands beyond the seas. It is not too much to say that he ranked among the greatest men of the world.

The long life of the Marquis was a succession of ups and downs. When the Tokugawa Shogunate restored the government of the country to the Emperor and the Meiji government was organized in 1867, he at a bound became Councillor of State and did much for the adjustment of difficult diplomatic and financial problems based on the principle of radical progress. Later, he brought into existence the Kaishinto, a political party of progressive ideals, with the late Count Itagaki and exerted all his energy for the establishment of representative government in this country. It was when he was Minister of Foreign Affairs that he came near being assassinated by a political fanatic. For many years he was under a cloud, but, in 1913, he re-entered the arena of active politics by forming his cabinet at the express wish of the Emperor and steered the ship of State safely and successfully through the turbulent sea of international politics during the Great War.

We must not forget to pay a high tribute to the Marquis for his strenuous endeavors as a man of education. In 1882, the Waseda Semmon Gakko, the



nucleus of the present Waseda University of international fame, was first established by the Marquis. Who will refute the assertion that, but for the exertions of the Marquis, the University could never have been initiated? No words of ours are required to remind the world that the University stands foremost among the private institutions of learning in Japan and holds an honorable position beside the universities and colleges in Europe and America today.

Alas, the great man and sage of Waseda is no more! The nation has lost in the death of the Marquis the most eminent leader and orator and supporter of national diplomacy, beloved both by the young and old and venerated and esteemed for his uncommon sincerity and incessant efforts for the promotion of the welfare of the nation.—*Nichi Nichi*.

Marquis Okuma who was the earnest advocate of the theory that man can live as long as 125 years is now dead at the age of fourscore and five. It is idle to say that his death has caused an irrecoverable loss to the nation. No one could equal him in eloquence and oratory. Speech was his especial forte. It appears that, barring literature and arts, the Marquis possessed knowledge in various ramifications of learning and research as deep and ample as that of specialists. As he was a student of medicine in his youth, he had a fairly good knowledge of medical science also. But he was most versed in politics and political economy. He was also very fond of discussing diplomatic questions since he held the post of Foreign Minister several times. Toward the decline of his life, he had profound interest in history and religion and prosecuted studies extensively therein. His vast knowledge was not gained without paying a price for it. He was a very zealous seeker after knowledge. In the daytime, he took great pleasure in receiving a large number of visitors and conversing with them on different topics but at night he devoted all his time to the reading of books and periodicals and it was not seldom that he sat up in his study till the small hours of the morning. He was an early

riser, nevertheless, and his first work in the morning was the perusal of newspapers. In point of memory and diligence and talent, he was not behind anybody. Perhaps he was the greatest of the great men which the political upheaval attendant upon the fall of the Tokugawa Shogunate produced.

On the downfall of the Tokugawa Government and the formation of the Meiji regime in its stead, the Marquis was abruptly intrusted with the task of administering the country as Councillor of State. At that time, he was scarcely more than 30. He had no specially powerful backer and he secured such an exalted political position solely through his talent and eloquence. He was appointed to the aforementioned high post prior to the appointment of Prince Yamagata and Ito thereto. This fact attests fully his exceptional political talent.

As a statesman, the Marquis always adhered to the principle of progress and tried to lead the people against bureaucrats and militarists. Minor points apart, his political views were all the time full of vitality and novelty. It is worthy of especial mention that he contributed immensely to the progress and development of constitutional government in the Empire in co-operation with the late Count Itagaki.

After all, the Marquis was a statesman of great and uncommon merits. Particularly, he enjoyed fame and renown far and wide in the countries abroad. The country and people have most assuredly sustained a vast loss by his death.—*Yomiuri*.

We cannot suppress our great sorrow at the death of Marquis Okuma, when we take into consideration the estimable services rendered by him to the country and people.

During the days of chaos and dislocation preceding the Restoration of Meiji, he did his utmost for the rehabilitation of the Imperial rule in the country and after the Restoration, was energetically engaged in introducing new and advanced knowledge from Occidental countries for the development of our economics and finance which was in an infantile state.



Subsequently, he was several times appointed Foreign Minister and twice Prime Minister and, till the end of his life, as a Genro he spared no pains for the advancement of the national prestige and the development of the national fortune.

The Marquis was also an educator of extraordinary talent. For he founded Waseda University which has produced a great number of men of eminent ability and renown in every field of national activity at the present time. Also, he may be said to have been an enlightened critic of all worldly things, as he was tireless in guiding the people by his valuable opinions on everything that concerned their welfare and prosperity. Along with the spread of his fame abroad, his spiritual activity became international in scope and importance and it is well known that his residence was always crowded with visitors from distant lands. As a matter of fact, the cordial hospitality and welcome he extended to foreign tourists was of incalculable service in improving or cementing close the relations between Japan and other countries either directly or indirectly. In this respect, the death of the Marquis will be mourned throughout the world. The present state of things both at home and abroad demands all the more the great service and valuable advice of the grand old statesman, but he is no more to our inexpressible regret.

—*Chugai Shogyo.*

#### MARQUIS OKUMA'S IDEALS

A week has already elapsed since Marquis Okuma departed from among us. An imposing popular memorial service was held at Hibiya Park in honor of the deceased great statesman yesterday. We who were struck with profound regret on the death of the Marquis feel anew inexpressible sorrow and lamentation.

The grand ideal which was always uppermost in the mind of the late Marquis Okuma, who was known as an idealist while he was alive, was the adjustment and harmony of Oriental and Occidental civilizations and it is said that a few days previous to his death, he

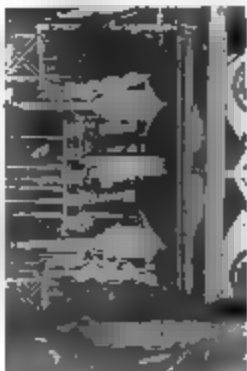
spoke of it to Viscount Kato who sat near his bed. To harmonize the civilizations of the East and the West has been much discussed and studied in the world a long time since and some people have been of opinion that in view of her geographical position Japan is destined to act as the medium for harmonizing and adjusting these two great civilizations in the world. As a matter of fact, they have been harmonized and brought into full contact with each other in certain respects; but, viewed from broad and general viewpoints, the ideal has been realized in but a small degree much to our regret.

If we do not pay proper attention in the absorption of Occidental civilization with the object of cultivating and developing our spiritual enlightenment, we may commit the mistake of swallowing the Western knowledge and thoughts and eventually lose our existence as a race in the strict sense of the word. Quite recently, a certain Chinese scholar has deplored the fact that the Japanese of the present day are fast losing the special spirit inherent in them as a race. It is much to our regret and grief that we are unable to contradict the view maintained by him, as there are things that endorse what he says.

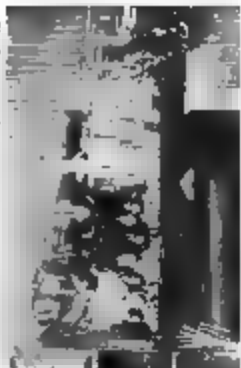
In undertaking the true harmony and conglomeration of Eastern and Western civilizations, it is essential that we should first perfectly understand what Oriental civilization is like and have the complete mastery of that which is a unique and sacred treasure. Is not the present the most opportune time for us, an Oriental people, to go back to the fountain-head of our civilization and grasp its peculiar spirit and significance? If we can revive the essential spirit of Oriental culture and civilization in our breasts thereby, then, and not till then, we shall be able to adjust ours with the civilization of the Western peoples with the ultimate object of creating a new world civilization. Only when we succeed in the initiation of a new civilization in the world, our mission as harmonizer of the two civilizations and leader in the enlightenment of the Orient will have been fulfilled. We imagine that the lamented Marquis made the full understanding and revival of the



The Late Marjorie Moore's House, 27th Street.



Youth at Lincoln University, 1900.



The National College of the Holy Spirit, 1900.



The National College of the Holy Spirit, 1900.





National Funeral Ceremony for the Late Emperor  
 Hirohito at Hiroko Park, Tokyo



Confession of Emperor Hirohito  
 at Hiroko Park, Tokyo

spirit of Oriental civilization the foremost necessity for our people in connection with the accomplishment of the said object. We urge our people, especially the young sons and daughters of Japan, to unite their efforts for the realization of the high and noble ideal of the Marquis who was a great contributor to our national well being and whose name will be a constant source of veneration and esteem to us.—*Tokyo* ———

#### MARQUIS OKUMA

The passing of Marquis Okuma severs another of the few remaining bonds that link Japan of to-day with the Japan forced open to the world by Commodore Perry, the Japan that had been content for three centuries to live wholly by and for itself. Marquis Okuma was a lad of sixteen when the representative of the Shogun met Perry at Yokohama, a youth of samurai blood on whose young mind the advent of these strangers from over the eastern horizon exercised a deep impression. The better to reap the benefit of what these men brought to Japan, young Okuma began the study of English, under English tutors who had landed at Nagasaki, and, despite chauvinistic remarks credited to him in his older days, when the fire of his intellect had begun to burn less brilliantly, he was consistently, until the day of his death, a friend of and an admirer of Americans and British.

From his study of Western institutions he became the leader of a movement for liberalizing the institutions and the government of Japan. Disowned for his radicalism by his own political party, in 1882 he founded the Progressive Party, which has evolved into the present Kenseikai. As Minister of Foreign Affairs he had much to do with shaping the policies of Japan when it was passing through the period of extraterritoriality, and the early elimination of all but a slight vestige of those old extraterritorial rights was largely his work.

Okuma was one of the first of the many victims of misunderstanding from those for whom they laboured, which list in Modern Japan begins with the name of Lord Ii and ends—for the present—

with that of Hara. In his case the would-be assassin failed, although the bomb he threw crippled his victim. It throws an interesting sidelight on the memory of the dead statesman to remember now that, a short time ago, Marquis Okuma met the expenses in connection with memorial services for the man who once tried to kill him.

The Marquis, then Count Okuma, was Premier during the worst of the friction with America arising out of the California School Question and the launching of the anti-Japanese agitation on the Pacific Coast, at which time war between Japan and the United States was regarded by Americans as a very serious probability. Throughout this agitation Premier Okuma persisted in efforts to demonstrate Japanese friendship for the United States and worked to secure American-Japanese co-operation in Chinese developments. At that time he used to refer to the Hawaiian Islands, which were then excited at what was believed the prospect of the appearance of Admiral Togo and a hostile Japanese fleet, as a land proving the possibilities of a peaceful combination of Japanese muscle and American cash.

Okuma's name will live in the world's history as one of the makers of Modern Japan. His has been a long and a useful life, the memory of which has been well perpetuated in the Great Waseda University, of which he was the founder. He has been an influence for good, the force of his personality extending far beyond the confines of his own land.—*The Japan Times and Mail*.

#### MARQUIS OKUMA

One by one the links that connect old and new Japan are parting. Japan of the Tokugawas will presently be only a memory. To the children now being born it will have merely a historical existence, like colonial America. It would be so to-day but for the presence of a few old men who have lived in both worlds. Until yesterday there were three who had been political leaders in the breathless days when new Japan was rising; to-day there are but two—Yamagata and Matsukata. The death of an old statesman like Marquis Okuma in these circumstances is



more than the passing to his rest of one full of years and honors; it is the breaking of a visible link between two ages.

Marquis Okuma's contribution to the history of new Japan has been obscured by the fact that the latter part of his life was spent in the cold shades of opposition. But his contribution was real and as time goes on it will stand out more clearly. He helped to bring about great changes from which his opponents took care that he should derive no benefit. He had the misfortune to oppose the clansmen at a period when they were supreme. He had a large share in bringing about the changes which are making a reversion to clan government impossible but he did not reap the fruits of his exertions. Yet it is probable that he served Japan better thus; the "Power that shapes our ends" made better use of his adventurous spirit in the freedom which his opponents forced upon him than it could have done in the sobering responsibilities of office. The kind of unofficial leadership which Okuma exercised when he was shut out of power was at least as necessary to the Japanese people as the possible advantages which they would have gained by his statesmanship at the head of the Cabinet. There is nothing to deplore in the fate that assigned that unofficial leadership to him and deprived him of the outward and visible signs of power. Out of office he played the rôle of Gladstone. He believed in a policy of "trust the people." He might have said with Gladstone "I have learned that there is wisdom in a policy of trust and folly in a policy of mistrust. I have not refused to acknowledge and accept the signs of the times." But the time when that spirit might have been made a rule of conduct by a Japanese Premier had not then come and has not yet come. In office Okuma would have found himself obliged to act very much as other statesmen, balancing themselves between the various groups, and, in fact, his record in recent office does not differ from that of the other leaders of his time.

Japan's political progress seems slow when compared with that of countries where democracy is a deeply-rooted plant.

Yet when we survey as a whole the career of a man like Okuma we have to admit that there has been speed as well as steadiness in that progress. When Perry came knocking at the door Okuma was a lad of 15. His father was in command of the fortifications at Nagasaki. For a young man in such a position at that time his career was marked out. He became an official in the diplomatic service and his natural abilities soon brought him to the front. His first laurels were won in finance. Inouye and Shibusawa resigned from the Treasury announcing that Japan was going bankrupt. Okuma succeeded them and remained at the head of the national finance for ten years. His administration justified the confident optimism of his first official utterance, but it is characteristic of his adventurous methods that the Satsuma rebellion was a by-product of his economies, the too-drastring capitalization of the samurai pensions having stirred up Saigo and his friends. Nevertheless, there was no other way and it was fortunate for the country that Okuma had the courage to take the risk.

He always had courage. His action which preceded and hastened the promulgation of the Imperial Rescript promising a parliament was a striking example of his daring disposition. In 1881 public attention was taken up by the Hokkaido scandal. The scandal, in brief, was that members of a public commission to develop Hokkaido, headed by a Satsuma noble, proposed to form themselves into a private company and purchase for less than a million undertakings on which they had caused the Government to spend ten millions. Okuma was Minister of Finance and it was natural that the scandal should have been disclosed by him. But his method was original. He called a meeting of the citizens of Tokyo and divulged the whole plot. There was a storm against the Government; Okuma became the idol of the people; and on the crest of a wave of popularity he addressed a memorial to the Emperor praying for the establishment in two years of a national parliament. The immediate result was disastrous to himself for within 24 hours



an Imperial Rescript was issued promising a parliament in ten years and warning Radicals that those who advocated sudden and violent changes would fall under Imperial displeasure. Okuma had to resign; his bold step had ended in personal failure.

It was virtually the end of his career as a bureaucrat. Such official positions as he was afterwards to occupy were those which he obtained as a politician leading a party. Like other party leaders in Japan he tried the experiment of working with the clan statesmen and he found it a failure because, in the words of Itagaki, his colleague in the first party administration ever formed, "each party has found co-operation with the clan statesmen a failure because the Government attaches no real importance to political parties but merely consults its own convenience in taking them up and casting them off." The first party Cabinet had Okuma for Premier. It lasted a bare five months. The parties were inexperienced; the nation had no grasp of the principles of representative government; the clans were still all-powerful. It is held by some authorities that the experiment of a party Cabinet was merely Ito's move in the struggle which had begun between the civil and the military bureaucrats—a struggle which ended with the victory of the military party led by Yamagata. But Okuma had blazed the trail. He had shown the Japanese people that government by the party of the elected majority was the goal at which they must aim. For the next 16 years he remained excluded from power. But he was never a silent spectator and at all times and in all channels his voice was heard preaching the doctrine of representative government. His last Cabinet, 1914-16, was but an interlude of which all the facts are not yet known. Okuma entered on power with a good program of retrenchment and reform, but the outbreak of the world war introduced factors on which he had not calculated. Foreign affairs, and especially the "opportunity of a thousand years" in China caused his Cabinet to make the opening moves in the hasty and ill-judged policy summed

up in the 21 Demands. At the end of his life the veteran again experienced the bitter truth that the bureaucrats attach no real importance to political parties but merely consult their own convenience in taking them up and casting them off.

He will live in the minds of his countrymen as a believer in a policy of "trust the people." It was not a time when a politician could gain power by his influence over the masses, but Okuma occupied a position as near that of a popular leader in a democratic state as the times permitted. Waseda remains the monument of his belief in the people, for there is no truer mark of a democratic statesman than his readiness to educate the people. He was one of the most striking figures in the wonderful Meiji gallery. Without him the gallery would have been incomplete for he typifies the democratic, adventurous, progressive side of Japan which is just as truly part of her make-up as the side represented by his successful rivals. Public life is poorer and far less dramatic now that he is gone.—*The Japan Advertiser*.

A vital personality rather than a political career is likely to make Okuma's name live in the recollections of his countrymen. The man always seemed more than his task. At the work of politics he was much as others are. His Premierships were no better than the average. It was his abounding life, his everwelling interest, his immense zest that made him a unique figure. Like Gladstone he had the faculty of knowing something about everything—because he was interested in everything. Like Terence he might have said that nothing that concerned man was alien to his sympathy. His earlier career showed him to be a firstclass administrator and that means sound judgment as well as a capacity for working with others and directing their work. But his peculiar flair in politics was his intuitive understanding that the only way now is "trust the people." In a democratic country he would have had a career like Gladstone's, for, like the swimmer who conquers the water by trusting himself to it, Okuma, trusting himself to the tide of



public opinion, would have controlled it.

He was a great talker. To interview him was to be carried away by his grasp of subjects and charmed by his exquisite courtesy. You interjected a question. He listened attentively and replied with Gladstonian fulness for a quarter of an hour. Dr. Shiozawa would interpret for another 15 minutes with an amazing, smooth flow of memory. And there was half an hour gone. The Marquis's openness was sometimes a source of embarrassment to the Cabinet and once, I remember, an edict went forth that there were to be no interviews on foreign affairs without the knowledge of the Foreign Office. But wicked reporters would waylay the Premier between his door and the step of his motor-car and often not in vain.

Okuma, my Japanese friends tell me, was not to be compared as an orator with Mr. Ozaki. The latter matches lofty thought with lofty language. His elocution is faultless, as you might say, and that is an evidence of care and respect which always commands the respect of an audience in return. But the banal phrase is inadequate because it suggests something stagey and according to rule, whereas Mr. Ozaki is all fire and liberty. He has a fine voice—without which nothing—and he quickly sets up the electrical contact that enables a speaker to play on an audience as a musician on an organ. Ozaki is in the great line of political orators—as Briand is, as Gladstone was, as Mr. Bryan—was I think, is the word.

Okuma was not an orator in the same full sense, yet he was so much of a natural orator that even a foreigner, sitting in the seats of the deaf, could listen to him with pleasure. With one artificial limb and another that was 80 years old, he would begin with his hands resting on the table to steady himself. But presently he warmed. The low voice rose, the eyes sparkled, smiles lit up the expressive face, first one hand was raised from the table to emphasize a point and then another. In a few minutes both he and his audience had forgotten the wooden leg and the leg 80

years old as the old man eloquent expounded his view. But, says my Japanese friend, sometimes he was very careless about grammar, and he was not above using vulgar language when it served him. Those traits do not disqualify the orator. They even help him to his goal. But the point shows the real nature of Okuma's speech. It was glorified conversation.

What one regrets most as those old men who have lived in two ages leave us one by one is that none of them, so far as I know, has had the imagination to put on record some mental picture of the changes he lived through. Okuma wore a topknot and two swords. He was a samurai, the son of a samurai of some eminence in his clan. The Japan he was born in was the land of Hiroshi-ge's Fifty-three Stations of the Tokaido. His first political impressions began with his clan lord, that Daimyo of Saga whose descendant is now the Marquis Nabeshima whose palace in Tokyo looks across the valley from Kojimachi to Akasaka—a valley where electric street-cars run and where a movie theater nightly lights its flaring facade. Beyond Saga were Choshu and Satsuma, overshadowing clans whose very overpoweringness gave importance to little Saga which held a sort of balance between them. Beyond the clans was Yedo and the all-powerful Tokugawas. Behind the screen in Kyoto was the dim and secluded Mikado. And as the old man dies, the air is filled with talk of manhood suffrage, and Japan that was so small when he was young is one of the world's Big Five.

It is an astonishing record, and it seems incredible that none of the men who went over Niagara in the fifties and sixties of last century should have felt an impulse to write down his personal impression of the transformation. Yet there is the fact. When one occasionally meets them they are far more interested in the things of the day than in the greater things of yesterday. The explanation, I suppose, is that a doer is seldom a depicter. Moreover, the changes that oneself has helped to bring about are less impressive than those we read about.

The pace of life is slower than the pace of art. Written history is dramatic because of the speed with which the reader sees the drama unrolled and the skill with which contrasts are presented. The dailiness of life overcomes with most men the dramatic quality of real incidents. Even for Lenin there are 24 hours in every day and 365 days in the year, and some of them are dull days. The transformation of Japan will always seem more thrilling to those who view it from the outside than to those who were part of it.

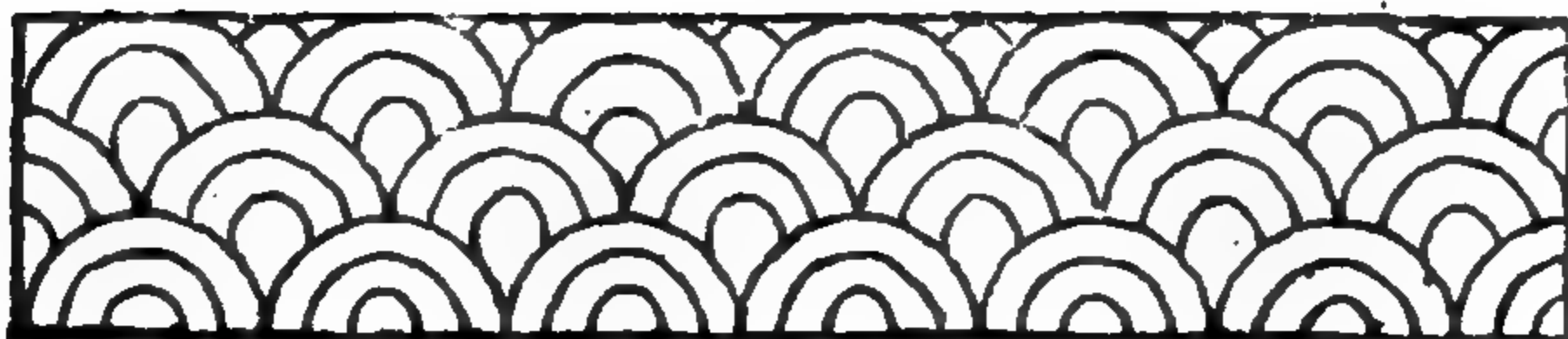
One might suggest, perhaps to the Yamato Society, that a history of the social life of Japan in the eighteenth century could be a fascinating book. The political changes have been much studied, and one can say now they are broadly understood. But a picture of the ordinary life of the nation in all its phases would be intensely interesting and it has still to be written. Now is the time to write it when, though the old life has completely passed away, it is still near enough in time to be recorded with freshness.—*The Japan Advertiser*.

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## H. I. H. THE PRINCE REGENT'S NEW YEAR'S POEM

Yo-no-naka mo  
 Kaku arama-hoshi  
 Odayaka ni,  
 Asahi Nioyeru  
 O-umi-no-hara.

My heart's desire for the world  
 Is pictured in this glorious sun  
 Rising over a peaceful sea.





# THE POWER OF UNSELFISH LOVE, OR ICHIKURO'S REDEMPTION

By KWAN KIKUCHI

## II

**F**EW would recognize the old Ichikuro now. Never bathing nor cutting his hair nor shaving for long months together, with tangled hair hanging down on his shoulders and a mass of dirty whiskers about his chin, he looked more like an animal than a human being, as he dug away in his cave, slinging his pick and hammer with the fierce abandon of a maniac.

The curiosity and wonder of the villagers about him gradually began to change into sympathy. Sometimes just as he was thinking to himself that he must go forth to beg for bread, he was surprised to find a dish of food placed ready for his needs.

And now the end of the fourth year had arrived, and Ichikuro's tunnel measured fifty feet in depth. The people, while admiring his zeal, were not yet prepared to co-operate in this wild adventure, so Ichikuro worked on alone. Outside in the sweet air, many springtimes and autumn seasons had followed each other during these long years, but inside the tunnel winter and darkness reigned, the silence broken only by the monotonous sound of the mad priest's pick.

"Pitiful, isn't it?" the passers-by would say. "What stupendous folly for one man to attempt to cut his way through that huge mass of rock! He will die before he finishes even one-tenth of the task."

But the years passed and finally, at the end of the ninth year, the tunnel measured 132 feet from the entrance and now the village people waked up to a realization of the importance of the project and began to discuss the enterprise seriously. All were impressed by the fact that this gaunt mendicant priest could accomplish so much by working quite alone, during those past nine years.

"If hands were increased why could not success be achieved in time?" So they began to reason, and before long the seven villages along the Yamakuni river formed a plan and freely contributed money and men for the work. Several masons began to assist Ichikuro, who now no longer toiled in solitude. The next year, however, when after measuring the length it was discovered that even with the additional hands not one-fourth of the whole distance had yet been cut out, the people became discouraged and ceased

their efforts, complaining: "That mad Ryokai has made fools of us all. We have been spending time, money, and labor in vain."

So one by one his assistants dropped their picks and left Ichikuro alone once more. He, however, doggedly persisted as before, but the people almost forgot his existence, since he was working far within the cave, and even when travelers peeped in, they were left in doubt as to whether the lone tunneler were really at work or not.

More and more, as time passed, did the remembrance of priest Ryokai and his foolish project pass from people's minds. He was wholly intent upon his work and took no interest in the villagers. They on their side felt no interest in him either, as his work seemed to hold no hope of ultimate success.

Ichikuro's appearance now became exceedingly wretched and pitiable. For ten years he had spent his time standing or crouching on cold damp rocks. His face appeared bloodless, his eyes sunken, his flesh was loosening and his bones stood out prominently, making him look like some fairy-tale monster.

And now attention was once more centered upon this curious gaunt human. The cave was measured and found to be 390 feet in length with one window cut through the rock toward the river to let in the light—actually one-third of the great task had been accomplished almost entirely by the priest's lean arm alone!

Again the people were startled to perceive how dense and unappreciative they had been. Reverence for Ichikuro began again to take the place of indifference, and soon the sound of many picks echoed within the tunnel, as numerous volunteers offered their services to the

priest. But after working for a year, their zeal flogged again and the people repented spending their money and labor without reward. One by one his helpers retired and Ichikuro was again left to solitary toil.

The devoted fellow had quite lost the memory of his former bad deeds—the murders and robbery of which he had been guilty all faded from his mind. Just eighteen years had been completed when he reached the halfway point in his labor of love and sorrow.

And now the tide turned—no one could longer doubt his zeal or the ultimate success of his work. All turned to Ichikuro in love and admiration and offers of help poured in from each of the seven villages, where the inhabitants were now thoroughly ashamed of having failed twice in their efforts at co-operation. Even the high commissioner appointed by the Lord of Bungo province inspected the tunnel and expressed his wonder and admiration. And thereupon enthusiasm spread like a fire among dry leaves.

When the people, moved with pity, looked upon Ichikuro's emaciated frame, they said with one accord:

"Henceforth you shall lift your pick no more, but only direct the work, while the masons toil."

This advice came none too soon, for twenty years of such severe toil, under conditions destructive to both eyesight and health, had left Ichikuro scarcely more than a bundle of bones and hopelessly enfeebled, but he seemed unable to stop, as he had taken the mighty determination to work until he should utterly exhaust himself.

Let us consider at this point the still more imminent danger that threatened his life.









After the murder of Saburobei Nakagawa by his own retainer, Ichikuro, his estate was confiscated by the Shogunate government, on the charge of family mismanagement. Jitsunosuke, Nakagawa's only son, who was but three years old at the time of his death, had been placed under the care of a relative. When thirteen years of age he was apprised of the circumstances attending his father's sudden death. Learning that the knight who had dispatched his father was not a *samurai* of equal rank, but merely a retainer, he was filled with a sense of outrage and determined to avenge his father's disgraceful death and restore the fortunes of his ruined house. He registered a solemn vow something of the nature of the vendetta. Soon thereafter he was enrolled as a pupil in the school of Yagyu, the noted teacher of swordsmanship, and by the time he reached nineteen years of age he had completed the full course and received a certificate of proficiency in this art. Immediately thereafter he started out on his journey of investigation, determined to search out the whereabouts of Ichikuro, and take revenge upon him.

So he traversed all the provinces from end to end of the country, going up and down and round about in search of his father's murderer, but could get no trace of him at all. Finally in his twenty-seventh year, on a certain February day, he traveled to Bungo province, and after paying homage at the Usa Hachiman shrine, was resting at a tea-house in the temple grounds when his attention was arrested by the conversation of some men in the garb of farmers. One of them was saying :

"This mad priest came to these parts from Yedo. They say he murdered one

or more men in his youth and now, having repented of his crimes, is working earnestly for the salvation of the people. As I said before, Hida tunnel has been excavated almost entirely by his own hands alone."

Jitsunosuke was deeply moved by this conversation, and feeling that here might be the clue he sought, he eagerly questioned the speaker as to the priest's age, looks, and native province.

"I really don't know his original name, but I am quite sure his native place is Kashiwazaki in Echigo province," replied the man.

Jitsunosuke jumped up in great excitement on hearing this, for he knew that Ichikuro's native town was indeed Kashiwazaki. He rushed off to Yamakuni ravine without waiting to hear more, and by the next morning found himself at the entrance to the tunnel where the priest was working. Finding a stone mason nearby, he asked about the place and whether this was the only entrance. Learning that it was, he thought exultantly, "Ah, now I have my enemy at last just like a rat in a bag. He can never escape me here."

Asking to speak with the priest, he soon found himself face to face with the object of his long search. But what a disappointment! This was no husky fellow worthy the steel of a true knight! From far within the dark cavern a figure emerged—a wretched, emaciated, mendicant priest, a mere skeleton of a man, scarcely human, so weak and blind he looked.

Jitsunosuke's tense nerves and muscles suddenly relaxed, and he spoke quietly to the pitiable object before him :

"You, who are now called Ryokai and disguised as a monk, are the same



Ichikuro who murdered your lord, my father, Saburobei Nakagawa, so long ago, and so successfully escaped punishment all these years. I am his son Jitsunosuke and have come to find you. You cannot escape me now."

Thus solemnly Jitsunosuke announced his purpose and Ichikuro felt at first deep regret as he realized that if he must die now he could not complete the work on which he had labored so long. But as he reflected that his past deeds merited death, he decided to submit patiently to his fate. So he replied meekly :

"Yes, Mr. Jitsunosuke, let me die now, I am quite ready. True, I have worked for nineteen years on this tunnel, hoping to atone thereby for my past sins, and nine-tenths of the work has already been accomplished, but if I die now the work will soon be completed by others, so I am ready to taste the edge of your sword, and shall die without regret." Yet as he spoke his dim eyes filled with tears.

And now it was Jitsunosuke's turn to feel affected by the situation. His hate and desire for revenge seemed melting away as he looked at this poor old wreck who had spent half of his life in the most arduous, self-sacrificing toil in order to atone for the past, who had confessed and repented sincerely, and when called upon to die was instantly ready to go. Did his vow require summary vengeance under such circumstances as these? And Jitsunosuke began to reconsider his resolve. But now again the thought of self-interest presented itself. Though hate was melting away, how could he revive his fallen fortunes if he did not kill Ichikuro? While pondering over the matter many of Ichikuro's fellow workmen came out from the cavern and began to swarm about him protectingly.

And now Jitsunosuke's *samurai* pride made him draw his sword to show his command over the vulgar herd. Just at this critical point Ichikuro cried in a loud voice :

"Stop, all of you ! I am Ryokai who committed many black sins and always expected to die for them some day. How fitting to die at the hand of my lord's son, in this way. I worked for the sake of gaining peace for my soul. Now I am ready to suffer the penalty of my sins. Don't let anyone interfere in this case."

But one of the workmen stepped out from the crowd and reasoned with Jitsunosuke thus :

"If you will condescend to postpone your deed of revenge, Sir Knight, a little longer, this tunnel, on which Ryokai has been working for twenty years, may be completed."

Thus adjured, Jitsunosuke consented to await the completion of the work before taking further action, and he patiently remained near the tunnel to watch the process. As he listened to Ryokai reciting the Buddhist scriptures while wielding his pick and hammer, watching him by the pale moonlight sifting in through the small window, he was much affected. He was not satisfied now to be the only idle person among so many workers, and, besides, the time for his revenge might be hastened if he helped in the toil, so he, too, began to use pick and hammer.

At first working to hasten the day of his revenge, Jitsunosuke was soon brought to a nobler mood. He watched Ryokai handling his pick with the single sincere desire to accomplish as soon as possible his life work, and was much affected by the sight. He was tempted to



forget altogether his desire for revenge and to forgive his enemy instead.

Especially in the silent watches of the night did his conscience awaken. Often after the other workmen were sound asleep, Ichikuro would continue his work even till midnight with the same zest and zeal as in the day. At such times Jitsunosuke sometimes worked with him and a curious comradeship grew up between these two sworn enemies, as they shared the same toil and longed for the same result.

Finally, one night just twenty-one years since the day Ichikuro had begun his labor on the tunnel, and a year and a half since Jitsunosuke had discovered him, on September the 10th, after the other laborers had gone to their nightly rest, Ichikuro was still handling his pick and Jitsunosuke was bearing him company. Suddenly the priest felt the rock crumble and give way just as a rotten tree yields to the woodman's ax. What could it mean? The man trembled and went on prying into the soft earth, when lo! a dim

light appeared and he could faintly discern a piece of the road on the other side of the huge precipice he had been struggling to conquer for so many years. Yes, he had won at last. The end was right here, before his eyes, and as the faint light from the Yamakuni river could be discerned through the tiny aperture Ichikuro gasped out "Ah!" and when the truth dawned upon him fully he uttered a mighty cry that startled his one companion into a feeling of strange deep sympathy. Ichikuro was laughing and crying all together and making the efforts of a madman to express his inexpressible relief and delight.

"Mr. Jitsunosuke," he cried in a trembling voice, "come here and look. After twenty-one years I have at last done what I set out to do." And taking his enemy's hand Ichikuro led him to the aperture and showed him the Yamakuni river far below and the black spot that was the road. The two men embraced each other and wept with uncontrollable emotion.

*The End.*

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## TO ONE AFAR

(To a Husband in Korea on an Imperial Mission)

My lord, when tarrying beyond the seas,

You watch the mists arise,

Know that in them I sadly send

My breath of sighs.

—Tr. by Mme. Yukio Ozaki, in "Freeman."

# THE SOCIAL WORK OF THE LEAGUE OF NATIONS

By DR. INAZO NITOBE

*Assistant Secretary of the League, in The Japan Advertiser*

A good Samaritan is an internationalist and every internationalist should be a good Samaritan. In the sight of suffering and sorrow, all controversy as to whether God is to be worshipped in Gerizim or in Jerusalem dwindles into idle talk, and all claims to race superiority vanish. Compassion has no respect of persons, of races, or creeds, of political philosophies or national frontiers.

As the League of Nations is avowedly a political institution its work must necessarily be largely of a political and legal nature. And yet the moral solidarity of peoples, the interest and welfare of man as man and not as a national, are explicitly recognized in the Covenant of the League. This could not be otherwise, seeing that the primary purpose of the League is to put a stop to war—war which sometimes counts among its protagonists economists and financiers, patriots and moralists, but never a humanitarian.

There are definite statements committing the League to the performance of humanitarian labor. Article 23 of the Covenant reads :

Subject to and in accordance with the provisions of international conventions existing or hereafter to be agreed upon, the Members of the League—

(a) will endeavor to secure and maintain fair and humane conditions of labor for men, women and children, both in their own countries and in all countries to which their commercial and industrial relations extend, and for that purpose will establish and maintain the necessary international organizations :

(b) undertake to secure just treatment of the native inhabitants of territories under their control :

(c) will entrust the League with the general supervision over the execution of agreements with regard to the traffic in women and children, and the traffic in opium and other dangerous drugs :

(d) will entrust the League with the general supervision of the trade in arms and ammunition with the countries in which the control of this traffic is necessary in the common interest ;

(e) will make provision to secure and maintain freedom of communication and of transit and equitable treatment for the commerce of all Members of the League. In this connection, the special necessities of the regions devastated during the war of 1913-'18 shall be borne in mind ;

(f) will endeavor to take steps in matters of international concern for the prevention and control of disease.

As though the clauses in this Article were not sufficiently comprehensive, Article 25 stipulates that—

The Members of the League agree to encourage and promote the estab-



lishment and co-operation of duly authorized voluntary national Red Cross organizations, having as purposes the improvement of health, the prevention of disease and the mitigation of suffering throughout the world

Certainly "the mitigation of suffering throughout the world" is a large order. It was for this purpose that Gotama Buddha set out on his career of great renunciation. It was to lighten the burdens of all that are heavy-laden that Christ lived and died. Humanitarianism has been so long relegated to religious profession that it was usually thought of as lying outside the pale of a political regimen. By condemning warfare the League has adopted Welfare for its task; hence in the Covenant it is easy to ascertain a humanitarian motive in the articles which bear on their face only political significance. Take, for instance, Article 22, about the Mandates. "The principle that the well-being and development of such people as are not yet able to stand by themselves under the strenuous conditions of the modern world, should form a sacred trust of civilization carries a fertile germ of far-reaching philanthropy. This article insists upon the prohibition of abuses such as the slave trade, the arms traffic and the liquor traffic. Or to give a further example, take the so-called minorities question. The protection of ethnical, religious and linguistic minorities has been a live question in Central Europe ever since the Congress of Berlin (1878) and during the war it loomed high as one of its aims. Though no statement of this principle is inserted in the Covenant, all the Peace Treaties and a number of special conventions to which the Central European States are parties, impose upon them obligations to safeguard the rights of the numerically

weaker. The duty of carrying out these protective clauses is entrusted to the League. The complaints made by the persecuted bodies show that if the remedies are to be legal and political in character, the motive must *au fond* be humanitarian.

May I also add that the financial aid promised to Austria can scarcely be undertaken by the states members of the League as a purely business proposition. It has been the fashion, ever since the time of Adam Smith, to draw a sharp line of distinction between political economy as actuated by the motive of egoism, and moral sentiments as prompted by that of altruism. Are we not finding out that the moral and the economic well-being of a society cannot in practice be separated into two water-tight compartments? If this father of political economy were to rise from his grave and revisit Geneva to-day after a lapse of eight score years, he would be surprised, indeed edified and pleased, to find the two opposed motives—compassion on which he based his ethical system and self-interest from which he deduced all economic phenomena—reconciled and adjusted in the International Labor Office. Industrial experience in the more advanced states of Europe is confirming the truth of an old Oriental proverb—"Love of others is love of self." In the coldest material relation of man, a spiritual element is never entirely absent. I have perhaps unduly emphasized this time-worn theme because in the manifold labors to which the League has been called, the human, the humane and the humanitarian sentiment is manifestly or latently an omnipresent factor, and opens a vast vista for well-doing in this domain, inviting the nations as it were to partici-



pate in a nobler task than that of making the world safe for democracy, namely that of freeing the world of suffering and pain. Certainly the beginnings were small but the beginning is already made and it augurs well for the future.

A very few weeks after its inauguration (January 10th, 1920) the League of Nations seeing the gravity of the sanitary condition of Poland undertook in co-operation with the two Red Cross organizations, the International Red Cross Committee and the League of Red Cross Societies, to help that country in combating the ravages of typhus and other epidemics. To this end the Council made appeals to individuals and governments to raise a fund of £2,000,000. A number of governments responded with liberal contributions, but the sum total that was promised amounted to £220,000, barely one-ninth of what was asked for, and when it came to actual payment, the League received not much more than £122,000, which was only 6 per cent of the fund considered necessary to carry on the work successfully.

The original plan of establishing a fully equipped system of sanitary defence consisting of epidemic hospitals, quarantine stations, delousing plants, etc., on the eastern frontiers of Poland, could not be carried out, and the Epidemic Commission has had to elaborate a plan on a much less ambitious scale. The marked fall in prices that has been witnessed during the last year has, however, enabled the Commission to render more appreciable assistance with the money at its disposal than would have been thought possible a year ago.

The help that the Epidemic Commission has been able to render can be classified under the following headings :

(1) The supply to the Epidemic Commissariat of the Polish Government of such articles and stores as were most difficult to obtain, and of which the need was greatest, when operations commenced, e. g. articles of clothing, soap, drugs, medical and sanitary equipment.

(2) The supply of motor ambulance and other transport to increase the efficiency of the anti-epidemic work in the area which appeared to the Commission last winter to be the area of chief epidemiological importance. This is the northern portion of the most eastern area under Polish administration.

(3) The supply of foodstuffs for the use of the epidemic hospitals in the above-mentioned area.....

Compared with the magnitude of Poland's own effort, the limited amount of assistance that the League of Nations Commission has been privileged to proffer seems small indeed. All the same, we believe that the assistance reached Poland at a critical time and that the additions to the resources of the Polish Epidemic Commissariat recently effected will facilitate in no small degree the efficient handling of such emergencies as may arise next epidemic season.

The Epidemic Commission is only a part of a larger scheme of the League for "the improvement of health and the mitigation of suffering." It will be remembered that as early as 1907, an international agreement called the Rome Convention (from the place where it was signed) established the "International Office of Public Hygiene" in Paris. The object of the Office is to bring to the attention of adhering States any knowledge of general interest in the field of public hygiene and especially information regarding epidemics and the ways of



combating them. It counts among its participants 37 governments, some of them not members of the League of Nations. When the creation of the Health Organization in the League was contemplated, what could be more natural than that the idea of enlarging the Paris Office International should be suggested? But most unfortunately the United States, which is a member of the International Office, refused to consent that any organization with which she is connected should be in any way attached to the League. In consequence the League of Nations had to set up a Health Organization which consists now of a Health Committee and a Health Section under a Medical Director, the Epidemic Commission having now become amalgamated with the Health Organization. The Health Committee consists of 13 medical specialists who have been chosen for their personal qualifications and professional distinction, and although they do not represent their respective Governments, yet they have been drawn from amongst responsible leaders of Public Health Administrations, and practically all of them are also members of the "Office International d'Hygiene Publique." The Health Committee will be the central repository, or rather a clearing house for all medical and sanitary information of the world, with special reference to epidemics.

The Health Section has placed itself at the disposal of the governments desiring to conclude anti-epidemic agreements, and negotiations are about to start between Poland and Russia with a view to concluding a specific Convention to that effect.

The Assembly having considered that the Epidemic Commission should co-

operate with the associations which have undertaken the campaign against infectious diseases in Russia, a first step in this direction is being taken by assisting Nansen's Committee in the supply of essential drugs for anti-epidemic work, and in supervising sanitary action undertaken in Russia by the Red Cross organizations. As the same time epidemiological intelligence from Russia is being regularly obtained and will be periodically distributed to all the health authorities of the world.

If there is anything which can be universally beneficial and beneficially universal, it is medicine. An old Chinese saying defines medicine as a "benevolent craft." In pre-war times no other scientific body held more international meetings than the medical. This international and philanthropic character of medicine will henceforth find its practical and freer expression in the humanitarian labors of the League of Nations.

The abuse of opium and of its derivatives, of morphia, cocaine, is becoming a world scourge. One country is vilified as being addicted to its use, another is accused of growing it; still another is blamed for manufacturing it and a fourth is charged with the guilt of selling it. It is the repetition of the story of a pious monk who broke a vow of vegetarianism, because near his monastery lived a fishmonger and a good cook! Somebody else is usually the offender. And the only way to eradicate an offence is for all to repent together. All the parties to the abuse of opium met in an international conference in 1909, followed by another in 1911-12, which resulted in the so-called Hague Convention and which would have been put into force from the end of 1914, if it had not been for the war.



The framers of the Covenant took up the unfinished work, and Article 25 charged the League of Nations with the duty of controlling the traffic in opium and other dangerous drugs. As the subject is a highly technical one, an Advisory Committee was established by the First assembly. This Committee drew up a questionnaire as to the measures to be followed in carrying out the terms of the Convention, which was sent to all governments and though the replies have not yet all come, the expert Committee made a number of recommendations, such as follow :—that further investigations be made in different countries about the use and production of opium ; that the attention of the Chinese Government be specially drawn to the contents of the Hague Convention, and that those states which have not signed and ratified it should be urgently invited to do so.

While by these means the League is placed in a position to control the traffic in opium, it is confronted with the question of a new vice, whose spread eludes our scrutiny. I refer to the use of drugs that are not mentioned in the Convention of 1912—synthetic drugs of chemical and mineral origin, of the same composition as opium and cocaine. One reads almost daily about the victims of addiction to these poisons in the great capitals of Europe, and this will be the next problem for the Health Committee to take up.

While we thus look forward to ever widening regions of good work spreading before the League, we may cast a backward view on what it has accomplished in the 20 months of its existence.

I shall first bring to your remembrance the tragic fact that for months after the Great War was over and the peace treaties were signed, the war prisoners in-

terned in different countries had been left without much attention from their government.

Of all the prisoners the lot of those who were kept in Siberia was naturally the hardest. The League of Nations, as soon as it was established, was approached on the question. The Council immediately secured the services of Dr. Nansen as a man able and respected in all countries, and he as High Commissioner began his beneficent work with his characteristic zeal and alacrity. In conjunction with the *Comite International de la Croix Rouge* he obtained the necessary funds amounting to £400,000 from a number of governments (almost entirely from England, France, the neutral countries of Sweden, Denmark, Norway, Holland and Switzerland) as well as from several private organizations in Europe, besides some \$800,000 from America. Up to this date over 354,000 war prisoners were through his good offices returned to their homes—probably a mere remnant of a much larger army which, escaping sword and cannon, fell easy prey to the lingering agonies of death by cold and starvation. It must be said in fairness to German and Soviet Governments that they did all they could to facilitate the work. It is estimated that some 15,000 are still left around the Black Sea.

Dr. Nansen, in his report to the Council of the League of Nations, called its attention anew to the subject matter, which had been presented before by the *Comite of Red Cross*,—namely the presence of considerable bodies of Russians who were not prisoners of war but who were living as refugees in different countries and who might be assisted either to return to their homes or to settle in countries where they might secure a livelihood. Of such there



were some 800,000 scattered in Poland, Turkey, Bulgaria and Jugo-Slavia, who with no adequate means of subsistence, were living on the charities of the localities and having no legal status of any kind were unable to migrate freely. Various humanitarian institutions—(in particular the International Union of "Save the Children Fund," the International Red Cross Committee, the Russian Relief, the American Y.M.C.A. and many Jewish societies) have all done their best for the succor of the refugees; but the task is too gigantic for private efforts to complete. The Czecho-Slovak Government has offered to help 1,000 students and to settle 5,000 colonists within its territory. Other governments may open their land for settlers, but one great obstacle to the plan of transplanting them from where they are—a large number especially, some 35,000, who are congregated in and near Constantinople—is that they cannot secure visas from countries which they have to traverse in their transit. And just here the League can render invaluable aid in inviting the different governments to lend their helping hand.

The part which the League plays in the relief of Russian refugees is typical of the character of its humanitarian work. Standing aloof in a way and therefore free from intricate details, the League can take a larger and more impartial view of the field, and it is thus in a position to co-ordinate their endeavors, and in doing this the League acts as a central bureau, and as an intermediary between different states.

It will be easily admitted that a co-ordinating function such as the League performs is indispensable in all international interprises where elements of discord and discordance exist in a larger measure than in private charities. Its functions are unique and can scarcely be entrusted to other bodies; so much so that if there were no League existing,

something like it on a much more limited scale would be created for the purpose.

Because the League occupies this unique position among the national and international organizations, it was naturally regarded as a suitable organ for the relief of the Russian famine.

In the early part of the Second Assembly, Dr. Nansen made a most moving appeal on behalf of the 20 to 30 million Russian peasants who are on the brink of starvation. In order to rescue them before the winter should set in he proposed two methods—(1) that an urgent appeal be made to all governments to grant official credits for Russian relief, (2) that the International Credits Organization established by the Council of the League should be placed at the disposal of the Russian Relief work. When these proposals were brought up in the Committee and in the plenary assembly, one or two voices from the countries which had suffered most from being neighbors to Bolshevist Russia warned against taking hasty steps in relieving the Russian people; but those voices were quickly hushed and finally joined in the unanimous expression of commiseration for the famine sufferers. Though the debate was thus maintained on a high humanitarian plane, making of the question a purely moral issue, the governments represented in the assembly did not see their way clear to committing themselves to any definite and positive plan of relief. Dr. Nansen's speeches did not, however, fall entirely on deaf ears. Only the assembly could furnish a tribune from which he could appeal to the whole world and stir its conscience; and that his appeals were heeded is evidenced by several States Members coming to the front in supplying food and financial credit. Nor does the League as a body remain a mere onlooker on the great tragedy. Before many weeks have passed it will engage itself in organizing medical aid.

*(To be Continued)*



# JAPAN, CHINA AND THE FAR EAST

By K. K. KAWAKAMI, in "*Japan*"

**A**T the international conference at Washington, China is the center of attention. Circumstances responsible for the unhappy condition in which China finds herself today are numerous. Some may attribute it to China's own waywardness. Others may blame European and Japanese diplomacy for it. I am not trying to find the ultimate reason for the present predicament of China, for the task is beyond my ability.

One thing, however, is certain, namely, that the battle of concessions, which has been merrily fought in China by "advanced" foreign Powers for so many years, is at least one of the main factors which brought about a situation requiring a frank discussion at such a gathering as the Washington Conference. An impartial scholar must recognize that this situation cannot be remedied or altered by singling out any one nation as the target of criticism, for that situation is an outcome of extremely complicated international actions extending over almost a century.

It is no exaggeration to say that the history of the battle on concessions is well-nigh the whole history of China in the past few decades.

If one reads that history aright, even that deplorable blunder of Japan's, the twenty-one demands, becomes at least understandable. No one defends those demands, but an unbiased historian would study the record of Western encroachments upon China before regarding Japan as the chief offender. As Herbert Adams Gibbons puts it, „There never would have been any

Japanese imperialism had European Powers not been conscienceless hogs."

In studying Japanese policy in China one cannot ignore the European scramble for Chinese territory and concessions in the latter half of the nineteenth century. Nor can one forget that even when Europe was on the verge of the World War, the dominant Powers of the West were contriving to push their interests in their respective spheres of influence in China.

Let us take a glance at the activities of European Powers during the year or two immediately preceding the presentation of the twenty-one demands by Japan. In 1913 Russia, through the dummy of a Belgian syndicate, obtained concession for a railway from Tatung to Chengtu. France, through the Banque Industrielle de Chine, secured concession to construct a bridge over the Yangtze River and a port at Pukow. She also obtained concession to build the Yamchow-Yunnan-Chungking railway. Meanwhile England excluded French participation in the financing of the Pukow-Sinyang railway, and secured concession for the Yunnanfu-Talifu line, the first link of the projected Burma-Yunnan railway. In addition England obtained concession for the Shasi-Sinjifu and Nanking-Changsha lines. All this happened in 1913. In July, 1914, Sir Edward Grey emphasized the British intention of closing the doors of the Yangtze Valley, declaring in the House that Railways in that region must be built by British capital and that only. In September, 1914, that is, a month after the outbreak of the World War, France notified China that railways in



Kwangsi Province must be built only by French capital. All the dominant nations were eager to close the doors of their respective spheres of interest in China. The air was thick with rumors of ominous nature.

It was in this atmosphere that the twenty-one demands were born. Without defending or apologizing for those demands, one can understand the motive which prompted Japan to present them to China. In January, 1915, the outcome of the great war was still uncertain,—a fact which no one could deny. The war might have ended shortly, without overtaxing the resources of the belligerent nations. In such an event, would not Europe come back to China with redoubled zeal and energy for more concessions and territories? That was the fear uppermost in the Japanese mind. Whether that fear was well founded or not, one must at least admit that the fear was genuine and sincere. That fear was not created and nurtured by the propaganda of the military faction. Rather the militarists utilized the fear which they knew was entertained by the sixty million people of Nippon.

To appreciate that fear one must study the history of foreign encroachments upon China. Space forbids us to enter into details of that history, but we must ask the indulgent public to glance at the following chronology showing how European Powers pared down Chinese territory and how they wrung various concessions from China in the latter fifty years of the past century :

England takes Hongkong after the opium war...	1842
China cedes Amursk to Russia...	1858
China cedes Maritime Province to Russia ... ..	1860
England leases Kaulung peninsula opposite Hongkong...	1861
France annexes three provinces in Cochin China ... ..	1867
Russian troops occupy Kuldja and territory of Ili ... ..	1871
France takes Tonking and Annam	1885
England takes Burma...	1886
France secures right to extend	

the Annam railway to China ...	1859
Cassini convention by which Russia establishes herself in Manchuria ... ..	1896
Russia organizes a bank (Russo-Chinese Bank) to secure control of China's economic resources and rejects German participation in it ... ..	1895
Franco-British agreement for equal participation in railway building in Yunnan and Szechuan	1896
France secures concession for Yunnan railway ... ..	1897
Germany seizes Kiau-chow which Russia had intended to lease ... .. November.	1897
Russia, through the dummy of a Belgian syndicate, secures concession to build Peking-Hankow railway ... ..	1897
England declares the Yangtze Valley her sphere of influence ... .. February.	1898
German-Chinese Convention leasing Kiau-chow to Germany ... .. March,	1898
American-China Development Company (Morgan interests) secures concession to build Hankow-Canton railway...	1898
France declares South China her sphere of influence ... April 10.	1898
British contract for Shanghai-Nanking railway ... May 13.	1898
British contract for Shansi mines ... .. May.	1898
Russian contract for Shansi railway... .. May.	1898
England leases Wei-hai-wei to counter Russian occupation of Manchuria... .. July 1.	1898
British-German Agreement, recognizing England's special railway interests in Yangtze, and Germany's special position in Shantung and territory north of the Yellow River September. ... ..	1898
Russo-Chinese Convention on Manchurian railways ... ..	1898
Scott-Muravieff agreement by which Russia promises to confine her activities north of the Great Wall, recognizing	



British sphere of influence in the Yangtze Valley... ..	1899
China grants Russia the exclusive right to construct railways in Mongolia... ..	1899
Franco-Belgian contract for Honan railway ... ..	1899
France leases Kwanchow Bay ... ..	January 5. 1900

If one ponders over the above list of foreign encroachments upon China, one finds it hard to contradict Herbert Adams Gibbons when he says in "The New Map of Asia":

"The diplomacy of the European Powers in China at the end of the nineteenth century made the Japanese feel that salvation lay in the development of force to oppose force. China was unable or unwilling to resist European aggression. The European Powers refused to subscribe to the American policy of open door and equal opportunity. The national safety of Japan and of the Far East depended upon the Japanese Army and Navy. The Japanese believed that everything had to be subordinated to the responsibility they must assume of opposing the further extension of European eminent domain. Japan would gladly have united with Europe and America in following the easier and more sensible path of mutual renunciation of exclusive political and commercial advantages in China and Korea. America was willing. Europe was not. If Japan has had to play Europe's game in Europe's way during the first two decades of the twentieth century, who is to blame?"

It would be preposterous to deny that Japan has her military clique. But no fair-minded critic can blame Japan for her militarism, for that is the product of Western aggression in Asia. Rather we must sympathize with her for the condition which necessitated the birth of a military faction, a cumbersome burden upon her shoulders.

We have described the circumstances in which the famous "twenty-one demands" were formulated at Tokyo and pressed upon Peking. In spite of all the publicity they have been given

ever since their presentation to China, the public has but a vague idea of what they were. Much less is it aware of the final agreement arrived at between China and Japan after a parley of five months. It seems, therefore, pertinent at this time to present the following summarized comparison between the original demands and the final agreements:

#### I.—Concerning Shantung

1. Original Proposal: China to assent to all agreements transferring to Japan former German rights and privileges.

Final Agreement: Accepted and embodied in the treaty on Shantung, May 25, 1915.

2. Original: China not to cede any part of Shantung to any third Power.

Final: This proposal was not entered in the treaty of May 25, 1915, but its principle was accepted by China in a note in which the non-alienation principle was made applicable to all "foreign Powers" as originally proposed by Japan.

3. Original: Privilege for Japan to build railway from Chefoo or Lungkou to a point (preferably Weisien) on the Shantung Railway.

Final: Accepted by China and embodied in the treaty, May 25, 1915.

4. Original: To open certain cities in Shantung to foreign trade.

Final: Accepted and embodied in treaty, May 25, 1915.

#### II.—Concerning Manchuria

5. Original: Extension of the lease of Port Arthur and Dalny, and the South Manchuria Railway to 99 years.

Final: Accepted by China and embodied in the treaty, May 25, 1915.

6. Original: To allow Japanese to travel and reside in South Manchuria and Eastern Inner Mongolia, and to lease or own land for farming and trade purposes.

Final: This proposal was only partly accepted. In the treaty of May 25, 1915, Japanese are allowed to "lease," but not to own land, and that only in South Manchuria. In Eastern Inner Mongolia only joint undertakings of Chinese and Japanese in agriculture are permitted. Likewise Japanese are



allowed to travel and reside in South Manchuria, but not in Eastern Inner Mongolia. But China agrees to open in the near future suitable cities in Eastern Inner Mongolia for foreign trade and residence.

7. Original: To allow mining privileges in South Manchuria and Eastern Inner Mongolia.

Final: This proposal was not embodied in the treaty of May 25, 1915, but was accepted by China, with qualifications, in a note (May 25, 1915) from the Chinese Foreign Minister to the Japanese Minister to Peking. In that note China permits Japanese to work mines in ten mining lots in Fentien and Kirin Provinces (South Manchuria), but refuses to allow similar privileges in Eastern Inner Mongolia.

8. Original: China not to grant to a third Power or its subject, railway concession in South Manchuria and Eastern Inner Mongolia, or to mortgage to a third Power local taxes of those regions, without the consent of Japan.

Final: This proposal is accepted, not in the treaty of May 25, 1915, but in a note (of the same date) from the Chinese Foreign Minister to the Japanese Minister to Peking.

9. Original: China to hand to Japan the management of the Kirin-Changchun Railway for 99 years.

Final: This proposal was not accepted. But China agreed to revise various agreements relating to the Kirin-Changchun Railway on the basis of the terms of other foreign railway loans contracted by her.

### III.—Concerning Hanyehping (Iron Mining and Iron Works) Company

10. Original: China not to dispose of rights and property of the Hanyehping Company without Japan's consent, and not to object to any agreement that may be made with a view to joint undertakings between the company and Japanese capitalists.

Final: This proposal was not embodied in the treaty of May 25, 1915, but its principle was accepted in a note (of the same date) from the Chinese Foreign Minister to the Japanese Minister to

Peking. This note is couched in somewhat different language from the language of the original Japanese proposal.

11. Original: The Chinese Government not to permit, without the Hanyehping Company's consent, the exploitation, by any person not connected with the company, of any mine in the neighborhood of the company's mines.

Final: This proposal was not accepted.

### IV.—Non-Alienation of Territory

12. Original: China not to cede or lease to any third Power any harbor or bay or island on the Chinese coast.

Final: This proposal was not embodied either in the treaty or in note.

### V.—Miscellaneous

13. Original: The Chinese Government to employ Japanese as political, financial and military advisers.

Final: This proposal was not accepted in the treaty of May 25, 1915, but in a note (of the same date) from the Chinese Foreign Minister to the Japanese Minister to Peking, Japan is given preference in the employment of advisers in South Manchuria, but not in other parts of China.

14. Original: Privilege to own land in the interior of China by Japanese hospitals, churches and schools.

Final: This proposal was not accepted either in treaty or in note.

15. Original: In certain large Chinese cities where Japanese reside in considerable numbers, the police department, in order to avoid complications, to be jointly administered by Chinese and Japanese, or to employ Japanese police officers.

Final: Not accepted in treaty or note.

16. Original: China to buy from Japan certain per cent of munitions used by China, or to establish a Chino-Japanese arsenal.

Final: Not accepted in treaty or note.

17. Original: China to permit Japan to build Wuchang-Nanchang and Nanchang-Hangchow railways.

Final: Not accepted in treaty or note.

18. Original: China to consult Japan before raising foreign loans for mining,



and railway and harbor construction in Fukien Province.

Final: This proposal was not embodied in the treaty of May 25, 1915, but its principle was accepted in a note from the Chinese Foreign Minister to the Japanese Minister to Peking.

19. Original: China to permit Japanese subjects the same privilege of religious propaganda as enjoyed by other foreigners.

Final: Not accepted in treaty or in note.

As the above comparison shows Japan, in the final agreement, considerably receded from the original position. One of the most important parts of the final agreement is the treaty and notes on Shantung. As the Shantung question is still a matter of controversy between China and Japan, it is important to make Japan's position clear on it.

The Versailles Treaty confers upon Japan all the properties and rights formerly enjoyed by Germany in Shantung Province. But Japan has more than once signified her intention to renounce some of those rights and properties in favor of China. Even before the conclusion of the Versailles Treaty, or to be exact, on September 24, 1918, the Japanese Foreign Minister, Baron Goto, addressed a note to the Chinese Minister at Tokyo, defining Japan's stand on the Shantung questions as follows:

1. Japanese troops along the Kiaochow-Tsinan Railway, except a contingent of them to be stationed at Tsinanfu, shall be withdrawn to Tsingtao.

2. The Chinese Government may organize a police force to undertake the policing of the Kiaochow-Tsinan Railway.

3. The Kiaochow-Tsinan Railway is to provide a reasonable amount to defray the expense for the maintenance of the above-mentioned police force.

4. Japanese are to be employed at the headquarters of the above-mentioned police force, at the principal railway stations and at the police training school.

5. Chinese citizens shall be employed by the Kiaochow-Tsinan Railway administration as part of its staff.

6. The Kiaochow-Tsinan Railway,

after its ownership is definitely determined, is to be made a Chino-Japanese joint enterprise.

7. The civil administration established by Japan and existing now is to be abolished.

To this note the Chinese Minister replied that "the Chinese Government are pleased to agree to the articles proposed by the Japanese Government."

The above proposals have been of late again modified to the advantage of China. In a memorandum submitted to China, on September 7, 1921, Japan made further concessions to China. For one thing, clause 4 in the above agreement has been entirely eliminated. The new memorandum contains eight proposals.

I.—The leased territory of Kiaochow, 200 square miles in area, will be returned to China.

II.—Japan does not seek to establish an exclusive, or even international, settlement at Tsingtao, the capital of the leased territory, but will place the whole territory under Chinese administration, though for the present the usual extraterritorial rights will have to be recognized for all foreigners residing there. In return Japan asks China to open the whole leased territory to foreign trade.

III.—Japan wants the Shantung railway (Kiaochow-Tsinan), only 245 miles long, together with mines appurtenant thereto, to be worked as a joint enterprise in which Japanese and Chinese capital will be equally or equitably represented.

IV. — Japan gives up, in favor of the International Financial Consortium (in which America figures most prominently), privileges she had obtained for the construction of three new lines, namely, the Tsinan-Shuntch line, 160 miles, the Kaomi-Shuchou line, 220 miles, and the Weichien-Yentai (or Chefoo) line, 150 miles.

V.—Japan renounces all preferential rights, formerly enjoyed by Germany and transferred to Japan by the Versailles Treaty, with regard to the employment of foreigners and foreign capital and material.

VI.—Japan will withdraw her troops,



now only 4000, guarding the Kiaochow-Tsinan railway, the moment China is ready to place her own guards along the line.

VII.—the Tsingtao Customs House will become an integral part of the Maritime Customs system of China.

VIII.—Japan will hand over to China all public property used for administrative purposes within the leased territory.

In the wake of the Versailles Treaty, when Shantung was a subject of heated discussion in America, Dr. John C. Ferguson, adviser to the Chinese Government, published a pamphlet on the question and spread it broadcast. In it he said that Japan intended to "reserve to herself part of the territory for her exclusive jurisdiction, and further to take possession of all German property in Shantung."

In the memorandum of September 7, 1921, Japan openly pledges herself not to establish an exclusive Japanese settlement or even an international settlement, in Kiaochow or anywhere in Shantung. In the face of this pledge Dr. Ferguson's accusation has no meaning. As for former German property, Japan retains only half share in the Kiaochow-Tsinan railway (245 miles) and three mines appurtenant thereto. Under the German régime, China was under obligation to employ Germans, if she had to employ foreigners in Shantung. China was also obliged to give Germany preference in the employment of foreign capital and material. Japan entirely gives up this preferential privilege. She gives up even three railway concessions in favor of the International Consortium, of which America is the most important figure.

True, China does not get all she wants. But it must be remembered that nothing was taken from China. Everything that Japan proposes to give China was taken from Germany and not from China. Japan dislodged the Germans from Kiaochow at the time when China, torn by internal feuds and political discord, had neither will nor ability to attack them. In the Kiaochow campaign Japan's loss was 2,000 killed and wounded, as well as 300,000,000 yen in treasure. The total expenditure of the Japanese army and

navy for the Great War was 924,000,000 yen—a pittance, to be sure, when compared with what other nations expended, but Japan is a poor country, groaning under the heavy burden of taxation. I am giving these facts merely to show that Japan, though situated far from the scene of the Great War, did not remain idle.

That justice must be done China goes without saying. At the same time Japan must be given a square deal. Japan, for the sake of peace and harmony, is willing to give up much that she might keep. Shantung is a province of 55,970 square miles. In such a large province, half share to be retained by Japan in a railway of only 245 miles, two collieries and an iron mine, cannot, by any stretch of the imagination, be regarded as a menace, for Japan's participation in these enterprises is to be purely economic. There will be no Japanese soldier or police guarding the railway or the mines. The Japanese civilian population in Shantung, at present only 22,000 as against the Chinese population of 25,810,000, will decrease considerably with the withdrawal of the Japanese troops, now numbering some 4,000, because much of that population consists of tradesmen who followed in the train of the soldiers, and who are more than likely to go home with them.

Comparing the Fiume case with the Japanese case in Shantung, Professor Douglas Wilson Johnson, chief of the Division of Boundary Geography of the American Peace Commission, says:

"It must not be forgotten that the Shantung agreement was based upon a Japanese promise to evacuate Shantung after receiving certain economic privileges similar to those which other nations enjoyed in China. Italians made no such offer respecting Fiume."

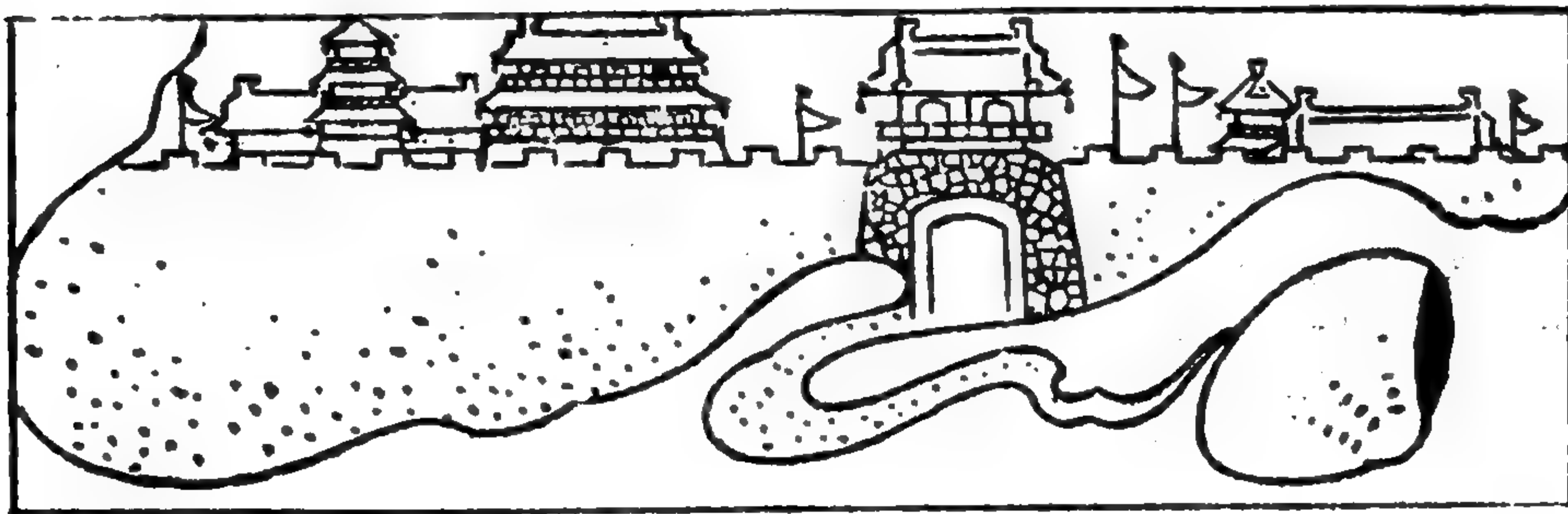
Japan has more than once signified her intention of fulfilling the promise made at the Peace Conference. Her proposal set forth in the memorandum of September 7th last goes much further than that promise in favor of China. If China enters into conference with Japan and discusses the Shantung question on the basis of the above proposal, the matter will be adjusted at once.



There is one thing which Americans must not ignore in dealing with the Far Eastern question, and that is the prevalent feeling among the Japanese that Japan is an oppressed nation, arbitrarily discriminated against by the big brothers of the West, and denied the usual freedom of immigration into any of the territories where the best opportunities await honest labor. It is not necessary to discuss whether this feeling is right or wrong. It is enough to know that the feeling is general. The Japanese resent the comparison of their case to the German case before the war. Before the war Germany eagerly sought a "place in the sun," by which she must have meant the establishment of colonies or addition of new territories under the German flag. Certainly she could not have meant freedom of emigration, for that freedom she enjoyed with no hindrance in all parts of the world. The Japanese case is totally different. Japan cherishes no ambition to extend her territory. What she asks is the freedom of peaceful economic activities in countries which offer the greatest opportunities. Deprived of this elemental freedom by the great nations of Europe and America, Japan must perforce direct her attention to the eastern section of the Asiatic

Continent. She does not ask for the right of free immigration into continents around which the Powers of the West have erected a Chinese wall. But she asks that her economic expansion on the Asian continent be not thwarted, for that is to her a matter of life or death.

If Japan's recent acts in Siberia or China seemed militaristic, that is merely incidental. The fundamental thing is that Japan's sixty millions know that their country is over-crowded, that their soil cannot overcome the stern law of diminishing returns, that, in short, starvation is staring them in the face. That, in the last analysis, is the driving force behind the national desire for economic expansion. This sentiment may have been utilized by militarists or navalists to advance their selfish ends. The fact, therefore, seems self-evident that Japan's militarism cannot be eliminated unless we allow the Japanese to follow the line of least resistance and expand, economically and commercially, in Eastern Asia. If the Conference at Washington were to let the Japanese go home with the feeling intensified that theirs was an oppressed people, the effect would be deplorable, for the militarists would not fail to harp upon that feeling and thus fortify or maintain the position which they have held in the past.





# THE RED CROSS SOCIETY OF JAPAN

## I.—ESTABLISHMENT OF A MUSEUM AND REFERENCE LIBRARY.

**A**S we have already notified our friends, since the great European war the Red Cross Society of Japan has initiated a positive policy regarding active work both domestic and foreign, to be carried on in time of peace as well as war. Accordingly it was decided to establish during this fiscal year the Museum and Reference Library which the Board of Permanent Councillors had already voted for in 1921.

By these means, viz., the exhibits in the Museum, and the books and other publications in the Library, we hope to diffuse a knowledge of the principles and beneficent activities of the Red Cross throughout our nation. It is true there have been some more or less successful attempts to establish libraries heretofore, but propaganda work such as we propose to do has not hitherto been tried, and we are hopeful of excellent results therefrom.

The expense of establishing these agencies—Museum and Library—will be ¥364,000 for the main building and ¥106,000 for the auxiliary buildings, or a total of ¥470,000. The large auditorium will be equipped to accommodate about 1000 persons and in this building collections of various kinds will be preserved and displayed, while in rooms devoted to library purposes, books and

printed matter will be kept and be constantly at the service of the public.

## 2.—GENEVA CONFERENCE

Commissioners have already been appointed to attend the Second General Conference of the International Red Cross Union to be held in Geneva, Switzerland, March 27-31 of the present year. The names are given herewith :

Mr. Tetsuichiro Miyake (third secretary of the Japanese Legation in Switzerland) Commissioner ; Dr. Yoshiro Arai (retired member residing in Holland) Commissioner ; Dr. Arata Ninagawa (now in the U. S. A.) adviser.

## 3.—A JUNIOR RED CROSS SOCIETY

The Department of Foreign Affairs has received a telegraphic communication from Minister Ariyoshi regarding the establishment in Japan of a Junior Red Cross Society. This inquiry was at once transmitted to our Society, which sent the following reply in substance :

“Since it was decided to establish Junior Red Cross societies in the respective countries, at the first general conference of the International Red Cross Union in 1920, the Red Cross Society of Japan took action in the matter and revised its regulations at the meeting of permanent councillors in May, 1920. We have also begun to establish such a society as in October of the same year our society summoned the secretaries of the respective branch offices and informed them on

all the matters steadily investigated and asked their opinions. They all unanimously approved. Hence the officials concerned decided to carry out this project in the best way possible.

As to methods suitable for carrying it out it seemed the best to spread information concerning mild sore enteritis as widely as possible through elementary schools and other educational agencies, and also to request teachers and officials to make great efforts to assist us. All this will require time for preparation, so we cannot organize at once.

#### REPORT AS TO FOREIGN PATIENTS

Since a Sanatorium for Russians was established in Tsukuba, near Chigasaki, Kanagawa-Ken, it has offered accommodation to many Russian and Czech military patients; however, on account of a deficiency of funds it had to be closed.

The light cases among the patients may be sent back to Russia but it is found to be impossible to transfer others on account of the conditions and expenses. Wherefore through the negotiation of Mr. Kropinsky, the Russian Ambassador, in January 1920, in regard to free accommodation for three Russian military patients and a nurse at the Red Cross Society Hos-

pital, said society, sympathizing with the State of Affairs, decided to accommodate free from January, 1920, mild fever patients and two Czech military patients and one Russian patient—total seven—in said Red Cross Hospital, Tokyo, but only one of those is still remaining there.

Five patients out of above stated number gradually improved and retired while one unfortunately died.

As to the cases, six were pulmonary tuberculosis, one capillary bronchitis; that only one death resulted is creditable to our Society.

#### REPORT FROM SMOULDER

Special Relief Corps, Alexandrovsk, November, 1921.

No. Inpatients. old 78, new 264.	
total .. .. .	342
No. Days' Sickness .. .. .	2,823
No. recovered .. .. .	251
No. emergency cases .. .. .	130
No. remaining .. .. .	61

Out of 342 cases, the foreign patients were 51. In addition 2,130 patients were treated in the women's hospital.

We may add that the highest temperature in Alexandrovsk during the month was 70 below zero, while the lowest was 55° below.





# CURIOUS CUSTOMS OF JAPAN

CONNECTED WITH THE CLOSE OF THE YEAR

By F. YAMAZAKI

**A**S it is impossible to describe all the curious and amusing features that mark the close of the year throughout the whole of the country, in the brief space at our command, attention will here be concentrated upon Tokyo and vicinity where opportunities for observation are most abundant.

The festival called Tori-no-ichi, which occurs in November, marks the beginning of this season of nervous flurry and worry. This is the festival connected with the Ohtori (or Eagle-god) shrine in Asakusa, Tokyo. The main shrine is  $7\frac{1}{2}$  miles from Tokyo, in Hanamata, Katsushika county, and this festival usually occurs on the day of the month devoted to the cock, according to the old calendar. The gods worshiped are said to be the mythical Amanohiwashi-no-mikoto and Yamato-takeru-no-mikoto, but as no such name as the former is found in authentic records, it must be an invention.

The fair was formerly largely patronized but now visitors are few. The main article on sale is a bamboo rake used for raking up dead leaves, which was a practical article in olden times. Now, however, the rakes are bought chiefly by the superstitious, who connect the word for "cock" with the Japanese word

meaning "catch" or "gain," and hence buy them just as foreigners buy horse-shoes, for good luck, hoping to make great gains in the coming year.

This festival dates from the Kyoho era (1716-35). As it was celebrated so near Tokyo—only three leagues distant—many visitors went out in the old days, and on the way, as the paths were narrow, the knights often played tricks on the merchants, when coming and going, especially at night. The latter, being indignant, established a branch shrine in Asakusa, Ryosenji street, and this soon superseded the former in popularity with the merchant class, while the *samurai* descendants continued to go to Hanamata village as before. Recently this has been quite neglected and now the rakes are sold chiefly at Asakusa, and even there only as good luck symbols or for decorations. The original form was the rake combined with heads of rice and a mask called "Okame." This mask was supposed to represent a plump, cheerful-faced goddess named Ame-no-uzume-no-mikoto. These symbols of reproduction have led some to describe this festival as a variation of the phallic worship which may be found all over the world in different forms.



Such symbols are still sometimes placed on sale but a more popular combination is the bamboo rake and a treasure ship containing seven gods of fortune with one goddess. A case holding gold is added—the so-called *sen ryo* (1000 *rian*) *bako*. By purchasing this, superstitious people hope to obtain good luck the coming year. Fancy prices are charged for the rakes—sometimes twice the actual cost, and for the treasure boats, too. For some especially large boats, say ten feet long, with rakes and decorations covering four square feet, prices from 30 *yen* up are charged. While bargaining for these boats, both seller and purchaser become apparently much excited, and act as if quarreling, but when the bargain is struck they clap their hands in token of congratulation.

In the shrine precincts, they sell also various talismanic papers to be attached to the rakes, and as it is thought desirable to obtain the first one if possible, people start at dawn in order to get ahead of others. Just behind this shrine the Yoshiwara prostitution quarters are located. Usually the gates are kept strictly closed, but on this particular festival night, the gates are opened wide and a large crowd of people is attracted. The Ohtori shrines in Sugamo and Yotsuya are also popular resorts.

About the end of November comes the enlistment of recruits in the army and the return home of those having served their term. The relatives and friends of the newly enlisted men crowd the districts where the garrisons are located, coming to congratulate them and wish them well, while those who have come to welcome the disbanded soldiers are also numerous. This is one of the annual events which give brilliance to the closing days of the

year. These young and good-looking men well-dressed in smart uniforms add to the gayety of the city, but in recent years they are not so conspicuous, being carefully guarded lest they be exploited by sharpers.

The 22nd of December is the winter solstice. According to the Chinese lunar calendar, the year is divided into twenty four divisions, of which the winter solstice is one. At this time the days are the shortest and the nights the longest of the year. The people celebrate by making rice dumplings. In olden times the day was devoted especially to the entertainment of servants and maids. It is customary for public bath-houses to put slices of citron in the bath on this date, as there is a popular belief in the efficacy of citron to ward off miasmatic diseases. Children enjoy playing with the fragrant citron.

At the end of the year much house cleaning is done, especially in removing dust and soot from kitchens and wherever it may collect. This is also considered the preparation for a happy spring time. For this cleaning, the chief magician or diviner was asked to set a fixed date which could be regularly observed in the Imperial palace. During the Tokugawa Shogunate, this lucky day was the 20th of December. Afterwards this was changed to the 13th because Iyemitsu died on the 20th. In mercantile houses it was customary for all the employees and attendants to take part in this cleaning, and at the end of their arduous work, to receive a present and be feasted on buckwheat noodles. A bamboo rod was used to clean the soot from the chimneys, and hence many mongers went about selling these sticks with a bunch of green leaves on the end of each. While this



cleaning is not now so universal at the end of the year, it is still customary to welcome the spring with wholesale renovating. The poet Sanko describes the oft-recalled day thus:

Susuhaki ya nezumi oikomu  
Tsuge-no-uchi!

Oh what a scene, on the great  
house-cleaning day!  
When all the rats are driven  
into the boxwood bushes!

These boxwood bushes are plants artificially shaped into balls, cubes, etc., for decorative embellishments in a Japanese garden. These form a natural refuge for rats driven by the housewife's broom from their haunts within doors.

After this winter cleaning is finished, the next great piece of work in preparation for the New Year is the steaming and pounding of rice for *mochi*, or thick, glutinous rice cakes. Sometimes small red beans are mixed into the mass, or green mugwort leaves.

The custom of making *mochi* at the New Year season is a very old one, dating from the age of the Emperor Koken in the seventh century. These cakes correspond to Western Christmas cakes, only they are not sweet, and are eaten every morning for three days at the opening of the year. Without *mochi*, Japanese feel they cannot properly celebrate the New Year.

This pounding of the rice after it has been steamed is called *mochitsuki* and is a serious business, in which the whole family are wont to engage unless they are able to employ expert assistants. After the *mochi* is thoroughly pounded it is made into a dough and shaped into squares 1 1/2 ft. in size or into round thick flat cakes of varying size. *Mochibana* is a term used in connection with this. It means "*mochi* flowers" and is used of willow branches devoid of their leaves stuck full of

gayly colored balls of *mochi*. These are made to please the children, and look like flowers blooming in winter. The term *mochi-no-fuda* refers to the cards pasted on the gate-posts of rich men's houses by beggars who have been well feasted on *mochi* at this season of good cheer. When these mendicants hear the sound of *mochi* pounding they go in and offer congratulations to those at work, hoping to receive a share. When successful, they apprise others of the fact. The rice cakes when prepared are spread on new straw matting to dry for a certain time. All who see this sight have a sense of good cheer and approaching spring.

Christmas, which occurs just at this busy season of preparation, is now being observed quite generally among middle-class people up, since Christianity was introduced into Japan many years ago, and the pleasant custom of exchanging presents is quite popular among Japanese, especially in the large cities. On the Ginza in Tokyo the windows are full of decorations and the streets are full of the Christmas atmosphere, about the 24th and 25th of December.

On the 15th or 16th of the month a fair called *Toshi-no-ichi* is held at which decorations for the New Year and articles in use at that season are on sale. Hachiman, Fukagawa ward, Tokyo, begins first, Asakusa Kwannon follows on the 17th and 18th, and Kanda Myojin on the 20th. The Atago shrine, Shiba, celebrates on the 24th and 25th, and the Tenjin shrine in various localities on the 25th, while the Fudo shrine of Yagenbori, Kyobashi ward, on the 28th, is the latest.

Usually these fairs are held in the nearest temple or shrine grounds and the dealers draw lots for locations.



They build temporary booths where they sell rice-straw decorations, pine and bamboo *kado-matsu*, or gate trees, ferns, *yuzuriha* (macropodium) lobsters for symbols, dried chestnuts to place on the "mirror *mochi*," *kayanomi*, *daidai* (bitter oranges), battledores and shuttle-cocks, toy *sugoroku* (or backgammon dice) for children, and especially foods for the New Year. The city hoodlums are all in evidence here and cause such clamor and excitement as is quite indescribable.

The famous festival of Asakusa Kwannon originated about 1659 or 1664. That of the Atago Shrine, Shiba, Dec. 24th, was popularly called *dorobo-ichi* or "thieving fair" in olden times, as the stewards and servants in attendance on the feudal lords who had their residences in this section, often took advantage of their masters' position and hectorred and even robbed the defenceless vendors at this fair, who found it advisable to leave the grounds before dusk.

The temple grounds at Asakusa were under the control of the Imperial prince abbot of Kan-eiji, Uyeno, and hence such outrages were not permitted there. This explains why the Asakusa fair was so popular and is even to the present day.

We may understand the feelings of those who made purchases for the New Year and bought toys for their children, if we recall the atmosphere of Christmas Eve in Western lands. As the poet Ryoto puts it:

"Kamo ichiwa obi-ni hasamuya  
Toshi-no-ichi."

"The wild duck hanging from his girdle

Shows where he spent the New Year's eve."

We can picture the proud father re-

turning home with all his various purchases and last of all buying and suspending from his belt a fowl for the morrow's stew, just as a Westerner carries home his Christmas turkey when it is too late for suburban delivery.

So the New Year draws on and with it come mingled emotions of joy and sorrow, thoughts of the swift passing of time, recollections of the past. All these feelings are common to both East and West. But in Japan the close of the year is the great time for the settling up of accounts. Now there is anxious thought on the part of the poor as to how the money is to be found to pay their bills, while merchants eagerly send their messenger boys out to the houses of customers, knowing that it is "now or never," in a sense, as money is not collected after the New Year dawns. Those hard pressed for ready cash sometimes feign absence or persecute their friends and relatives for a loan. There are many sad housewives and children in tears because no new holiday dresses are forthcoming. So the tragic and the comic come close together on this eventful evening. The poet Sampon speaks of how every year the same old greetings are exchanged:

"Kono kuremo mata kurikaeshi  
Onaji koto,"

and everyone will agree with the observation of the poet Yaha:

"Toshi-no kure  
Tagai ni kosuki  
Zenizukai."

Oh! how clever we all are  
at spending money  
On New Year's Eve!

There are various expressions used to indicate the New Year's customs, as *toshi-mamoru*, "watch night," *toshi-komori*, "seclusion," the former referring to watching the old year out, the latter



to shutting oneself up in temple or shrine until New Year's morning, when with purified heart one worships at the sacred place to begin the new year aright. The writer, as well as many others in Tokyo, practiced this custom this very year. In Kyoto, they perform the usual ceremony at Gion shrine, Kiyomizu temple, and Otoko-yama Hachimama, at this season.

*Fukusamaru*, "returning the calamity," is another expression used at this time and refers to the custom of collecting the cards received from temples and shrines as charms during the year and preserving them in the Buddhist temple of which the family are adherents.

*Toshikawase*, or "forgetting the past," refers to a gathering of friends to "drive dull care away," or in other words to help each other forget the sorrows of the past year. Such a feast may be held at other times in the year also.

As the hour of midnight approaches, all the Buddhist temples sound their temple bells 108 times to welcome the incoming year. The reason why the number 108 is used is this: Man is supposed to possess 108 unwholy desires or passions, and from these he prays to be delivered. Tokyo citizens who are watching the old year out, especially the merchant class, eagerly listen for these bells.

## THE UNDERGROUND STREAM

(Happo Shunshu—12th Century)

The subterranean river takes its rise  
And flows beneath the hills;  
Like this my love; and I indeed am sad  
Because I may not tell my love.

—Tr. by Mrs. Talcott Child in "Fremont."



# THE HARMONIZATION OF SIBERIA

By AIZO KIKUCHI

*A Christian Commissioner Recently Returned from the Continent*

**I**N lieu of the fuller study of conditions in Siberia which I hope to publish later, these condensed suggestions are here presented for what they may possess of value as incentives to thought.

It is well known to all the world that Russia has been for a long time in the throes of a terrible Revolution caused by the bitter conflict raging between communists and anti-communists for political supremacy. The worst of this conflict seems to be past now, and the tendency is manifestly toward a saner mood and the gradual evolution of a democratic state along moderate lines. But however near together the two factions may come in theory, in practice it will be exceedingly difficult for them to forget the deadly rivalry of recent years and co-operate in any reasonable scheme for the harmonization of the State.

This being the case, and Siberia especially having been the chief battlefield, it seems to me it would be far better for all interested in that region in any way to realize the hopelessness of ever securing a lasting settlement by strife, and to agree upon some more practical method of harmonizing the discordant elements.

To facilitate the return to stable conditions, I would suggest that preliminary action be taken as follows:

1. Let the Powers recognize two governments, one at Moscow and one at Vladivostok.

2. Let the Chita government be recognized as a local, prefectural government, subordinate to that at Moscow.

Now the first suggestion may seem impractical at first glance but it is in reality not so, for since a monarchical government can without difficulty maintain friendly relations with a republic, why not likewise with a communistic state? More especially since we know the extreme brand of communism cannot exist long in any part of the world, we need not fear that communism will become a permanent menace.

If the people of the Maritime province, for example, prefer the domination of the White party, let them have their will, while those who prefer the Reds may live elsewhere. Since it is not a case of political *akameshi*—i.e., red beans mixed with white rice—why try to combine the two governmental politics in one locality?

Then, as to the second point, since the Chita government is in fact a state subordinate to the Moscow authorities, why not recognize it as such, and so simplify matters?

Can any reader improve on these suggestions?



# REVIEW OF THE YEAR 1921

*From America-Japan*

The old year now approaching its end has been marked by two events of far-reaching import in Japan's national affairs and her international relations. The one has been the serious illness of His Majesty the Emperor, which has prevented him from taking part in the affairs of State. The consequent burden and anxiety resting on those entrusted with high offices in the Government have been greatly increased; while on the side of the people, unaccustomed to modern politics and as yet not much interested in or trustful of them, this most regrettable circumstance has seemed to conspire with a widespread misunderstanding of Japan by the other peoples of the world so that her usually bright heavens have been darkened with present gloom and future anxiety. Against this somber background the trip abroad of His Imperial Highness the Crown Prince, his hearty welcome everywhere, the natural ease and ability with which he showed himself at home in new situations, and his popularity with all classes of men, stood out in bright contrast. His journey and home-coming, and subsequent proclamation as Prince Regent, on November 25th, will always be to the Japanese people the great event of the year.

The other leading event was, of course, the calling of the Washington Conference, at which Japan of all countries is the one most vitally interested. Over this, too, there was a cloudy sky; but it is gradually clearing up, and the month of December sees the nation looking forward to a bright New Year.

The sitting of the Imperial Diet which regularly occurs in January, February and March, gives a political complexion to the opening of the year. The session of 1921, which was the forty-fourth in

the history of the Japanese parliament resulted in but a few definite measures. Mr. Hara's Cabinet was supported by the Seiyukai party with 280 votes out of a total 381. This rendered effective opposition impossible. Nevertheless, the demand for universal suffrage which had been loudly voiced in the election campaigns of the previous year, again made itself heard immediately before the Diet convened and was, so far as indicated by political agitation, the most widely discussed question before the country. As a movement for universal suffrage it was a failure; but the Government justified the rejection of the proposed measure by the fact that a recent law lowering the income tax requirement for the suffrage to three yen per annum was just being put into effect, and would go far towards meeting the popular demand. Another palliative was the new income tax law which by introducing a sliding scale took the burden of taxation from the poorer portion of the middle class and put it on the rich. A new law likewise increased the salaries and pensions of persons in government service including the large body of teachers in primary schools throughout the country. The reason for these measures which recognized the serious increase in the cost of living and to some extent relieved it, was also used to justify a large addition to the appropriations for national defense. Under this item, it was shown, had to be included both increased pay for officers and men and increased cost of materials for construction, principally in the navy. The massacre at Nicolaievsk in 1920 and the anti-Japanese agitation abroad undoubtedly had their effect in making it seem that the increase of the budget from ¥1,200,000,000 to ¥1,500,000,000, including



¥761,781,780 for defense, was reasonable. The Diet also passed a law to protect lessees of houses and lands from extortionate landlords; but thus far no noticeable result has followed. In the case of the increased salaries and pensions, the practical application of the law has been to give from 80 to 90% of the village taxes to the village school-teachers leaving too little for necessary public works, and consequently at the close of the year a clamor for help from the Treasury of the Imperial Government is rising from all over the country.

Two picturesque incidents in the Diet attracted wide attention. Early in the session, the Hon. Saburo Shimada, formerly President of the Lower House and probably its most eloquent member, resigned from the Kenseikai, the chief opposition party, because of evidence that the head of the party, Viscount Kato, had accepted from a steamship magnate a contribution to party funds of ¥50,000 which was earmarked "not to be used in encouraging universal suffrage," of which Mr. Shimada is an enthusiastic advocate. From the same opposition party, His Excellency, Mr. Yukio Ozaki, who at different times had been Minister of Education and Minister of Justice, was expelled because of his eloquent pleading for disarmament. The Kenseikai had given its pledge to support the eight-eight naval scheme, and after vain efforts to persuade Mr. Ozaki to resign was forced to take stronger measures and expel him. He then began throughout Japan his campaign for disarmament. That was in February, before Mr. Harding was inaugurated and even before Mr. Hughes had accepted the position of American Secretary of State. Mr. Ozaki proceeded to arrange disarmament meetings throughout the country, and for the following five months was constantly addressing large gatherings. Everywhere, all classes of people from University students to laboring men listened to his impassioned protests against the national waste involved in the purchase of fighting machinery. To obtain tangible results from his campaign Mr. Ozaki sent out a post card plebiscite to his audiences, and got 31,519 replies, of which 29,255 *i.e.*,

about 93 per cent. were in favor of his views.

With Japan's foreign relations this summary must deal briefly. The aftermath of the Californian initiative was a series of legislative enactments or attempts at such action in the western states of America and in British Dominions, all aimed against Japanese. The foreign press comment on these was highly provocative and the daily papers in Japan naturally responded to the attack. With the announcement of the policy of President Harding's administration, and especially after the calling of the Washington Conference for the limitation of naval armaments and the consideration of Pacific questions, all this unfortunate agitation died down and has been followed by a national attitude of expectancy, sometimes of anxiety, but on the whole of hope. As there had been at all times an active and influential sympathy with the people of the western United States in the difficult problems arising from Japanese immigration, and a sincere desire to prevent an aggravation of those difficulties, so also as towards China the Japanese people manifested in many ways a growing sympathy coupled with the wish to remove all existing causes of misunderstanding. Peking's repeated refusals to enter into negotiations with Japan were disappointing, and now seem to have been unreasonable. For if the Washington Conference has thus far brought to light anything that may be said to be a fact, it is that in its meetings Japan has shown towards China's demands a willingness to comply which is remarkable in view of the size of Japan's investments and vested interests in the Chinese provinces in question.

The course of business and finance during the year is set forth in Governor Inouye's Osaka address, which we produce in another column. On the side of industry the business depression with which the year began seemed to promise much unemployment through the loss of foreign markets to which American and European products had rapidly returned. Yet in spite of depression on the one hand and high prices on the other, the laboring man has enjoyed good wages, and unemployment can scarcely be said



to have existed. Indeed, on the contrary, in the larger cities it has been almost impossible to secure manual labor for irregular job work, and also the domestic servant question has become almost as difficult as it is in the United States.

The movements towards organized labor made some progress during the year, chiefly in educational ways and in improving labor organizations. The delegations sent abroad to labor congresses early in the year and the May Day meetings and demonstrations, which under police supervision passed off quietly, fostered the increase of intelligent class consciousness which was generally the object aimed at by the wiser of the labor leaders. The month of July witnessed large strikes and workmen's demonstrations in the great industrial district of Osaka and Kobe. These at one time were so threatening that troops were called out to keep order. But comparatively little damage was done to the dockyards which were principally concerned. The strikers lacked funds and the dock companies were not eager to keep the work going, and the strikes themselves, though the largest that the country has yet seen, ended in the usual compromises, the character of which certainly testifies to an absence of the severe class bitterness against employers which is characteristic of other lands. This is probably due to the fact that Japan has no foreign labor. As in the financial troubles of 1920 her adjustments were easier because of the absence of controlling foreign interests, so in her labor troubles race homogeneity makes settlements easier and heart-burnings less violent.

Worth mention is the fact that a large number of the dockyard men said they struck because their friend Mr. Kojiro Matsukata was in Europe and they feared the other directors would treat them unjustly. Mr. Matsukata, the second son of Marquis Matsukata of the Genro, and a Yale graduate, has always shown in his administration of the Kawasaki Dock Company the sincerest interest in the condition of his men. In addition to night schools, which give to the men taking the courses certificates entitling them to

increased wages, he last year distributed a million yen which but for him would have been carried to the company's reserves.

Generally speaking the strikers won only slight increase in wages because of the depression, but gained considerable ground in bringing capital to realize that it must sooner or later give labor what is considered to be due it in countries that are more industrially advanced. The year closes with a big Japanese labor meeting protesting against disarmament with its consequent loss of work for the men. During the year, organized labor voted not to endorse the movement for universal suffrage. This is one of many indications which go to show that the professional politician in Japan is distrusted by the people at large.

Attention to organized socialism was attracted by police raids on two meetings held at the Y.M.C.A. hall in Tokyo, and a third at which impassioned addresses were delivered by advanced women.

In periodical literature emancipation and expressionism have been the fads of the year. Only feverish writing lost much of the socialistic character which it had in 1920 and became sex-mad. The monthly magazines and to some extent the daily papers for the past two years have been filled with a rehash of the most advanced thinking of Europe. Commenting on this the influential Tokyo daily, the *Jiji Shimpō*, in a December editorial points out the urgent necessity of putting some check upon the prevailing unscrupulous policy of publishing-houses which, in apparently reputable publications, cater to the taste of a morbid reading public. All of these new and dangerous thoughts have given the authorities cause for much concern. On the surface of things the movie films, which the country over are seen by the larger part of the youth, have been more carefully censored, especially to eliminate "kissing" scenes which outrage every instinct of traditional morality in the Orient. But on the other hand alien ideas on sex matters, such as birth control, protection of maternity, mutual freedom of choice in marriage, and discussions of related physiological subjects,



have pushed their way even into magazines for girls and boys. Three independent translations of Mrs. Ellen Key's "Love and Marriage" appeared within the year.

On the side of more sober thought, the spring season witnessed the return of German publications in large numbers to the stores handling European books. This was only natural considering the large number of Japanese scholars whose schooling has made German the language of their scientific or professional work. From the Japanese side has come a revival of tales of Bushido (Japanese chivalry) without which the daily paper apparently cannot keep its family subscribers. There has also been a very desirable interest in sincerity of life, and of novels the two best-sellers have been stories of this kind. One is by Mr. Toyohiko Kagawa, who calls himself a Christian socialist. His *Shisen wo Koete* (Beyond the Death-Line) is the story of his own experiences as a rescue worker in the slums of Kobe and Osaka. It is now in its two-hundredth edition. The other novel, *Shukke to sono Deshi* (A Buddhist Monk and his Disciple) by another young author, Mr. Hyakuzo Kurata, has been dramatized and is running in the Imperial Theatre as the most fascinating play of the year. It, too, is an attempt to socialize religion. Confession of sin and the uncovered frailty of human nature on the part of the disciple, is met by the old monk with free forgiveness and a like confession. The play fills the theatre night after night and often sobs break the silence. The story is described as Buddhist in form and Christian in spirit.

The religious life of the year has been marked by political activities on the part of Buddhist societies, chiefly in support of universal suffrage and disarmament. An interesting incident of a different kind was the sending of the Right Reverend Sekizen Arai, the head of the Zen sect, to encourage its followers in the United States. Zen doctrine, on account of its philosophical character, has in recent years attracted more or less attention in both America and Europe, and is said to have many adherents even outside of Japanese communities in foreign lands.

The participation of religious bodies in active politics has always been uniformly discouraged, if not forbidden, by the Imperial Government, without respect to the character of the religion. It was on this ground that the new religion called Omotokyo, a strange mixture of communism and imperialism, was suddenly repressed at the beginning of the year. In radical reviews of the year the protestant Christian community has been charged with having become tainted with capitalism. This, however, is undoubtedly a misunderstanding of a strong movement towards self-support in many individual churches, due to a desire for national independence in all things. The Methodists of Japan in 1920 raised ¥618,000, mostly in small gifts, for evangelistic work which has been carried out this year. The resignation of Bishop Cecil of the diocese of South Tokyo was the occasion of the churches affiliated with the missions of the Church of England as well as those connected with the Episcopal Church of America organizing a movement to raise a suitable fund to endow a Japanese bishopric. Of the great work of the Roman Catholic church no satisfactory statistics are available, but there are evidences of strong growth which has received encouragement from the cordial reception of the Crown Prince at the Vatican, to which court the appointment of an ambassador is said to be under consideration. As a body the Christian communities throughout the country have given active support to the movement for disarmament.

In the field of social endeavor there have for many years been such great societies as the Red Cross, presided over by Her Majesty the Empress, and the Ladies' Patriotic League and Women's Volunteer Nursing Association with Imperial princesses as patrons or chief officers.

While these have maintained their usual activities, a new growth has been seen in the astonishingly large number of women's clubs of various sorts. During the year the voice of these has been heard upon nearly every important question. Women's rights, domestic and political, have been championed persistently but



with, on the whole, that modern dignity which is characteristic of Japanese modernization. On the other hand a new feature in Japanese life is the increasing number of young women employed in office work. Here competition with men and the daily struggle for transportation on the overcrowded street cars are rapidly developing an independence and self-reliance in public that is a new thing in Japan. For these young women the Y.W.C.A. does a helpful work, not only directly but also through the influence which it exerts on other organizations of women. The incident of the year so far as women's duty are concerned was the preparing of a petition for disarmament signed by representatives of 500,000 Japanese women, which was presented to the Washington Conference by Mrs. Kajiro Kaitaka, a new woman over eighty years old.

Amongst young men the development of modern sport we feel, highly significant. Not only have Japanese competed successfully abroad in both tennis and golf, but also baseball has been as popular as ever and the games played with visiting teams from America have attracted large crowds. The effect of such international intercourse is excellent. But the true

measure of the growth of sports in Japan was seen most clearly in the regatta held on the Sumida (Tokyo) for two days in October. The crews of nine Japanese universities and colleges competed in eight-oared paper shells with sliding seats, the final race being rowed before His Imperial Highness the Crown Prince.

In the world of fine arts during 1927, marked features were the dispatch of Mr. Fumiko Wada by the Government to the International Art Congress at Brussels in June, followed by Dr. Seichū Yano who attended a similar conference at Paris. The Royal Institute of Art, Belgium conferred honorary membership on Viscount Kiyotaka Kuroda. Mr. Kojiro Matsukawa's collection of masterpieces of Egyptian art was another noticeable event. In addition to these official activities or honors, there was individual and private activity displayed by such famous artists as Mr. Kikuchi Kiyonobu, the distinguished water-colorist and others, who went to Europe at their own expense and produced many attractive works on their return. The art season was as popular as before. The Government Art Exhibition at Ueno Park, Tokyo, was overcrowded, paintings of the Japanese school predominating.



## BOOK NOTES

**"What Japan Wants."** By Yoshi S. Kuno. New York: Thomas Y. Crowell Company; price, \$1 net.

Professor Kuno writes as an interpreter of Japan to America, on questions of immigration, international relations and internal affairs. He proves himself able and willing to see the case of the Western nations, and with avoidance of extremism asks us to look at the other side of the shield.

Professor Kuno believes that "people well informed regarding the conditions of both nations (Japan and the United States) are inclined to believe that a war between two such countries is next to impossible." The source of irritation in the Japanese resident in California should be smoothed away, he considers, not by State laws which, in his opinion, are bound to be ineffective, but by Federal legislation permitting the naturalization of Japanese already within the United States, only on condition, however, that Japan also revise her laws regarding naturalization and expatriation.

In the Pacific, "the people of Japan, with the exception of a few militarists, are united in wanting all nations to remove all fortifications from their insular possessions, so that this ocean may become in reality a peaceful sea." The problem of Yap could be solved to the satisfaction of Japan by ceding the cable line which runs to the Philippines to the United States and allowing the mandate of the island to remain with Japan, in

accordance with the terms of the peace treaty.

As for the Philippines themselves, "what Japan wants is that, in the course of time, the Philippines may be granted independence, either complete or under the protectorate of the United States, and that Japan may be allowed to enjoy unhampered trade with them."

A great deal has been written of late in behalf of Korea against the rule of Japan. The case for Japanese control is put by Professor Kuno in the following terms: "Korea has never, for any length of time, been able to stand alone, but has been either a dependency of Japan or of China. Moreover, [because of her geographical situation, Japan cannot grant Korea independent self-government because, as can readily be seen by the map, Korea is strategically of much greater importance to Japan than is Cuba to the United States."

The need of territorial expansion on account of overpopulation is not considered pressing, since Japan is rapidly changing from an agricultural to an industrial nation. But Siberia is regarded by Japan as a natural field for colonization, and the suggestion is made that Siberia be acknowledged an Oriental country.

An able lawyer has said that he works up his opponent's case as carefully as his own in order to meet it. What the Japanese are thinking on questions affecting the United States is important to all Americans interested in foreign affairs.



**"What Japan Thinks."** By K. K. Kawakami. New York: The Macmillan Company; price, \$2.

Of the large number of books that the present acute interest in the political intentions and conditions in Japan has brought forth in this country, almost all have been written by and for Occidentals. The "first-hand observation" of their writers is at best the observation of an outsider.

A collection of articles on "What Japan Thinks," edited by K. K. Kawakami, is of particular interest because it was not written to explain Japan to the West, but expresses opinions current in Japan itself. It is avowedly a symposium, and includes attitudes ranging from a defense of autocracy to an appeal for alliance with Bolshevik Russia.

The Monroe Doctrine, the League of Nations, racial equality, militarism, "illusions of the white race," are among the problems presented from the Japanese point of view—or rather from several diverse Japanese points of view.

The articles, with two exceptions, are taken from newspapers, magazines and books published in Japan or China, addressed primarily to the Japanese themselves. It is in accordance with the very scheme of the book that they show no unity of thought any more than editorials reprinted from the *New York Times*, the *New Republic* and the *New York Call* would agree. But they show the American reader what the Japanese are talking about when they do not expect to be overheard.—"*Japan*."

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In public life as in the professions, the men most to be pitied are those second-raters, whose inborn talents would have made them first-raters if they could have mustered a little more courage, a little sterner devotion to principle, a sense of duty a little higher, if they could have lost their heads at the right time and refused "to play it safe," if, in short, they could have brought themselves to pay the price that the truest success demands even of genius itself.—*The Saturday Evening Post*.



# FROM THE JAPANESE PRESS

## Historic Relics in Kyushu

Down on the island of Kyushu, along the shores of Hakozaki Bay, within what is now the city of Fukuoka, there has recently been discovered and preserved what is believed to be the last vestige of the great battle which took place in 1281 between Kublai Khan's Mongol forces and the Japanese. This battle constituted the culmination of the only serious attempt which has ever been made by an alien ruler to subjugate the island Empire of Japan and annex it to what many authorities consider the largest area ever controlled by a single monarch in the history of the world.

A part of the Khan Wall, as it is known in Kyushu, has been found to underlie a large part of the buildings of the Seinan Gakuin, a mission school which is maintained by the Southern Baptist Convention in Fukuoka. A portion of this old fortification has been preserved under the direction of Mr. George W. Bouldin, acting president of the school, and it is planned that a monument be erected on the site to commemorate the significance of this historic defense work.

The records of the earliest events in Japan are for the great part legendary but it is considered well established that in the second century the Empress Jingo ordered an expedition to invade Korea which was entirely successful. For the next ten centuries the Japanese are believed to have been entirely taken up with internal affairs and to have entered upon no foreign conquests. But during the latter part of this period there had been forming on the Asiatic Continent one of the world's largest empires which finally came under the domination of a

man with a remarkable genius for leadership and an insatiable lust for power, Genghis Khan. His entire life was given to extending his domains and at the time of his death his word was law not only throughout the whole of Mongolia but through all the central zone of Asia, from the Persian Gulf to the Pacific.

This vast Asiatic domain was then passed on to his grandson, Kublai Khan, who in time displayed even greater ability as an empire builder and a leader of men than Genghis. Under his direction a campaign was begun in the extreme north part of China, which at that time was under the Sung dynasty. He and his men swept in from the north and in 1264 he is believed to have founded the city of Peking as his capital. For the following 15 years he was engaged in a steady advance to the southward and at the end of this time he had taken the city of Canton and had brought the whole of the Chinese Empire under his direct domination. The forces he commanded are often referred to as a "rabble," but according to most modern writers they are believed to have been highly trained, although they were composed of almost every nationality in Asia, and to have possessed what at that time were the most modern implements of war. The present day Chinese troops are rated as poor soldiers but at that time they offered the strongest resistance and it was only after a long series of campaigns that the invading leader established himself with security at what is now Peking.

Korea had been a part of the Mongol domain for a generation, and Kublai now began to turn his eyes toward Japan. This move is believed to have been instigated by a native Korean, who



at the time was living at the court in Peking. A series of diplomatic negotiations followed in which the peaceful submission of the Island Empire was asked and during which the Japanese authorities were thoroughly awakened to the danger of the menace which had rolled across three-fourths of the Asiatic continent and as far as the Danube and which had now definitely turned its attention in their direction. The first envoys from Peking were received at the Japanese capital, retained for a time and then sent back to Peking, but those who followed became so persistent that the career of the mission ended by all of its members being put to death.

The events led to active preparation by both forces for the coming struggle; on the continent Kublai ordered the building of hundreds of ships, and in Japan preparations for defense were begun. Defenses were erected at all the principal harbors on the coast facing Korea. Military roads along the coast were constructed and a fleet of small wooden defense boats were built. The Japanese were well informed as to what would be their fate if the forces on the Continent gained a footing in their territory as the two opposing forces had had a minor engagement a few years previous in which the Japanese had lost the islands of Tsushima and Iki in the Tsushima Straits, lying between Japan and Korea, but had succeeded in driving the invaders out of Hakozaki Bay on the northwest coast of Kyushu.

This period of active preparation was carried on for six years during which the main Japanese defenses were centered, on land, along the shores of Hakozaki Bay. To obstruct the attackers and to protect the Japanese swordsmen the Japanese built along the main part of the shore of Hakozaki Bay a long breastworks, faced on both sides with a stone wall and filled in the center with loose earth and stones. According to Ballard, "every man fit to bear arms was now in the ranks or afloat in the light flotillas, and every other preparation that could be made was complete. The noncombatants in the population, headed by old men and the principal dignitaries of the State, flocked in crowds

to all the temples, where the bells rang without ceasing day and night, and the priests of every sect in the Empire supplicated as unceasingly for divine assistance. The provincial and district commanders had received their final instructions and completed their dispositions, the scouting ships were out at sea, the troops were under arms, and the whole attitude of the defenders cannot perhaps be better indicated than by quoting a Japanese expression intended to denote the appearance of men in a state of strained apprehension: 'They gazed to their front and swallowed their spittle.'

It is believed to have been about June 23, 1281, that the sails of the fleet of Kublai Khan and his force of 150,000 men were seen from the headlands of Kyushu and the battle which constitutes the only serious attempt in history of an outside power to subjugate Japan began. The Japanese had guessed right as to what part of the islands Kublai would attempt to make a landing on (why he did not attack the main island has never been fully explained) and practically all of their land troops were massed about Hakozaki Bay. Various numbers of men up to a half million have been estimated by various writers on Japanese history to have been waiting the attack of Kublai and his Mongols, but with those that were there and with the aid of the winds and the tide the Japanese leaders once and for all defeated a menace which threatened to make them a vassal state to the great Mongol Empire.

From then until recent times the coast of Hakozaki Bay has undergone the changes brought about by time and tide, and the stone defense which aided in the defeat of Kublai Khan and which is believed to have stood at that time six to eight feet above the ground has become buried, and sand and earth to a depth of six feet has been deposited over it by the action of the sea. At that time it is also believed to have been very near the water line and now it is about 300 yards from the edge of the bay.

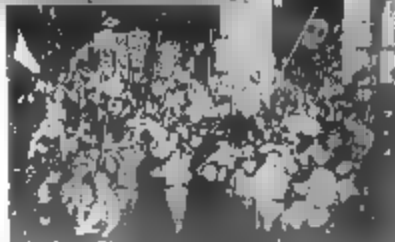
The city of Fukuoka, formerly the castle town of the Daimyo Kuroda, has since grown to have a population of



Marine Corps  
Arrives at Yokohama



Marine Corps  
Passing along  
beach while at  
Yokohama

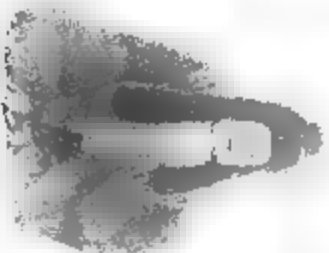


Land in Possession in Yokohama to the French Empire, Tokyo





Woodblock print of Kōfū (Kōfū) in  
Kōfū, Kōfū, Kōfū, Kōfū



Woodblock print of Kōfū (Kōfū) in  
Kōfū, Kōfū, Kōfū, Kōfū

approximately 100,000 persons and has become one of the main business centers of the island of Kyushu. The presence of the old stone defense against the Mongols has been discovered at times in out-of-the-way places along the Hakozaki shore outside of the city of Fukuoka but it was only recently, according to Mr. George W. Bouldin, acting principal of Seinan Gakuin, a boys' school maintained by the Southern Baptist Convention, in Fukuoka, that a well preserved section of this old defense work has been found to pass through a section of the city of Fukuoka itself, and to lie directly across the grounds of the Seinan Gakuin.

According to Mr. Bouldin, excavations were being made on the school grounds preparatory to the erection of a new building when this old stone wall about six feet under ground was found. At first it was thought to be of no particular interest, but due mainly to the investigations carried out by Mr. Bouldin it was shown to be a part of the old wall erected in the thirteenth century. The government authorities of Fukuoka then tried to purchase part of the school ground where the old wall was buried and had plans made for the building of a park there and the erection of a monument to commemorate the historic event, but as this would seriously interfere with the program of Seinan Gakuin for the erection of new buildings and the improvement of its grounds, the school officials found it impossible to sell. They have, however, bared a small portion of the old wall (which does not happen to be covered by any of the school buildings) and have erected a temporary fence about it and plan in the future to erect a monument in commemoration of the great battle, a part of which took place on the site which is now occupied by one of Japan's largest and most rapidly growing mission schools.

The city authorities, being unable to procure any of the desired land within the city limits, have also taken over a section just outside the city on the immediate shore of the bay and are transforming it into a park where the old Khan Wall, as it is known there, is to be preserved and tablets explaining the

historic significance of the work are to be erected in order that the last remaining vestige of one of the greatest events in Japanese history may be made known to all who visit the city of Fukuoka.

The interpretation of Korea and the Koreans by means of the wood-block color print is a service being rendered foreigners in the Orient and to many residents of the larger American cities today by Miss Lillian "Jack" Miller, daughter of Consul-General and Mrs. Ransford S. Miller of Seoul, Korea. During the last Christmas and New Year's season Miss Miller's famous Korean characters, "Father Kim," the old man of Korea, the washerwoman who is prominent in "Monday Morning in Korea," and various other subjects this young American artist has made well known, were purchased by many hundreds of art lovers in Peking, Shanghai, Tokyo and Seoul, the total number of sales running to more than 6,000.

An American girl, who was born in Tokyo while her father was in the consular service here, is to-day one of the outstanding Americans in the Orient who is doing her share toward interpreting the spirit of the East for the people of the West. Mr. Miller, who was among those mentioned for the post of Ambassador to Japan, has been in the American consular service since 1888. He was Japanese Secretary of the American Embassy in Tokyo during Miss Miller's childhood, and it was in those days that she first became interested in Japanese wood-cuts. She had her preliminary education in foreign schools in Japan, going to Washington D.C., for her high school work. At the age of 10 she was taking painting lessons under Kano, who was at that time famous as a court painter in Tokyo. When only 12 years old she had exhibited paintings at the Uyeno Academy of Fine Arts. While she was at college in Vassar her father was sent to Korea, and when she returned to the Orient in 1917 she decided to study and to work definitely on wood-block prints. When America entered the Great War she went to Washington, where from 1918 until 1919 she had a share in the civilian war work. It



was when she returned to Japan in 1919 that she began in earnest her work on wood-block prints.

Asked recently why she decided to change from Japanese to Korean subjects Miss Miller said: "In 1917 I saw Korea for the first time. It seemed to me a story-book land. The people are like old Chinese sages with their long flowing garments of white, always white, and the men with their odd little black hats."

Miss Miller's mode of executing the wood-block painting is to sketch her subject first, finishing the completed color sketch. Then many blocks are made for each picture, one for each tone that appears in one of the wood-block color prints. The system is the same as for those by the famous Hiroshige and other popular artists of Old Japan. When the set of blocks for the print is completed, Miss Miller superintends the work of applying the colors, and the Japanese workman in Miss Miller's studio near Tokyo carefully places the sketch on the pad, or block, to which has been applied the proper tone, and after rubbing it with a pad he turns out what is the next step in the work toward a completed wood-block cut.

The American artist's work has recently been shown in New York, and only within the last few weeks has she received word of her election to the Boston Arts and Crafts Society. Her sales thus far have been chiefly in screens, in wood-block prints and in Christmas greeting cards. Her most famous print perhaps is "Old Father Kim," the tobacco man of Korea. This print shows an old Korean in flowing white robe, with tiny hat on his head and a thirty-second fan held high above his head.

On the print of Father Kim, Miss Miller has written:

"The world would call me poor—but there I smile. Could any treasure be more real than simple tastes and a kindly heart? I spare the world inconvenience by the one and give it all by the other.

"A happy American girl has painted me—no one else could. She has caught my smile and portrayed my spirit. Do you surmise that she is hurrying me to work? Ah, little you must know then

of the ways of my country, dear reader—it has over been called the Land of Morning Calm.' More tobacco is my mission."

Miss Miller's formal presentation to the Americans and foreigners in Tokyo was made at the home of Mrs. Charles Burnett, wife of the American Military Attache in Tokyo, in December 1920. At that time her first showing of screens and wood-block cuts was made, and her popularity has increased every month since that time. Added to her 6,000 greeting cards sold in a little over a month last year, she has sold 2,000 wood-block prints and screens since her presentation at Mrs. Burnett's house. The Empress of Japan last year accepted a screen by Miss Miller.—*The Japan Advertiser*.

#### Christian Work Among Prisoners

At the meeting of the Tokyo Union Church recently Mr. K. Tomeoka the friend of prisoners, was introduced and spoke of his work.

Mr. Tomeoka apologized for the length of his introduction, but as he was speaking to a foreign audience, he explained, he wanted them to know how much this work he is doing had been influenced and helped by them and so he felt he was reporting to them. He began with the story of the call to work in connection with the prison in the Hokkaido coming to him while a pastor near Kyoto and of consulting with various friends, both foreign and Japanese. One Japanese friend wondered why he should go to work with a class known to be hardened, when Christianity was making but slow progress with more favored classes. Some people felt that once a criminal always a criminal, but Mr. Tomeoka felt that there must be ways of healing the heart as well as the body and that Christ had offered a way of cleansing even though their "sins were as scarlet."

"I thought people were not born criminals but were made so from poor and unwholesome conditions," said the speaker. "I believed that the help Christ could give would change these men."

"Up to this time, Christians in Japan had come from the middle or upper classes, and I felt that Christ's light had



come for darkest places also, so when the invitation came I took up work for criminals."

Mr. Tomeoka then told of going to Surachi about forty miles from Sapporo, and how, in four years, spending every evening in the prison, he got to know the stories of three hundred men. Of this number about eighty out of one hundred had gone wrong before sixteen or seventeen.

"I saw need of reforming prison conditions and as I knew the United States was progressive I bought a book, very expensive at that time, and literally read it to pieces."

Mr. Tomeoka then told of his trip to America and of the kindness of American friends, who made it possible to go everywhere and study conditions in prison. On his return Mr. Tomeoka opened up the home school in Sugamo for bad boys and has had three hundred and eighty in all, and of this number eighty-one out of one hundred have become good men. Mr. Tomeoka, not having funds, opened at the same time a home for University students and also a school for training for social work. Seventy-five people have trained in this school and are now in various useful positions all over Japan, working in orphanages and various lines of social work.

In addition to the reformatory, training school, and dormitory Mr. Tomeoka has been adviser concerning criminals to the Home Department and he edited a magazine "Jindo."

Eight years ago Mr. Tomeoka was given 2600 acres of land in the Hokkaido to start a farm colony. He believes that many bad boys are the result of city life and should be got away from the environment really to be made over. Not only criminals but other children need the helpful influence of the country.

Mr. Tomeoka said that he is through with the experiment as now he knows that the thing can be done. He stresses the family system,—eight to ten boys under a good man and woman,—care of the body, music—every child has two or three hours twice a week of music—wholesome work and play, but most of all Christian training, Mr. Tomeoka be-

lieves, can make bad boys good. He spoke of the work Buddhists, Shintoists and atheists were trying to do, but felt that 'nothing could really succeed that left Christ out.

After Mr. Tomeoka's address, Miss Caroline MacDonald, the well-known prison worker, spoke of a visit to Mr. Tomeoka's school at Sugamo and the motto on the wall in the chapel, where the boys assemble for prayers every morning at five o'clock: This motto is to touch the hearts of boys brought in to this home school, some from prison walls and all from some wall that has bound them, and the words are these: "There is no wall where Christ is."

Surely Mr. Tomeoka could write a Japanese "Twice-Born Men" that would be as stirring as anything Begbie ever wrote!

When one thinks, not only of the 380 boys but the 75 men trained in this school with Mr. Tomeoka's spirit, and besides this the University men who day by day for years have seen his work, one can realize a little how much his influence has been on Japan.—*The Japan Times*.

#### Foreign Trade in Japan

Foreign trade figures for Osaka and Yokohama for the period of December 21 to December 30 are:

	Osaka	Yokohama
Exports ...	¥8,358,000	¥33,520,000
Imports ...	4,957,000	19,855,000
Excess of		
Exports.	3,401,000	13,665,000

The totals since the beginning of the year are:

	Osaka	Yokohama
Exports ...	¥292,035,000	¥602,991,000
Imports ...	118,878,000	520,245,000
Excess of		
Exports	173,157,000	82,736,000

#### Japan's Export of Matches

Reports concerning the results of an investigation made by the India customs on the subject of match imports to India show that Japan has practically no competitors there among the match exporting countries. Sweden, often mentioned as a great producer of matches, exports to India only about 1 per cent of the quantity credited to



Japan. During the first half of the present years Indian imports of Japanese matches totaled 12,380 tons, while those of Sweden were only 370 tons, a comparison which shows how securely the Japanese are lodged in this market. The accompanying figures give the imports during the first half of the present year:

			To India from	
			Japan	Sweden
			Tons	Tons
January ...	...	...	700	120
February...	...	...	1,500	90
March ...	...	...	2,560	80
April ...	...	...	3,129	20
May...	...	...	2,300	30
June...	...	...	2,200	20
Total ...			12,380	370

The Japanese privy council recently had under discussion a proposal to join the Berne treaty prohibiting the use of yellow phosphorus in the manufacture of matches. It is understood that the council favored becoming a member of the treaty, but what effect this will have on Japan's match industry is not known.—*The Japan Times & Mail*.

#### Asama in Violent Eruption

Belching columns of black smoke, Mount Asama in January burst into its first eruption since July of last year and most destructive action during recent years. The eruption began at 12:10 o'clock in the afternoon and soon a heavy rain of ashes and stones began to fall in Maebashi, Nagano and other neighboring places. A severe vibration was felt at Kumagai, preceded by a deep rumbling sound and continuing mere than 20 minutes.

According to an account in the Asahi, the eruption occurred at 12:10 o'clock in the afternoon and was followed by a number of terrible detonations. The rumbling lasted about 30 minutes. A severe vibration was felt at Maebashi, where the shoji and doors shook.

The black smoke sent up from the crater drifted in the direction of Maebashi and five minutes after the eruption began the smoke was hanging thick over that village. The fall of ashes and stones was like the bursting of a severe hail

storm. At 12:45 o'clock the falling of ashes ceased.

In Nagano and neighborhood the fall of ashes was so heavy that traffic was stopped for some time. At Karuizawa a severe vibration was felt and many paper screens were broken. At the first sign of the eruption the inhabitants rushed into the streets.

Interviewed by a reporter for the Asahi, Dr. Omori of the Imperial University said that Asamayama will be quiet soon. "A slight vibration was experienced in Tokyo at 12:15 o'clock yesterday morning. It was accompanied by a rumbling sound as of distant thunder."

Dr. Omori said Mount Asama was quiet between 1914 and 1919. It began to be active toward the end of 1920, when there were more than ten eruptions. The last eruption took place in July of last year. Dr. Omori said that an earthquake felt near Mount Asama Monday was an indication of the present eruption.—*The Japan Advertiser*.

#### Prohibition At Court

In connection with the reforms being instituted in the Imperial Court the Japanese newspapers call attention to the fact that the adoption of prohibition seems only a matter of time. The Prince Regent has not touched alcoholic drink since his European trip, during his travels merely lifting the glass to his lips at toasts. Prince Kan-in, following his example, has not touched alcohol since last spring.

Count Nira, who was a member of the Prince Regent's suite, was so impressed by the action of the two Imperial Princes that he has not taken a drink since December 5, says the Chuo. This paper goes on to say that formal adoption of prohibition seems to be approaching rapidly. It also says that gifts of wine cups by the Emperor to persons for particular services will probably be replaced by other gifts shortly.—*Japan Advertiser*.

#### Assembly for Formosa

Mr. Rin Ken-to, a Formosan politician, is in Tokyo at the head of a mission to secure the granting of an Assembly to Formosa at the present session of the Diet. En



route to Tokyo, discussing the petition, Mr. Rin said:

"Every successive Governor-General of Formosa seems bent on the possibility of completely assimilating the Formosan natives to Japanese custom, but such an attempt would be futile as will easily be realized by those who are well acquainted with the Formosan circumstances. The time will surely come when the Formosan natives will awaken to the signs of the times and demand various political claims. The safety valve against such a possible tendency of the Formosans will be the organization of an assembly in order to grant the natives autonomy, as has been established in various other colonies by the Powers

"The present movement for the organization of the Formosan Assembly was started many years ago, and several petitions have been introduced in the Imperial Diet but so far with no result. It is my sincere hope that this time the movement will meet with success."—*Japan Advertiser*.

**Death for Militarism** A movement for drastically cutting the army and the destruction of militarism will be launched Jan. 21 when thousands of handbills will be distributed in the thoroughfares of Tokyo.

The movement is under the auspices of the Armament Limitation Association, and Mr. Yukio Ozaki and Mr. Saburo Shimada, staunch advocates of disarmament, will take a leading part in the agitation. The association held a meeting at the Imperial Education Association Jan. 20th, where plans for carrying out the aim of the movement were made.

Immediately after the distribution of handbills a lecture meeting will be held in the auditorium of the Tokyo Y.M.C.A. in Kanda where leaders in disarmament will deliver speeches. Major-General Tsunekichi Kono and Mr. Ozaki and Mr. Shimada are among the speakers. Dr. Sakuzo Yoshino and Mr. Etujiro Uehara of the Kokuminto will address a meeting called for Wednesday at the Y.M.C.A.

"The movement is designed to destroy militarism," said an official of the association yesterday, "and as a step toward

attaining the object we will demand cutting of the army in half. Our movement will be supported by the Kenseikai and the Kokuminto for these parties agree with our association in calling for a reduction of military expenditures.

"We also propose to destroy what is called double government. Some of the serious blunders committed in dealing with foreign countries were due to the intervention of militarists in the general policy of the Government. The success of our movement is almost assured for the majority of the people of the nation has lost patience with the meddling of the militarists."—*The Japan Advertiser*.

**Mrs. Yajima on Women Suffrage** That prohibition in the United States will ultimately be successful, that a campaign of education is necessary before women suffrage is a feasible political program for Japan, and that this country is not yet ready for prohibition, are beliefs which Mrs. Kajiko Yajima, head of the Japanese "Woman's Christian Temperance Union," with headquarters in Tokyo, brings back with her from her visit to America.

Mrs. Kajiko Yajima, 84 years old, noted Japanese social welfare worker, advocate of world disarmament, suffragist, and friend of prohibition, who went to Washington last October to present to President Harding a petition for disarmament signed by 10,000 Japanese women, traveled 18,395 miles since her departure from Tokyo and gave two lectures a day for 51 days. An average audience of 212 at each meeting gathered to hear the Japanese feminist advocate world disarmament. In five prayer meetings convened to pray for the success of the Washington conference the attendance was 3,400.

Accompanied by her secretary, Miss Azuma Moriya, Mrs. Yajima returned to Japan Jan. 22nd on the *Tenyo Maru* from San Francisco and came directly to Tokyo.

Mrs. Yajima was the marvel of the veteran seamen in command of the *Tenyo*. Although the ship experienced what was said to have been the worst storm in ten years off the coast of Japan, the aged woman was not seasick and did



not miss a meal, although several more experienced ocean travelers were forced to remain in their berths.

American women's clubs and temperance organizations showed much interest in Mrs. Yajima on her arrival in America and she was forced to decline many of the invitations which deluged her from all quarters of the United States.

Mrs. Yajima was received by President Harding and so interested was the President in the story of her career and her work that the interview originally set for 15 minutes was extended, the Secretary of War, who was waiting in an ante-room to see the President, being required to give up his time while the President talked to the aged but enthusiastically young Japanese visitor. President Harding when the audience was closed characterized Mrs. Yajima as an "interesting sweet old lady."

During her stay in the United States Mrs. Yajima heard much adverse criticism of national prohibition, but she nevertheless is firm in her belief that the step taken by the United States ultimately will be successful, although she says that perhaps the benefits will not be noted until the rising generation has reached maturity. Mrs. Yajima believes that the time is not yet ripe for Japan to bar intoxicating liquors and is an advocate of a campaign of education among the youth to show the benefits of temperance.

Although Mrs. Yajima heard much of the workings of woman suffrage and is a keen advocate of it, still she thinks that Japanese women are not ready for the ballot and also that a campaign of education is needed as in the case of prohibition. As president of the Kyofukwai, an organization in Japan similar in aim to the American Women's Christian Temperance Union, Mrs. Yajima remains a staunch advocate of national prohibition and woman suffrage, although admitting that much remains to be done before either becomes an accomplished fact in Japan. She is an advocate of the reform of customs, but also warns those who would reform that they must not destroy what is good in their eagerness to eliminate from present customs those which they regard as bad.

Mrs. Yajima brings back the information that she found the men and women who were leaders in the fight for prohibition and woman suffrage now have positions in the organizations conducting the move for world peace and disarmament.—*The Japan Advertiser*.

**French Hero Kept** Paying tribute to the  
**Busy on Visit as** memory of Japanese  
**Guest of Empire** war heroes, visiting  
Shrines and hunting ducks, when he is not attending State functions and official banquets, Marshal Joffre, France's Envoy to Japan, is having a busy time while he is the guest of the Japanese Empire.

The Marshal and his party went to the Yasukuni Shrine last Sunday. They were escorted by Lieutenant General Watanabe. At the Shrine the visitors were met by General Yamanashi, Minister of War, Vice Admiral Ide and other notable military and naval authorities. Marshal Joffre presented a sacred tree at the Shrine in honor of the soldiers of Japan who had given their lives for their country.

In the afternoon there was a duck hunt in the grounds of the Hama Detached Palace. In this sport the noted French soldier was joined by the Commander of the French Far Eastern Fleet and the Captain of the cruiser Montcalm.

Sunday evening Marshal Joffre and party were the guests at a dinner at the French Embassy. His Imperial Highness the Prince Regent attended this function. Last evening Count Uchida, the Foreign Minister entertained at dinner in honor of the Marshal.

On January 31 the Marshal will visit the Tokyo Imperial University at 10.30 o'clock in the morning.

**"Lest we Forget"** While Marshal Joffre is  
**Osaka Mainichi** amongst us as our na-  
**Repeats Facts** tional guest, it would not be amiss, says the Osaka Mainichi, to remind ourselves of the terrible loss France has suffered from the great war. For only by understanding the extent of loss borne by the French people can we do justice to the sense of respect and sympathy that is due to our former gallant Ally.

M. Andre Tardieu, the right-hand man of M. Clemenceau and delegate to the



Peace Conference, gives the following figures in his recent work, "The Truth about the Treaty":

"Our man power had suffered terribly. Of a population of 37,700,000—of which 9,420,000 were men between nineteen and fifty years—8,410,000, or eighty-nine and five-tenths per cent of our potential effectives, had been called to the colours and for nearly five years withdrawn from productive labour. Of these 8,410,000 men called to the colours, 5,564,000, or sixty-six percent met either death or injury; 1,364,000 killed; 740,000 mutilated; 3,000,000 wounded; 460,000 prisoners. Nearly all of the latter returned from Germany ill and wasted, one man in ten tubercular for life.

"Compared to the total number of men called to the colours, the killed represent 16 percent; 57 per cent of all Frenchmen called to the colours between the ages of eighteen and thirty-two—the young generation which is the chief strength of a country—were killed.

"This decline in man power went hand in hand with a decline in financial power. The net cost of the war amounts to 150,000 million francs. The grand total is 210,000 millions paid out of our Treasury from 1914 to 1919.

"As the taxes during the war brought in only 34,000 millions, it is evident that 176,000 millions had to be found by other means for meeting the cost of the struggle. Deducting the 33,000 millions lent to us by our Allies, this leaves a sum of 143,000 millions paid by France from her own resources plus 34,000 millions in all. The national debt which, in 1914, amounted to 35,000 millions with no foreign debt, has risen to 176,000 internal debt and 33,000 millions foreign debt. The budget has risen from about 5,000 millions in 1914 to 32,000 millions in 1914.

Marshal Joffre  
Welcomed by  
Prince Regent  
and Empress

Marshal Joffre, accompanied by Madame Joffre and Mademoiselle, their daughter, received an official welcome to the Empire Jan. 21st by His Imperial Highness the Prince Regent and Her Imperial Majesty the Empress. The Marshal was also accompanied by three members of his suite.

Leaving the mansion of Baron Iwasaki at 9.30 o'clock in the morning in carriages sent by the Imperial Household Department, the distinguished visitor proceeded to the Imperial Palace. He was escorted by Lieutenant-General Watanabe, head of the Reception Committee, M. Claudel, the French Ambassador, members of the Embassy staff and a special detachment of cavalry serving as a Guard of Honor.

Arriving at the palace Marshal Joffre and party were received at the entrance of the Palace by a Master of Ceremonies and ushered into the Reception Hall by Marquis Inouye, Grand Master of Ceremonies. Here the French Envoy was met by Viscount Makino, Minister of the Imperial Household Department, Count Chinda, Chief Steward of the Prince Regent's household. Mr. Omori, Chief Steward of the Empress' Household, and others.

The Envoy, attended by M. Claudel, was conducted to the Phoenix Hall by Marquis Inouye and received in audience by the Prince Regent, who was attended by Viscount Makino, the Household Minister, General Uchiyama, Chief Aide-de-Camp, General Nara, Aide-de-Camp, Viscount Irie, Vice-Lord Chamberlain, and others. Marshal Joffre delivered the message of President Millerand to the Prince Regent through the interpretation of Viscount Yamamoto, Court interpreter, and expressed his thanks for the hospitality and cordial treatment given to him and his party in their present visit to this country.

At the conclusion of the audience with His Highness the party was conducted to the Paulownia Hall where they were received by Her Imperial Majesty who had come from the Hayama Villa for the purpose of greeting the French warrior.

Marshal Joffre greatly appreciated the demonstration made by students last Friday evening when they formed a picturesque lantern parade and marched to the Mansion where they cheered him enthusiastically.

Joffre's famous general order, addressed to his troops on the eve of the first Battle of the Marne, which first checked the German drive upon Paris,

"No Retreat!"



and which won him election to the French Academy, for its literary excellence, is to be the main decoration of the reception hall of the Oriental Palace Hotel, Yokohama, on the occasion of the reception to be given there by the French residents of this part of Japan to the famous warrior, on the evening of January 28. The order will be printed in large letters and surrounded by hundreds of electric lights, which will be turned on when the Marshal enters. The original order read as follows:

"Au moment où s'engage une bataille d'où dépend le salut du pays, il importe de rappeler à tous que le moment n'est plus de regarder en arrière; tous les efforts doivent être employés à attaquer et à refouler l'ennemi. Une troupe qui ne peut plus avancer devra, coûte que coûte, garder le terrain conquis et se faire tuer sur place plutôt que de reculer. Dans les circonstances actuelles aucune défaillance ne peut être tolérée."

An English version of the above is here published for the benefit of those who do not read French. It is:

"At this moment when a battle is about to commence upon the result of which the salvation of our country depends, no one must look behind. All must unite to attack and repel the enemy. Any troop finding itself unable to advance further must hold the ground at all cost and must fight until death. No retreat."

Prince Regent's  
Message to  
French Nation

Expressing his great pleasure that so distinguished a veteran as Marshal Joffre had come to Japan on a mission of courtesy from the French Government and people; requesting the famous soldier to convey to President Millerand and the people of France his most cordial good wishes, and urging upon the Marshal, himself, that he take good care of his own health during the present cold snap, His Imperial Highness, the Prince Regent, took formal farewell of Marshal Joffre Tuesday and the famous warrior is now the guest of the people of Japan, his status as a guest of the Imperial Government lapsing.

In the name of the people of Japan, the Lower House of the Diet will present the Nation's guest with an address on

February 1, which has been drafted as follows.

"Our Nation highly admires the loyalty of the people of France and the great valor of Marshal Joffre during the Great War, victory in which has brought about a universal peace and contributed greatly towards the welfare of mankind. We feel assured that the friendly relations between France and Japan will be still further enhanced as a result of the important mission which has brought Marshal Joffre to our country.

"We, the members of the House of Representatives of the Imperial Diet, take pleasure in herewith expressing the profound sense of gratitude we feel towards Marshal Joffre and in welcoming him to Japan in the name of the entire Japanese Nation."

Following his farewell with the Prince Regent the Marshal presented, in the name of his Government, the Cross of the Legion of Honour to General Uyebara, Minister of War, and other high military decorations to more than thirty of the other ranking officers of the Army. A later visit to the Navy Department was made and the insignia of the Order of the Grand Officer pinned upon several of the ranking officers of the Navy.

Her Imperial Majesty has presented Madame Joffre with a magnificent cloisonné vase, as a souvenir of her visit to Japan.

The Marshal was host Tuesday night at a banquet given at his temporary residence at Takanawa, the distinguished guests including the Premier, the Minister of War, and the Minister of Foreign Affairs.

Wednesday morning the Marshal and Madame Joffre moved to an apartment at the Imperial Hotel, where they will stay for a few days, during which time various receptions and other functions in their honor will be held.

Tokyo and Yokohama  
Grandpere Joffre

extend greetings to one of the outstanding figures of the Great War, the man who smashed von Kluck and made a huge joke out of the Kaiser's plans for a triumphant entry into Paris. That General Joffre, Marshal



of France, comes to return for his Government the visit made to France last year by His Imperial Highness, the Prince Regent, and that he is the first thus to reach these shores, adds much to the general gratification of the Japanese over the presence to-day of this distinguished Frenchman.

It is difficult indeed to reconcile the sight of the genial, smiling gentleman who drove through bowing, cheering lines of people to-day with the conception we have had of the man who, in day after day of blood, confusion, world-rocking war wreckage and the distraction of his own Government, and even of many of his men, steadily fell back, with the huge, grey masses of Germans pressing exultingly on, fell back until his selected hour to strike had come, and then, risking everything upon a single, smashing stroke, hurled the enemy into confused alarm and made "scraps of paper" of all the elaborately prepared plans of the German general staff.

"A great misfortune has happened," said one of the intercepted German messages from the front the day that Joffre transformed himself from a man fighting a grim retreat to the sudden aggressor, hammering, hammering, hammering at a foe retreating faster than he had advanced.

To the Hero of the Marne Japan pays personally the tribute of admiration and gratefulness it has entertained since that bloody morning of September 10, 1914, which found the German hordes effectually blocked and Paris saved for civilization.—*The Japan Times & Mail*.

**Yokota Disappointed** While Japan generally has accepted the results of the Washington Conference as being ultra-fair and satisfactory, the anticipated "face saving" of returning attaches of the Japanese delegation was realized when Hon. S. Yokota, Director of the Bureau of Registration, who arrived at Yokohama Tuesday night on the *Siberia Maru* gave out an interview characterizing the parley as a "tragic failure." Mr. Yokota said:

"Needless to say, the main object of the Washington Conference is to secure a universal peace among all the nations of

the world, but as history proves, China and Greece have left records clearly proving the failures of such attempts. It is a pity that the Hague Peace Tribunal, in which the late Mr. Carnegie of Pittsburgh took so great an interest, is allowed to remain meaningless as a mere historical institution of the past.

"The most important factors for the establishment of an ideal state of absolute peace in the world are the total extinction of accidents, crime, sickness and an inequality in strength. This may sound as though I may be against an universal peace, but I merely say this because I am desirous of an actual and not a superficial and imaginary peace.

"It seems a pity that President Harding and Secretary of States Hughes did not show up at this Conference equally as sincere and great as Washington and Lincoln, especially as the United States is in a far more powerful and influential position now than in their day.

"What form of universal and international peace can be guaranteed by merely forming agreements to last for no longer than five or ten years? Looking from this standpoint, this Conference appears so far as having resulted in a tragic failure."

#### Siberian People Starving

In a letter recently received by Mr. C. C. Hansen, Treasurer of the Japan Chapter, American Red Cross, Mrs. Eleanor Pray of the American Red Cross in Vladivostok discloses the distressing condition of the Vladivostok poor.

Women of all classes grasp any opportunity for work, regardless of how repulsive its nature, she writes. Some are even engaged at the slaughtering houses, cleaning entrails—anything to earn a few kopecks with which to buy a little food for themselves or their children. Ragged and frozen little youngsters beg for scraps at the restaurants and eagerly snatch at any refuse that may be thrown out to them. Quite frequently they even wrangle over some choice morsel of food.

Many of the children, and even some of the men and women, go aboard the foreign ships in the harbour and beg for



## THE JAPAN MAGAZINE

the remains of assets. The condition of the population is deplorable and, as Mrs. Fray says, it is impossible for us, in a well fed country, to realize the extent of their suffering.

The following is an extract from Mrs. Fray's letter:

"Your draft for two hundred and thirty-three yen was received in due season, a receipt for it being enclosed herewith. I cannot tell you how grateful we are for the generosity and loving benevolence of the organization in Japan as it is impossible to raise money here and, so far, no one else has had interest enough in the state of affairs in the Primoria to send our *Committee* any financial aid.

"... population, thousands of whom are refugees, and thousands of whom are people who, by deprivation of the remains have lost what little they had been able to put by in more prosperous

days, the situation is terrible, as there is almost no work to be found.

"All that vast of them ask for is to earn enough to keep a roof over their heads and bread in the mouths of their children. One of the cases which came to our attention yesterday was that of a family which consisted of a father, mother, and ten children. All the father had been able to earn this week was a yen and a half and although the mother had busied all over town looking for a little work, she had found none. The size of this family is a little above the average but families of six or seven children are common. This week our *Clapnet* will begin giving out food to some of the very poorest families but it will be very hard to discriminate when so many are hungry. Many, many thanks to you and all who contributed."—*The Japan Times & Mail*.





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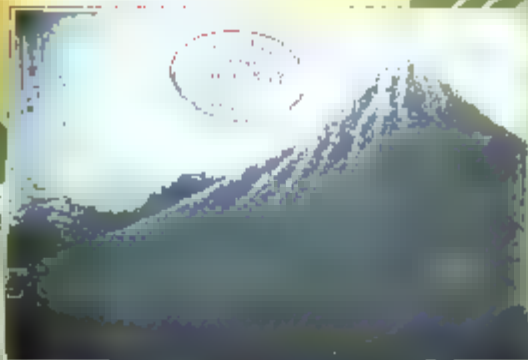
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1925



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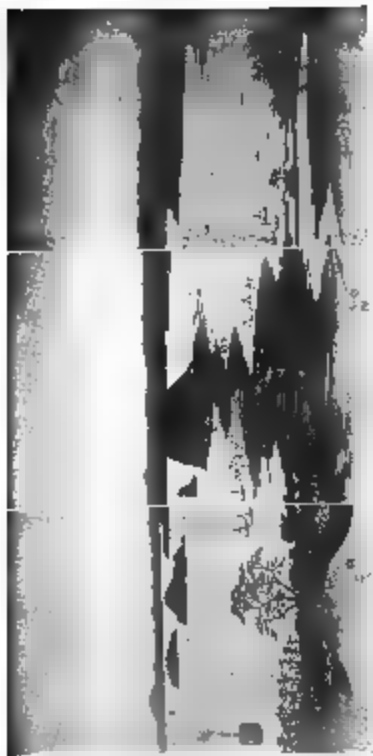
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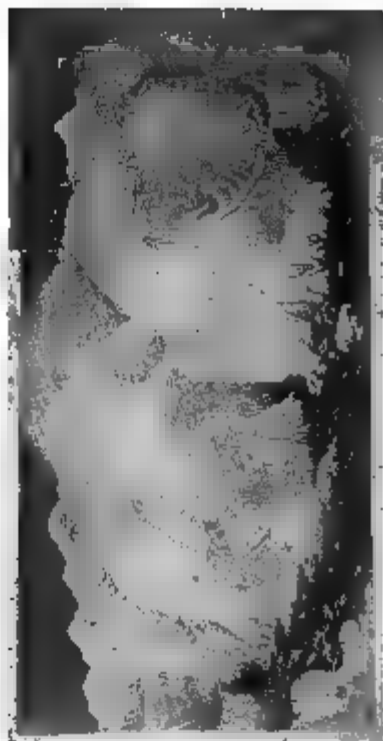
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# THE JAPAN MAGAZINE

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## EARLY RELIGIOUS IDEAS AND THE ESSENCE OF SHINTO

By NORITAKE TSUDA

**W**E propose to inquire into the religious thought of the primitive Japanese people, and to endeavor thereby to discover the essence of Shinto. By primitive Japanese people we mean those who lived in Japan from the neolithic period to the time when the people were organized into a nation, which time I understand to be in the reign of the Emperor Sujin; that is, early first century, B.C., according to our chronology. But we had better mention the fact here that there is another opinion held by some historians who date the beginning of our chronicles some 600 years earlier.

Now the Japanese nation is composed of various races organized by the Tenson or Heavenly Grandchild race who came down from Takamagahara or the Heavenly Plain. As to the position of Takamagahara we may infer it was somewhere on the Asiatic continent. Although there are several opinions on the Japanese race, our own is that the so-called Yamato race, by which is generally meant the Japanese race proper, is that newly created nation including various races as her elements which were assimilated by the Tenson race in thought and by racial mixture. Therefore the Tenson race as well as other constituents

of the Japanese race was different from the new Yamato race which has been created out of these elements. But many Japanese believe that the so-called Yamato race is identical with the Tenson race. Its assimilation was, of course, gradual, along with the similar process of assimilating the lower culture by the higher which was brought to this land by the Tenson race. And similar steps may be recognized of those various religious thoughts entertained by these different races in the process of harmonizing them into an organized social power. Therefore it is necessary to have a general idea of the tribal groups which formed the constituent parts of the Japanese nation.

According to recent archaeological evidence, we may safely recognize two different aboriginal tribes existing before the Japanese nation was formed. This evidence is found in the two distinctly different potteries found in our neolithic deposit, namely, the Ainu style and the Yayoishiki or intermediate style of pottery.

There is no doubt about the Ainu pottery, that it was left by a race akin to, or ancestors of the Ainu; but with regard to the intermediate pottery, it is not clear by what kind of a race it was left.



Neither of these two neolithic peoples had yet learned the use of metals but made tools and weapons of stone. Therefore they belong to the first of the three ages passed thru by mankind, that is, stone, bronze and iron. It will be justly inferred that their religious thought was primitive when we understand that their culture was in the stage of the stone age.

Among the relics left by them, there are some curious clay figures and stone pillars which offer significant evidence of their religious thought. These seem to have been made mostly by the Ainu.

The clay figures, or *dogu*, usually measure about five inches in length and are rarely more than three inches across. These grotesque attempts at molding the human form have eyes disproportionately large, while some look like owls or other creatures, the female being distinguished by the prominence of the mammae. Old and young are both represented. Such clay figures are generally recognized as objects of religious worship. But further investigation is necessary. The facts that they represent various forms of human beings, old and young, male and female, and that in some places several pieces are found together, give rise to a doubt as to their being worshipped by all the people of a society. Moreover, in tribal religion, it is very doubtful if an individual could select a faith for himself differing from that of his fellows. If clay figures were worshipped as having superhuman power, I think that these should have some particular symbols in common, as the Egyptian god Osiris has the symbol of the sun, for instance. Considering these points, it is impossible for us to agree that they were used as objects of worship.

In our opinion, two interpretations are possible as to their purpose:

(1) They might be effigies of the dead to receive the souls of the dead; otherwise the departed soul would have no place to live, they probably thought. Among the natives of New Guinea, too, such customs were suggested by the *korowaar*, a carved wooden image found in almost every house, this image being a foot long, and of ludicrous appearance. They are not idols, but a medium of communication between the living and the dead, and are preserved in memory of the departed. On the death of a member of the tribe, an image is immediately made, as, unprovided with a body, the spirit could not rest. The image is placed on the grave of the deceased, or is taken to the home of the nearest relative, where it is treated with profound respect.

(2) Were not these clay figures the images of worshippers themselves? Was it not the same idea as those votive pictures of worshippers offered at shrines and temples even at the present day? Among these votive pictures, some are evidently intended to represent the worshippers themselves, their names and ages being written beside the pictures, altho the pictures are ready-made for sale and therefore have no likeness to the worshippers.

This interpretation is endorsed by the following discovery in Knossos and its explanation by Mr. Angelo Mosso in his work, "Dawn of Mediterranean Civilization."

"When we see human figures of wax or silver, brought as *ex voto* offerings by the faithful, upon the altars, around the pictures and statues of the Madonna and the saints, no one thinks that this custom already existed in neolithic times, when



worshippers offered their own images to the divinity. This rough sketch of a human figure which was discovered by Dr. Evans in the neolithic soil of Knossos is so simple that it is almost unrecognizable. The head is reduced to a conical projection upon a square body, the lower part having an incised mark to indicate the division of the legs. In many of them, Dr. Schliemann would not have recognized the outline of a human being if he had not had before his eyes the whole series of seven hundred similar pieces. The forms which Dr. Schliemann took for a symbol of the protecting divinity of the place are the images of the worshippers, and similar objects are found in Egypt, the Aegean, and on the continent of Europe."

Further, according to this author, clay figures of human faces with the appearance of owls were found at Butmir in the deposits of the neolithic age. This is an interesting coincidence, because the clay figures with the appearance of owls are also found in our neolithic site, as we have already said.

Next, we have the stone-club, or *sekibo*, a bulky specimen of which measures more than four feet in length, altho smaller kinds measure barely one foot. They are proportionately thick and their sections are circular, oval or sometimes flat. The majority have a knob at one or both ends, which in the smaller kinds is usually ornamented with carved designs. Considering their form, the bulky ones are too large and too heavy to be used for crushing food, or like purposes. It is impossible to derive anything more definite from their form. Many evidences of stone worship found in ancient and modern books as well as in modern superstitious customs lead us to think that such primitive religious ideas must have obtained in the neolithic period.

It seems that our neolithic peoples also buried their dead, tho this is not clear, But it is clearly known that the Tenson race were the builders of burial mounds; and this custom was the earliest custom prevailing among the Japanese nation after the various tribes were assimilated by the Tenson race. Many relics found in these sepulchres, such as massive stone sarcophagi, iron arms and armor, bronze pieces and pottery, represent the advanced stage of their civilization. We have no space now to describe the details of the culture, but will give only our conclusions with regard to their ideas as to the destiny of their bodies and souls after death, since the forms and characteristics of the sepulchres are determined by these ideas of the builders. Stone chambers and massive stone sarcophagi inside specially built mounds or in caves cut in hillsides show that they were very anxious to preserve the body of the deceased, either from a feeling of grief at the supreme separation, or as an act of gratitude on the part of children to parents, which is the cult of the dead including ancestor worship. In many cases, sarcophagi are modelled after the dwelling houses, while inside, surrounding the body, are found pottery, jewelry, rings, mirrors, arms and armor, and other articles which the deceased had used. The pottery utensils seem to have contained food and drink. These discoveries indicate that people believed in another life. And altho it is difficult to judge the exact nature of their ideas, these relics point to a belief in a life after death closely resembling the present life. At any rate it is certain from the evidence of mythology that there was a belief in the existence of the soul after death.

Thus far, we have been attempting to



deduce their religious thought from the relics left by the neolithic inhabitants and the primitive Japanese people. We have now reached the point where we can find this in written sources, such as the *Nihonshoki*, or written chronicles of Japan, and the *Kojiki*, or Records of Ancient Matters.

Japanese mythology opens with the genesis of the world. According to the *Nihonshoki*, a god called *Kuni-tokotachi-no-Mikoto* or Land-eternal-stand-of-august-thing appeared between Heaven and Earth. This god was born in the form of a reed-shoot. Next there was *Kuni-no-satsuchi-no Mikoto*, and next *Toyo-kumnu-no Mikoto*, in all, three deities. These three deities are the first triad, namely, *Ameno-minakanushi-no Mikoto* or Heaven-of-august-centre-master; *Takamimusubi-no Kami* and *Kamu-musubi-no Kami*, or two productive deities. But since the latter triad is insignificant so far as the sources are concerned, no important religious idea can be found in them. On the other hand, the deity *Kuninotokotachi-no Mikoto* or Land-eternal-stand-of-august-thing is more important for our study. This deity is variously called and there is a confusion of names, as for example, *Umashi-ashikabi-hikoji-no Mikoto* or Sweet-reed-shoot-prince-elder, *Ameno-toko-tachi-no Mikoto* or Heaven-of-eternal-stand, and *Kuninotokotachi no Mikoto* are the same god. In this deity there is found a god conceived by a primitive people after the form of the growing plant. To the primitive mind, it was probably quite astonishing to see the rapid growth of a reed, and in this they may have found a mystic power which they thought of as superhuman.

This deity of plant growth *Kuninoto-*

*kotachi-no Mikoto* seems to have been more prominent among the people than *Amenominakanushi-no Mikoto* or Great central deity, since the former is mentioned much oftener in the *Nihon-shoki* than the latter. By this, we do not mean that the idea was original with the Tenson race, but rather that it was a native idea adopted by the former, as is seen in the Greek deity, *Aphrodite*. As is well known, "Aphrodite was not a primitive Greek deity, as her connection with vegetation is abundantly clear. She was, in fact, but a Hellenized variant of the great Oriental goddess, worshipped in different parts, as *Istar*, *Astarte*, *Cybele*, etc. who was essentially a divinity of vegetation." ("The Sacred Tree, or the Tree in Religion and Myth," by Mrs. J. H. Philpot, p. 30.) Here we have found some evidence of a lower type of religion, viz., plant worship, interwoven in our mythology.

The more important nature myths in our mythology are concerned with the three deities, *Amaterasu-o-mi Kami* (Heaven-shining Kami) commonly spoken of as "the Goddess of the Sun"; *Tsukiyomi-no Mikoto* (deity of the Moon), and *Susano-o-no Mikoto* (brave, swift, impetuous, male augustness). In a word, "the Goddess of the Sun" is the personification of the Sun, and venerated as the most beneficent deity; and *Susano-o-no-Mikoto* is the personified deity of Storm, most terrible and outrageous in contrast with the Sun Goddess. The deity of the Moon is not so important as the other two. The most important one is the Sun Goddess who has grown to be the supreme deity of the Shinto religion, to whom all other deities have gradually been subordinated.

In the written traditions in the *Kojiki*



and the Nihonshoki, we also find the idea of soul or spirit. We read in the Nihonshoki that when Prince Yamatotakeru died, his spirit ascended from his grave to heaven in the form of a white bird. Altho the belief in the transformation of the spirit into a bird has no great significance, the belief in the spirit ascending into heaven is more important, because the same idea is often present in the songs of Manyoshu or "Myriad Leaves," the first Japanese anthology. But the idea that the spirit remained in the grave seems to have been more frequent. This is shown not only by what we have said of the sepulchres, but also by a similar idea in mythological traditions, which we will abridge in order to present the evidence.

If we pursue our study further, we can find reliable evidences of animal worship, of the worship of water, of sympathetic magic, etc., in addition to those religious ideas we have already discussed, on which, however, I have not space to dwell at present.

Now I think it desirable to pause here a little while to consider all these religious ideas as a whole.

It is very clear that those religious ideas which we have deduced from the relics belong to the various races which left them. However, as to the origin of certain other religious ideas discovered from the written traditions and customs it is not at all clear whether they belonged to the prehistoric inhabitants or not. However it may be, we may infer that some of the religious ideas of the prehistoric inhabitants were interwoven into the thought of the Tenson race. But at present we wish to attract special attention to the three sets of religious ideas on which Shinto is based. They are Sun

worship, ancestor worship and the belief in the existence of the soul after death. In regard to these three religious beliefs, we are also inclined to say that aboriginal ideas had something to do with the formation of the Shinto religion. At the same time it must be kept in mind that in the Shinto are included many other minor religious ideas unified by these three most important ideas.

It is the chief object of this article to show how three elements constitute the Shinto religion and how they are represented in its beliefs.

According to the Kojiki and the Nihonshoki, Ameno-hikoho-ninigi-no Mikoto, the Grandchild of the Sun Goddess, descended upon the peak of Mount Takachiho in Hyuga with the purpose of ruling over Japan. Upon his departure from heaven, the Sun Goddess gave the Grandchild the Magatama, or comma-shaped jewel, the Sword and the Mirror which belonged to her, and also her benediction, saying; "When thou lookest upon this mirror, take it as my soul and serve it as if it were myself." As you know, these three objects are the regalia of the Japanese Throne. However, these are nothing but common objects found in our proto-historic dolmens. Jewels were only necklaces or arm rings, and of swords and mirrors no description is needed. Yet the regalia have become objects of worship because they are believed to be the relics directly transmitted from Amaterasu-o-mi-kami; and there is nothing strange or peculiar to Japan in this, as you will find a similar idea in early Indian Buddhism, in which faith a *stupa* containing the relics of Sakyamuni was worshipped as being himself until the time when Buddhist images were made. Among the regalia,



the greatest importance is placed upon the mirror; and the many mirrors found in dolmens afford us an interesting clue for elucidating the idea which our ancestors entertained in connection with the mirror given by the Sun goddess, Amaterasu-o-mi-kami. If we cite here the Chinese bronze mirrors of the Han dynasty, we may easily understand that our mirrors originated in China. Many of the designs on the backs of these mirrors are fabulous animals and gods. For example, on the back of a white bronze mirror found in a dolmen in the province of Yamato are two deities, both wearing crowns. From the shoulders spring conventional lines suggestive of wings, while banners stand at the sides. Between the two figures are demon-like dragons, two in number, one of which has horns and the other none. Both have great eyes and open mouths. Another mirror found in the same province has another group of deities and animals, the main difference being in the dress. There are no wings suggested; and at both sides stands an attendant, while a fabulous animal draws a wagon and two other animals are on the other side.

The designs of the above two mirrors, which are typical, suggest the mythological conception prevalent at the time of their manufacture during the Han dynasty of China, that is, more than two thousand years ago. Many of these mirrors have inscriptions which are composed of conventional terms concerning Taoistic conceptions, such as "without growing old quench our thirst at the fountain, or eat fruits (natsume) when hungry."

According to the Chinese idea, the circular form of mirror represented

Heaven, while the square form represented Earth. A Chinese scholar of the Sung dynasty said in his book, "Senna-hakko-zu," that the essence of metal and of water are put into the metal of which mirrors are made. Now the circular form is at the same time the graphic symbol of the Yang cosmic principle, which is the counterpart of the Yin principle, and metal and water are two of the "Five Elements" (Gogyo). The Chinese conception of the Five Elements and the Yin and Yang principles (the evidence being already in the "Shoo King") has played a great part in cosmological speculation ever since the Han dynasty. Moreover it was thought that the mirror could, by virtue of containing the essences of metal and water, exorcise demons and relieve suffering and distress; and these mirrors were carried about by Taoists from ancient times when they travelled among mountains. The same conception is found in ancient records in Japan and China. Considering this evidence, we may see that the idea concerning the sacred mirror was very much influenced by early Chinese thought. By this, however, I do not mean that the essence of Shinto originated in China. I only mean that the regalia, or the three sacred objects, are but symbols, showing much influence to have been received from Chinese thought and culture.

At any rate, our ancestors believed that the regalia were given to the Grandchild by the Sun-goddess, as is told in the traditions; and we suppose they simply accepted the tradition as an historical fact. This idea is rooted in the unquestioning worship paid to the Grandchild as the ancestor of our Emperor. In other words, as Sun worship was most



prevalent in that early period, it may be said that while being worshipped as the Grandmother of Tenson or the Grandchild, this deity took the form of the Sun-goddess.

The sacred mirror has been enshrined at Ise since the reign of the Emperor Suinin (late first century B.C.). Ise is the most prominent Shinto shrine. The most important element of Shinto is the worship of the Sun-goddess as the progenitrix of the Emperor of Japan. Thus the foundation of the shrine of Ise as the state shrine symbolizes the consolidation of the Japanese state; and all subjects are understood, or expected, to be worshippers of the Grand Goddess. Indeed this allegiance to the Grand Goddess played the central part in the consolidation of the native life.

Meanwhile the growing unity of the nation has chiefly been achieved by the unflinching reverence paid to the reigning Emperor as the incarnate representative of the Sun Goddess. Here, however, it is to be noticed that no Emperor as such has been raised to the same rank of divinity as the Sun-goddess after his death, probably because an Emperor was considered to be reunited to the Grand Goddess.

On the other hand, Ohokuni-nushi-no Mikoto, or Great Name Possessor, is another important deity, who is believed to have given up his domain in behalf of the Heavenly Grandchild. Before the concession or surrender, he seems to have played an antagonistic part to the reign of the Heavenly Grandchild; yet he is worshipped in the Imperial court. His soul or Mitama is worshipped in the great shrine at Idzumo which is older, according to tradition, than the shrine at Ise. Ohokuni-nushi-no Mikoto was the

most prominent figure of the non-Ainu aboriginal race. This was another important part of Shinto; and it is a most noteworthy fact that the soul or Mitama of Ohokuni-nushi-no Mikoto was specially worshipped in order to suppress national calamities while Amaterasu-Ohomikami was worshipped to increase the happiness of the people. In this early period, it seems that people thought some national calamities had been caused by the soul of Ohokuni-nushi-no Mikoto when its worship was neglected. Therefore the worship paid to Ohokuni-nushi-no Mikoto was a means of appeasing his soul.

Under such circumstances, it has become an established form in Shinto ritual to worship the deities of heaven, together with the deities of Earth, when a Shinto ceremony is held as a state affair. Among the deities of heaven are included those gods of the Grandchild race, the most prominent goddess being Amaterasu-Ohomikami, while the deities of Earth are those of aboriginal races, the chief deity being Ohokuni-nushi-no Mikoto. These two groups of gods are familiarly known to Japanese by the name of Tenjin and Chigi or Amatsukami and Kunitsu-kami.

In conclusion, the most essential factor of Shinto consists in the worship of the Mitama or the soul of the Grand Goddess, the progenitrix of the Imperial family, together with the Mitama of the Ancestor of the inhabitants which have been assimilated by the Tenson race. But it must be noticed that this geneological difference between these two most prominent deities ceased to be perceived among the people when a complete racial assimilation had been attained. On the contrary everyone believed that his

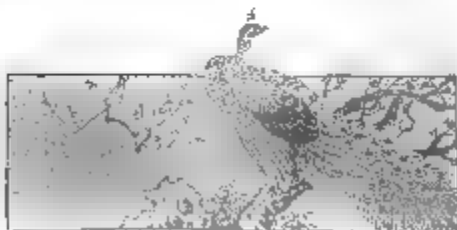


ancester belonged to the Tenno race, and worshipped the two great deities who were regarded as inseparable counterparts in the protection of the people. Hence lies the essential aspect of the Shinto religion, which has ever remained as the unifying force of our

national life. Shinto is, indeed, *not* a religion, and at the same time it may be regarded as no religion, as it is treated by the government. In any case Shinto is in its nature a system of ancestor worship, while in its manifestation it started from the worship of the Sun-goddess.

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I am convinced myself that there is no more evil thing in this present world than Race Prejudice; none at all. I write deliberately—it is the worst single thing in the world. It justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world.—  
*H. G. Wells.*



# THE LATE MARQUIS SHIGENOBU OKUMA

By M. YAMAMOTO

## II

*(Continued from previous issue)*

**O**KUMA'S special services in finance were rendered in 1874, when the expedition to subjugate Formosa was undertaken, and again in 1877, during the Southwestern Rebellion. At this time Toshimichi Okubo was the leading figure in the Cabinet, with Ito and Okuma as his two aids. In 1878, Okuma's position was shifted on account of the sudden death by violence of his chief, Okubo.

In 1881, at the suggestion of his superiors, Okuma resigned office. The cause of the disagreement between himself and Ito is not well understood even yet, but according to Ito's version: "Okuma betrayed his political associate in order to forestall others." But Okuma has it thus: "Ito, threatened by the Choshu-Satsuma militarists, decapitated his political associate and then resigned himself."

Whatever the truth, it is probable that Okuma, though appointed state councillor later than Ito, was not inferior to him in statecraft, but having aroused the jealousy and animosity of those in power, he was forthwith relegated to private life for some years.

But soon his energy began to expend itself in new enterprises. He founded a great political party called the

Kaishinto or Progressive party. He also established the great private school known as Waseda University. Being clever at financing economic schemes, he now turned his attention to marine transportation and to mercantile operations. The history of the Mitsubishi firm, of which Baron Iwasaki is the leading financier, might have been far different if Okuma had not contributed his quota in the early days. Likewise the Yokohama Specie Bank, Hypothec debentures, produce, commerce, and foreign trade transactions in general owed much to his sagacity.

As a politician possessing great influence with the people, he attracted especially the disciples of the educator, Yukichi Fukuzawa, the founder of Keiogijuku University. He took a deep interest in the press also and lost no chance to present his views in the daily newspapers of the realm. The Government in power feared the influence of their late associate and his new party even more than the opposition liberal party, the Jiyūto, led by Count Itagaki.

Waseda University was established in 1882. At first a union of special schools, such as liberal arts and law, these colleges were soon sending out talented men to



represent them, especially in the fields of journalism and literature. In 1902, Waseda celebrated her twentieth anniversary by becoming a University. Later departments of physics and engineering were established and various special and preparatory schools, as middle, commercial college, and normal schools, and at present there are 14,000 students in attendance. This extraordinary growth and prosperity is to be attributed in no small degree to Okuma's personality and genius.

When he made the change just recorded, viz., from public to private life, he changed his attitude toward society radically. Formerly he was rather morose, taciturn, aristocratic. His habit was to keep his lips closed, and his mouth—of unusual size and shape—was wont to assume a haughty expression. But he had the foresight to read, and the insight to interpret, the future sooner than others could and he decided at this time to remove the barriers between himself and others. He talked and smiled freely. He became democratic in his manner. This attitude he maintained to the end of his life and it won him a unique place in the hearts of his countrymen.

The gulf between Ito and Okuma continued for years unbridged, but in February, 1888, Okuma was once more invited to take a seat in the Cabinet and this position he accepted. He succeeded Kaoru Inouye, Minister of Foreign Affairs, who had become somewhat unpopular, probably in consequence of the agitation over treaty revision. Okuma's task was to bring the whole matter to a successful conclusion, but as he inserted a clause regarding the employment of foreign jurists in the law courts of Japan, he found unexpected

opposition from the people. The objection was made that the employment of foreigners would be an opening wedge for serious foreign intervention, but Okuma felt that this was not probable, as a change could easily be made when the treaty should come up for revision.

However Okuma's unpopularity on account of this matter was the cause of a serious calamity which now befell him. A young man from Kyushu named Kurushima took umbrage at the Foreign Minister's action and threw a bomb at his carriage one day just in front of the Office of Foreign Affairs. Okuma's life was saved but he lost a leg and was obliged to retire from office in consequence of the affair. This was a trying time for him but his strong mind endured all with patient resignation.

In 1896 he again organized a Cabinet, but this was not long lived. However, he accomplished one excellent reform, viz., the abolishment of the right to suspend the issue of newspapers, long regarded as a blot on a professedly civilized nation. For this he deserves great credit. In 1898 another Cabinet was organized by him, of which he became Premier, but again he was not well supported by his own party nor by a certain group of influential officials.

Many felt that this would be the end of his political life, but in 1914, to the surprise of many, he again became Premier, at the advanced age of 77 years. This was during the European War. The Cabinet organized at the time was not changed for two years and was considered fairly satisfactory. In 1916 Okuma retired to private life and later became one of the Genro.

We must regard Okuma's greatest work to be what he did as an educator,



in founding a great University. At that time such a task was looked upon as almost beyond the range of possibility—and only an acknowledged leader of men could hope even to make a beginning. In his early days he gave attention to educational affairs and developed praiseworthy ideals. But that he could succeed as he did, is indeed remarkable. Especially in a period when the government school was regarded as all powerful, that he could be so bold as to inculcate the idea of independence in education and could train young men in the ideals of an English scholar and gentleman, is a proof of his independence and popularity.

Okuma's second great contribution to our national progress was his work as an internationalist. He was the author of a fifty-years history of Japan—the Meiji Era; he was constantly lecturing on a variety of subjects, and was frequently meeting distinguished foreigners, who were ever eager to exchange views with him. So he not only opened a door of opportunity to our nation in Waseda University, but in the world at large, also, by his broad-minded views, earnestness and deep interest in international questions. His work in the line of popular diplomacy, indeed, may be regarded as of no slight importance.

In the third place, if we weigh his political contribution to our national welfare, we shall find this an important one. He established the Department of Agriculture and the Board of Auditors; in addition he was the founder of a progressive political party, and should be named in this connection along with Count Itagaki. At the time of the Restoration, as is well-known, his loyalty and valuable assistance procured for him

his title of Count, later raised to Marquis.

Okuma's fourth great contribution was in the field of business enterprise. When Minister of Finance he projected the Yokohama Specie Bank, holding that we must promote foreign trade in order to develop our national strength. He suggested a special bank to handle international credits so that the business formerly carried on by foreigners might remain in our own hands. Later he established various industrial and commercial enterprises, especially the raw-silk industry. That foreign trade has made rapid progress since that early day is largely due to his judgment, caution and foresight. These four we regard therefore as assuredly his greatest contributions to our national welfare.

As to the stories told of him, they are legion, and well illustrate his essential characteristics. First his three striking peculiarities may be enumerated: (1) Good filial conduct, (2) self-control, (3) unwillingness to write with a pen. The first characteristic probably resulted from his gratitude to the widowed mother who had brought him up from childhood with such solicitude and prudence, and who made his later success possible in so large a degree. So he always loved and cherished his mother with an especially tender regard. Secondly, that he was never known to show anger was a proof of his broad-mindedness and freedom from over-scrupulousness. Doubtless his wide popularity was due to these characteristics. In explanation of his third peculiarity, viz., his aversion to writing, we may relate a story which throws light upon the matter:

It is said that when twelve years old he had a teacher of penmanship, a member of the Saga clan. Going



to him one day for copy, he found the master engaged with callers. He came back several times but failed to procure what he desired. Finally, in disgust he threw down his inkstand in the entrance, and cried, "I will never ask you again." When he returned home he reported what he had done to his mother and she chided him, saying, "I cannot approve such wilfulness unless you never expect to write throughout your whole life." Taking up with the notion at once, the boy replied, "Yes mother, that is what I'll do. No more writing for me." And this resolution he kept throughout his more than four-score years.

Okuma's home life was an easy, simple one. He rose at six and retired at nine. Except when obliged by government or official business he seldom varied this routine. He ate three meals a day regularly, but ate in moderation. For breakfast two bowls of rice, coffee and milk sufficed. He walked in his world-famed garden every morning, regardless of weather. In his home an organization known as the Saturday Club met frequently. Here his relatives' widows were wont to foregather, and he himself sometimes joined the company. Occasionally he donned the cook's apron and announced his intention of preparing the feast with his own hands—real home-made dishes. All then made merry together and even the serving men and employees were invited to come in.

As to his oratory, he had no equal in Japan. He was truly "the old man eloquent." It is estimated that he must have delivered over 20,000 addresses during his life. Once at College No. 6 in Okayama he told the students, "You are all young men, and I am one, too." And then he lectured continuously for

two hours and a half! His highest record for number was the twenty speeches he delivered in one day in 1913.

His chief interests in life were politics and education. But in private he indulged other tastes, such as his love for rare plants, traveling, and reading. In horticultural pursuits, he sometimes worked with his own hands. He collected orchids and Alpine plants, and kept up extensive greenhouses. In his well-known spacious and beautiful garden, he employed a head gardener and twenty assistants.

When traveling he preferred to go in state, *daimyo ryoko*, as we say. He would reserve a whole first-class carriage for himself, his wife and family and maids, with students besides.

How did Okuma obtain his extensive general information, it may be asked. We reply, partly from constant reading, but his knowledge of recent discoveries and events was gained from Waseda graduates scattered all over the world and from carefully listening to the conversation of his daily guests—scholars, business men, and men of leisure from all parts of the world. After thoroughly digesting this vast accumulation, he made it his own and gave it out in lectures and interviews. Few visitors from Europe or America failed to call on him and all enjoyed listening to his bright talk.

Marquis Okuma's funeral was solemnized on January 17 in Hibiya Park. It is estimated that 200,000 people from all classes attended and left their visiting cards. Many left contributions as well, as it is customary to do at Shinto funerals. The amount was found to fill three bushel baskets. All was done in pure Shinto style. Waseda students wore mourning badges and marched in the procession—14,000 strong. Of sakaki branches (the

sacred tree) and floral offerings, many were sent by the Imperial family and princes and princesses of the blood. A final salute of nineteen shots was fired, and indeed the whole nation joined in the solemn rites or gave signs of mourning. Aside from the beloved Meiji Emperor, no other has evoked such a popular demonstration as Okuma called out. Up to a late date, the visitors to

his tomb numbered a thousand daily ; one of his old beneficiaries begged for the honor of guarding his grave.

An interesting comparison has been made by some one who suggests that the late Marquis in his magnanimity, his wide knowledge, his sound judgment, and his power over men, resembled Toyotomi Hideyoshi. The suggestion is indeed not without point.

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## SNOW-MORNING

*By Lillian Miller*

Down the dim avenue of snow-clad pines  
 The flakes drift deep, or flutteringly blow  
 Through shadowy branches. Ladies on tall shoes  
 Of lacquered wood go shuffling by,  
 Their slender, dark kimono blown aside  
 In haunting glimpses of gay under-folds,  
 Scarlet and amber, willow-green and blue.  
 Each lady holds in her small ivory hands  
 A gay umbrella turned against the wind,  
 Brilliantly gleaming through the blow and whirl  
 Of driving snow-flakes, and each tip concealed  
 Beneath quaint rounded peaks of clinging snow. . . .  
 They pass—and as they pass my dream-print fades,  
 Fades to far, wistful grey, and slowly melts  
 Down the dim avenue of bending pines.

—*The Japan Advertiser*



# BIBLIOGRAPHY OF THE “NOH” DANCE

## XIII

*(The Sequel of the Fourth Dance)*

By MARK KING

September—"Akogi" is a drama concerning a fisherman named Akogi, who regularly cast a net in secret at dead of night, at a place where fishing was strictly forbidden in the Bay of Akogi in Ise Province: the Bay was a famous sacred place, for it was there that the Goddess Amaterasu-Oh-mikami, otherwise named Ōhirume-muchi, the daughter of Izanagi and Izanami, had descended from heaven, and so the fish at this post were reserved for offerings at the Ise Shrine which is dedicated to the goddess aforementioned. Akogi's violation of the prohibition to fish had suddenly been noised about; thereupon he was arrested and his punishment was death, the sentence being carried out by casting him into the depths of the Bay, with his hands bound behind his back. His apparition was revealed to a traveling monk of Hyuga Province who was on a pilgrimage to the Ise Shrine, and related to the monk the agony he had suffered after death, and begged him to hold a mass for the repose of his soul, after which he disappeared into the depths of the Bay amidst raging waves which had been aroused by a gale. This was written by Séa. ....(Int. No. 6.)

September—"Ashikari" is a drama based on the story of a reunion of one Kusaka-Sayemon and his wife, who were living at Kusaka in Settsu Province. He had seen better days, but he was reduced to poverty, and he separated from his wife with the promise to reunite whenever they were able to lead an easy life once more. After this, he depended on reed-selling for his living, the species of reeds which he cut being a famous marine plant growing on the seashore of Naniwa (the present Ōsaka) in Settsu Province, and these he used to sell in the market on the beach, rattling away in a humorous vein, while his wife was living in Kyoto. After a lapse of 3 years, the wife made money and as she experienced a desire to see her husband, she sailed from Yodo to her native place Kusaka in Settsu Province, accompanied by her servant. Soon after she arrived there, she set about looking' for her husband, but his whereabouts were quite unknown. However, she heard that a young man was earning his living as a reed-seller in a certain market-place, whose novel method of selling his wares was very interesting. Thereupon she set out in a palanquin to see

him, impelled by curiosity, and she asked her servant to instruct him to bring a reed to her. He was very much ashamed to be seen by a town-lady, and hesitated to execute her commands. Just at this moment, she recognized him as her dear husband, and revealed her identity to him—naturally she was very much delighted to see him again. Thereupon they talked together in the shade of a tree regarding the pressure of poverty which had separated them 3 years before. She finally took her devoted husband to Kyoto, both in an ecstasy of happiness, joyously accompanied by her servant. This was written by Zenchiku. ....

(Int. No. 22.)

September—"Daibutsu-Kuyō" is a historical drama concerning Aku-shichi-byōye Kagekiyo, who was a warrior and shared the fortunes of the Taira (or Heiké) family. He escaped to the Bay of Dan-no-Ura accompanied by Noto-no-Kami Taira-no-Noritsune, the second son of Taira-no-Norimori, and the remnants of the defeated party at the battle of Ichi-no-tani on February 7, 1184. Minamoto-no-Yoshitsune pursued them to the Bay of Dan-no-Ura, and on the 24th of March, 1185, he gave battle to Taira-no-Noritsune at sea, and fought with him in single combat, but he finally became thoroughly demoralized and ran away with lightning speed from the point of Noritsune's sword; thereupon Noritsune was very much disappointed at being balked of the chance to kill his enemy, and kicked one of the three into the sea from his boat, after which he plunged into the depths of the Bay, holding the two others under his arms. In March, 1195, some ten years after this battle,

Kagekiyo visited the Kiyomizu Temple in Kyoto to pay homage to Avalokitêsvara, the Goddess of Mercy, and from there he journeyed to Nara in Yamato Province to call on his mother at Wakakusa, and also to seek Minamoto-no-Yoritomo's life by taking advantage of the confusion which prevailed during the great ceremony known as "The Religious Mass of the Great Image of Buddha at Nara," performed in March, 1195, in the Tōdai-ji Temple at Nara, the southern capital. Minamoto-no-Yoritomo, it might be mentioned, was now the Kamakura Shogun, and the service was to take place under his auspices. Kagekiyo called on his mother and gave her in secret, during the night, the details of the battle of Dan-no-ura. On his departure, he was grieved to part with his mother, because of his deep-laid plot to kill Minamoto-no-Yoritomo. Having put on a white robe and disguised himself as a Shinto-cleaner, he slipped amongst the crowd with the intention of killing Yoritomo at a vantage; but he was caught in his own trick. Thereupon, he drew his sword named "Aza-maru" and fought bravely against great odds. He at last managed to conceal himself among some bushes and barely escaped with his life, but firm in his resolution to take Yoritomo's life when a more favorable occasion should arise. (It is recorded in history that the Temple of Tōdai-ji is the Head Temple of the Kegon Sect, and one of the Seven Great Temples of Nara. It was built in 741, and was founded by the Emperor Shōmu-Tenno (724-748) with the aid of Gyōki, an eminent priest. The Hall of Buddha is called the "Golden



Hall," and in it is enshrined the immense Buddha, now known all the world over as "Nara-no-Daibutsu." The Hall was twice destroyed by fire in the course of war, and the present building was erected in 1688—it faces towards the south and its dimensions are 156 feet high, and 290 feet wide, east to west. The casting of the huge image of Buddha was commenced in 747 and completed in 749; it was cast and recast no less than eight times altogether in the course of three years. The Buddha is represented in a sitting posture, with his legs folded, his right hand uplifted, its palm outward, and the left hand placed on his knee with the back of the fingers toward the front. The image is  $53\frac{1}{2}$  feet high; its face 16 feet long, 9.5 feet wide; eye-brow 5.45 feet; eye 3.9 feet long; nose 3.9 feet long; nostrils 2.94 feet in diameter; mouth 3.7 feet wide; ear 8.5 feet long; shoulders 28.7 feet across; chest 10.8 feet wide. It was designed by Kuninaka-Muraji-Kimimaro, and the actual work of casting and setting up was undertaken by Kakinomoto Otama, Takechi Makuni, and Takechi Mamaro. The making of this image required: 739,560 kin (438 tons) of copper; 12,618 kin (8 tons) of white-wax; 10,430 ryō of gold; 58,620 ryō of mercury; and 16,655 koku of charcoal. ....(Ext. No. 7.)

September—"Dōjō-Ji" is a drama concerning the big bell of the Dōjō-Ji Temple, which was built at Hitaka in Kii Province, having been founded by Lord Michinari. The bell has a dreadful history which is as follows:—"In ancient times, there was a man named Manago-no-Shōji, who lived with his daughter at Hitaka. An itinerant

priest was accustomed to take up his lodging in the house of Manago-no-Shōji annually on his way to pay homage at the Temple of Kumano in Kii Province—Kumano is a holy place, and the Temple is dedicated to Avalokitêsvara, the Goddess of Mercy. It might be mentioned here that Hongu, Shingu, Kumano and Nachi are all holy places in Kii Province and their temples are much frequented by pilgrims from all over the country. Manago-no-Shōji spoiled his daughter with love and would often tell her quite in fun that the itinerant priest, who put up at their house, every year on his way to Kumano, had an engagement to marry her. She took quite seriously what her father meant for a joke and during many years waited impatiently for the day of the wedding. At last, at dead of night, one spring-time, when the priest was stopping over night at Shōji's house as was his custom, the daughter stole into the priest's room and implored him earnestly to act up to his engagement and take her at once as his wife. The priest was naturally very much astonished at receiving this unexpected proposal and although he explained to her that it was indeed her father's jesting falsehood, he had great difficulty to persuade her to return to her room. As soon as she had retired from his room, he left the house without any one's knowledge under cover of night, and having crossed the river Hitaka by means of the ferry, he entreated a monk of the Dōjō-Ji Temple to conceal him. The monk was at first at a loss to know what to do, but finally hit upon the happy idea of hiding him under the big bell. Shortly afterwards, the girl discovered



that the priest had fled from her and at once penetrated his intention to forsake her; thereupon she ran after him in order to realize her desire, but by that time, unfortunately, the river Hitaka had risen so exceedingly high, due to floods, that it was dangerous to cross over by the ferry-boat; in consequence of which, being unable to control herself, she ran here and there, up and down, desperately along the bank of the river. At last, she was so consumed by her awful rage and resentment that she became transformed into a spiteful snake and being thus transfigured crossed the flooded river easily, and crept to the Dōjō-Ji Temple to find the priest. After she had searched for her desired one in vain in all corners, the big bell—which was lying on the ground—attracted her suspicious eyes. She then seized the stem of the bell in her mouth and having wound herself around the bell in seven coils, she breathed out the frightful heat of her anger mingled with the fire of her passion, and gave a strong blow to the bell with her tail. The bell at once melted like hot water through the terrible heat, and she eventually caught the priest." Alas, what a shocking story! The melted bell was recast after some years, and the religious mass for the consecration of the new bell which was to be solemnized at the Temple of Dōjō Ji at Hitaka was postponed for a long time for special reasons. On a certain auspicious day, the new bell was hung from the high ceiling of the bell-tower in the grounds of the Temple, and the grand ceremony of the religious mass was held, but it was strictly closed to female visitors, and therefore no woman could attend

the ceremony, because the new bell was made of the metal of the old bell, which was said to be haunted by the vindictive spirit of the victim of the broken-hearted girl—Manago-no-Shōji's daughter—and the people were very much afraid that the same horrible event might be enacted again through a woman. In the evening of the same day, a certain beautiful girl came to the grounds of the Temple and introduced herself to the people as follows:—"I am a dancing girl, living in your neighborhood—I come to dance at the solemnization of the religious mass for the consecration of the new bell. Please permit me to attend the ceremony." She then put on head-gear similar to that of nobles in the old days, and began to dance beautifully, accompanied by the rhythmic beating of measured time. During the dance, which was a long one, she was continually watching the bell in order to seize an opportunity to strike it in spite of the prohibition. At last she stealthily approached the bell to try to strike it, having satisfied herself that the people at the Temple were fast asleep. She was in reality the apparition of Shōji's daughter, and as she gazed steadily at the bell with a reproachful look, her grudge against the old bell urged her to smite the new one, because it was cast from the old bell, the memory of which unceasingly aroused her resentment and clung with the grimmest tenacity. She suddenly grasped the stem of the bell, and having carried it out of the bell-tower to the ground, she then disappeared. All the persons concerned stared in astonishment at this dreadful event, and they endeavoured to hang the bell once



more from the ceiling of the bell-tower, praying in unison to Amitabha. In an instant, when the bell was hung, the ghastly long body of a snake appeared coiled around it and she (for it was Shōji's daughter) became consumed by the raging flame of passion which she herself was puffing upon the bell—she then tumbled about on the ground in agony, and at last threw herself into the river Hitaka. This was written by Kwană.....(Int. No. 21.)

September—"Dōmyō-Ji" is a drama concerning a priest named Sonjō of Tashiro in Sagami Province, who had confined himself for seven days, in order to pray for his rebirth in Paradise, in the Temple of Zenkō-Ji in Shinano Province. One night, while he was sleeping in the Zenkō-Ji Temple, he dreamed that an old priest, the metamorphosis of the Buddha of the Temple, having dressed himself in an aromatic priest's robe and put a fragrant scarf around his neck, opened the door of the sanctuary, and then said the following words in a loud, venerable voice :—"Your earnest prayer for rebirth in Paradise is very favourably entertained. If you visit the Haji-Dera Temple, at Haji in Kawachi Province, and get the beads of a rosary made of the nuts of the holy tree which grows in the grounds of the Temple, and read masses a million times, you will certainly end your life in comfort." In accordance with the old man's instruction, he went on a journey to the Haji-Dera Temple, otherwise called the Domyō-Ji Temple, in Kawachi Province. It may be mentioned here that the Temple was dedicated to Sugawara Michizane, who was apotheosized by the name of

"Temma-Tenjin," as Haji in Kawachi Province is the birthplace of an ancestor of Michizane who was U-Daijin of the Emperor Daigo (898-950), and was banished to Dazai-Fu in Chikuzen Province by the slanderous tongue of Fujiwara Tokihira, Sa-Daijin. On Michizane's departure to Dazai-Fu, he called at his native place at Haji in Kawachi Province on February 25, 901, and left many mementos behind for his commemoration. He died on February 25, 903, and was laid to rest at the Anraku-Ji Temple in Chikuzen Province—he was at that time 59 years of age. On the arrival of the priest Sonjō at the Dōmyō Ji Temple, the god Shira-Tayū, the subordinate of the god "Temma-Tenjin," revealed himself to the priest and having led him to the holy tree in the Temple grounds, he shook off the nuts from the holy tree and bestowed on Sonjō one hundred and eight nuts therefrom in order to enable him to make his rosary. The god then related to him the whole history of the Dōmyō-Ji Temple and after this danced beautifully. This was written by Séa. ....

(Ext. No. 2.)

September—"Eguchi" is a drama based on the story of a girl named "Taye" who was the daughter of a demi-monde at Eguchi in Settsu Province. She was famous for her ode which deeply touched the priest "Saigyō;" the story is as follows :—The girl, Taye, had seen her best days, and was enjoying her winter of life—one day, the priest named "Saigyō" called at her house to take shelter there for the night, but she refused bluntly to permit him to do this. The priest then composed an ode at once to twit her for



her heartlessness, but she instantly justified her refusal by replying with an ode of her own composition. He was struck with wonder by the "know thyself" tenor of her ode, and having his interest in her aroused, he begged her once more to give him a night's lodging—she then acceded to his wishes, and he conversed quietly with her all the night through." It should be mentioned that "Saigyō" was a warrior and a great poet during the Emperor Gotoba's reign (1184-1198), and his lay name was Satō Hyōye-no-Jō Norikiyo. He entered the priesthood at the age of 23 years, living at Saga in Yamashiro Province—his sacerdotal appellation was "Saigyō" or "En-I"—and he died in the year 1198. In the month of September of a certain year, an itinerant monk went on a journey from Kyoto to pay homage to the Tennō-Ji Temple in Settsu Province, and took a river-boat from Yodo. On his arrival at Eguchi, he recollected the ode which was composed by the priest "Saigyō" and was recited to the girl "Taye" at Eguchi, when "Saigyō" asked her to give him shelter for the night. While the itinerant monk was singing the ode in a loud voice, a beautiful girl appeared, and coming near the monk, she asked him to sing her the ode composed by "Taye" in reply to the priest "Saigyō," after which she informed him [that her name was "Taye," the poetess of the ode, and disappeared. Shortly afterwards, the spectre of the girl once more appeared to the monk and having shown him a large number of girls who were singing and dancing in a river-boat, a favorite pastime of hers in her happy days, she said, "How

uncertain the ups-and-downs of life are! The world is in perpetual change—life is but an empty dream in this transient world." She was then transformed all at once into Samantabhadra Bodhisattva, and rode on a white elephant which was transformed from the river-boat, and disappeared among the white clouds in the western sky. This was written by Komparu Zenchiku. ....(Int. No. 1.)

September—"Fuji-Daiko" is a drama based on the story of a musician who murdered another musician out of envy in a house in Kyoto one year. During the month of September an Emperor held a grand concert for seven days at the Imperial Palace in Kyoto City, and received in audience a musician named Asama, who was an excellent player on the drum, and lived at Tennō-Ji in Settsu Province. Another drum-player named "Fuji," a musician of the Sumiyoshi Shrine in Settsu Province, who was also a clever player, felt happy to be of service to the orchestra at the Palace and proceeded to the Imperial Palace from Sumiyoshi, but he became an object of envy to "Asama," the former musician. "Asama" having become consumed with the heat of anger on hearing that "Fuji" was a matchless player on the drum, at last bore down upon his rival's abode, and murdered "Fuji" in a shocking manner. Fuji's wife in her house at Sumiyoshi had a premonition that all was not well and having passed one night in great anxiety regarding her husband in Kyoto she set out on a journey the next day to see him accompanied by her daughter. On her arrival at Kyoto she went to seek her husband's abode, but heard from a



vassal of the Hagiwara-In that her husband had been murdered by "Asama," a musician of Tennō-Ji in Settsu Province. Naturally she was plunged in deep anguish on account of the death of her husband who was as famous as Mount Fuji of world-wide fame, and she was quite overwhelmed with grief for her husband who had suddenly passed away in one night. She and her girl were brought into the Palace, and then upon hearing the sound of a drum, which she learnt was beaten by "Asama," she excitedly blurted out the following words to her daughter:—"Ah, lasting regret, my girl! There is my husband's adversary—come, take revenge. That is the drum mourning for my husband!—come now, take revenge." Thereupon, the girl clothed herself in her father's dancing costume named "Kariginu," a kind of ancient male garment, which was given by the vassal of the Hagiwara-In, as a memento. She and her mother were extremely enraged by the loss that they had suffered, the one a loving father and the other a darling husband, and dancing beautifully they used the drumsticks as swords with which to kill "Asama." After they had killed their enemy, they beat the drum merrily and played three kinds of music as follows:—"Gojō-Raku" (or the Music of the Five Cardinal Virtues) for the women, "Senshū-Raku" (or the Music of One Thousand Autumns) for the Emperor, and "Taihei-Raku" (or the Music of the Blessings of Peace) for the people. And then, having wreaked their vengeance upon their enemy, and divested themselves of their dancing costumes, they left the Palace for their home with

a heavy heart, looking with great grief at the drum which was a memento of the dead. This was written by Séami. ....(Int. No. 14.)

September—"Hotoke-no-Hara" is a historical drama based on the vicissitudes of fortune of a beautiful dancing girl named "Hotoke-Gozen" who once lived at Hotoke-no-Hara in Kaga Province. During the Emperor Takakura-Tenno's reign (1169-1180), Taira-no-Kiyomori (1119-1181), the premier, regarded with affection a young and beautiful dancing girl named "Giwō" who was the elder sister of "Gijo," who also was a dancing girl—the two being daughters of "Hotoke-Toji" who was also a handmaid of Terpsichore and resided in Kyoto City. "Giwō" was greatly beloved by Kiyomori, and was then at the acme of her glory as a maid of honor: she was the object of envy of all the members of her profession, because although a girl of no birth she had married into the purple. While she was living with her family in extravagance, another beautiful dancing girl named "Hotoke-Gozen" called on Taira-no-Kiyomori at Nishi-Hachijō Road, Roku-Hara, in Kyoto in order to pay her respects, having travelled for this purpose from her native place, Hotoke-no-Hara, in Kaga Province. At that time Kiyomori happened to be holding a feast in his house with "Giwō," but "Hotoke-Gozen" was a girl of great personal beauty, and her dancing was so wonderful that it even transcended that of "Giwō." Kiyomori at first had no thought of giving audience to "Hotoke-Gozen," but he finally granted her this favor through Giwō's cordial petition to see her, and then he earnestly desired

her to dance before him—upon which she sang and danced a piece most beautifully. It should be mentioned here that she was a fair-complected girl and had long hair hanging down behind. Kiyomori gazed upon her dancing with rapture and being deeply charmed by her beauty, he began to feel covetously disposed towards her. Shortly afterward, he cast forth "Gisô," his former loved one, and chose "Hotoku-Gomen" as his favorite mistress. Eventually "Gisô" and "Ôji" being disgusted with the world and all it contained through Kiyomori's heartlessness and supercilious air went to the "Ôjû-In" at Saka-No in the southern part of Kyoto accompanied by their mother. "Hotoku-Toji" and took the name of a nun—"Gisô" was then 21 years old, "Ôji" 19 years, and their mother's age was 45 years. Soon after "Hotoku-Gomen" grew weary of the world upon hearing that the others had become priestesses at Saka-No, and at once took the veil also—her age then being 27 years. She called on the sisters who were living in

the "Ôjû-In" at Saka-No, far from the din and bustle of the world, in order to tell them with the open-heartedness which was bound in her, the following:—"Life is but an empty dream, and it is the way of the world that the vicissitudes of life are uncertain—the beautiful blossoms will soon be gone." She then went back to her native place at Hotoku-no-Hara in Kaga Province and died in a hermitage. The apparition of "Hotoku-Gomen" was revealed after her death to an itinerant priest who had dropped in at an old hermitage at Hotoku-no-Hara in order to pass a night one September, on his way to Shin-Yama in Echizen Province from Kyoto to practice religious austerities. "Hotoku-Gomen" gave him her name, and after expressing her sense of gratitude for his having read masses for the repose of her soul, she related to him the whole story of the upstart loves of her life, and disappeared while singing and dancing beautifully with the shadow of her beautiful young features. This was written by Sata . . . (Ist. No. 19.)





# THE DISARMAMENT CONFERENCE

## PRINCE TOKUGAWA'S REPORT

**“THE** Washington conference viewed as a whole has achieved its original object and has made one great contribution to the cause of peace and humanity. It would be unreasonable to expect perfection in human affairs, so we should judge the results of the conference as they are in proximity to the realization of the ideal. No man will gainsay the fact that the blow struck at the evil of competitive armaments, particularly as applied to navies, was an achievement the effects of which can never be overestimated.”

This was the statement made Jan. 30th by Prince Tokugawa, president of the House of Peers, in an exclusive interview given to a representative of *The Japan Advertiser* on the Prince's return on the *Korea Maru* from Washington, where he attended the conference sessions as a delegate from the Imperial Japanese Government.

Prince Tokugawa is strong in his praise of the four-power pact formed by the United States, Britain, France and Japan, and insists that the agreement sweeps away the low barometric pressure which he says has been hovering over the Pacific and threatening to lead to another world war. “This significant event and the international agreement on the limitation of naval armaments have united to

contribute in no small degree to the cause of world peace and civilization,” the Prince said.

“Looking at the conference from the standpoint of Japan,” said the Prince, “I believe there can be no two opinions about the satisfactory result achieved. Although in the question of the naval ratio the result has left something to be desired from an expert's point of view, yet from that of the statesman the remarkable improvement in American-Japanese relations more than compensates for what we must put up with under the circumstances.

“America lent a sympathetic and intelligent ear to Japan's straightforward and candid arguments and after a series of fair and open-hearted discussions of the problems, the two nations were left in a position of better mutual understanding and more cordial relationship than before. Without such mutual understanding and sincerity on the part of both Japan and the United States the four-power pact never would have been formed.

In summing up his views and impressions brought back from the conference, Prince Tokugawa said that the question of naval armament was settled in a spirit of conciliation and co-operation far beyond the expectations of the Japanese delegates. “I am pleased to note,” the Prince smiled, “that Japan instead of

losing her old ally has gained additional ones by the four-power pact. I cannot help feeling assured, therefore, that our people will be satisfied with the general result achieved by the Washington Conference."

The return of Prince Tokugawa, the first one of the main Japanese delegates to Washington to reach home, was marked by extreme police precautions and by a lack of favorable demonstration from the immense throng which met the steamer at the pier in Yokohama. A special launch carried to the liner outside the breakwater a reception committee which included Mr. Inouye, governor of Kanagawa prefecture: Mr. Kubota, mayor of Yokohama, and other high local officials, and two other launches carried other prominent persons, including Viscount Uchida, the Foreign Minister, and Mr. Asano, president of the Toyo Kisen Kaisha.

Prince Tokugawa had a talk of nearly half an hour with Viscount Uchida before the steamer reached the pier, during which time the attitude to be taken toward the large body of Japanese newspaper men was presumably discussed. Besieged later by the newspaper men, the delegate said he could not give any details of the conference until the return of Admiral Baron Kato. One reporter asked bluntly whether or not he was conscious of his unpopularity in view of his failure at the conference. The Prince replied that that could not be helped—some persons would think ill, others good, of him. He answered in the affirmative when asked whether Japan had succeeded as a whole, but grew angry with the reporters a bit later when the questions grew more pointed and personal.

He was especially urged to explain why he had returned before the conference was finished and said it was because the Government had instructed him to return. He escaped from the group and attended the brief official welcome in the smoking room. Governor Inouye spoke briefly, regretting that Mr. Hara, the late Premier, and Prince Keku Tokugawa, the late younger brother of the delegate, could not be present. Those present drank to the health of the returning delegate and the Prince responded briefly. A large crowd was at the pier when the steamer docked at 11 o'clock, but there were few banzais.

On account of the agitation against the delegates in connection with the present Diet session and popular unrest on account of the financial depression, the Metropolitan Police dispatched an especially large body of police to Tokyo Station to protect the Prince on arrival there. An indignation body, led by opposition party men, was stopped before it entered the station and a number of leaders were arrested. On the station platform were members of noble families and leading officials of Tokyo and of the Government. Viscount Takahashi, the Premier, and other Cabinet members were there. The special train carrying Prince Tokugawa and members of his family arrived at 12.17 o'clock, when the Prince was given sincere greeting by his friends.

As the party of welcomers passed out of the station, Prince Tokugawa lagged behind and in company with the station-master, Mr. Takahashi, and the members of his family, he passed through side rooms of the station and escaped to a waiting motor car at the entrance to the baggage room of the station. Thus the



crowd of welcomers, the newspaper men and the agitators were avoided.

The Prince received an Imperial gift of fresh fish upon his return to Tokyo.

Indications were yesterday that the Prince will be treated severely by the Tokyo vernacular press and taken to task in the Diet by the opposition leaders on account of the alleged lack of success of the Japanese delegates at Washington.

#### VISCOUNT SHIBUSAWA'S REPORT

"I believe the naval agreement and the four-power pact made at the Washington Conference will do away with any fears of war that may have existed between the United States and Japan. Although Japan may have had to pay a high price to gain a more friendly feeling from the United States, still any such sacrifice was worth while because genuine good-will was obtained by Japan's agreement to the naval ratio and the four-power pact. I am pleased that the leading powers came to an agreement even though some naval experts are disgruntled because of the naval ratio."

So spoke Viscount Shibusawa, octogenarian advocate of peace between the United States and Japan, who returned on the *Korea Maru* after a several months' visit in America advocating the doctrine of harmony between the two countries. Viscount Shibusawa went to the United States on an unofficial mission to aid in the movement for international friendship and also to repay the visit made to Japan by Mr. Frank A. Vanderlip of New York City. Returning on the *Korea Maru* with Viscount Shibusawa were Dr. J. Soyeda, Mr. M. Zumoto, and Mr. J. Horikoshi, all of Tokyo, who represented the Friendly Relations Committee of Tokyo, an

organization devoted to maintaining friendship between the United States and Japan.

Viscount Shibusawa is much interested in the America-Japan Relations Committee of New York City, a new organization formed only last summer, which has for its object the elimination of friction between the two countries and the removal of misunderstandings on a national scope. The America-Japan Relations Committee; in California is strictly local in its study of problems affecting the two countries, Viscount Shibusawa pointed out, emphasizing that the New York group is national in its purpose of relieving any possible source of friction. Leading men of New York belong to the new organization, Viscount Shibusawa said, recalling the names of George Wickersham, formerly attorney general of the United States and now president of the group; Judge Elbert Gary of the United States Steel Corporation; Hamilton Holt, editor of *The Independent*; Frank A. Vanderlip, banker, and Henry Taft, attorney.

Viscount Shibusawa found that much of the misunderstandings in the United States in the attitude toward Japan are due to Japan's policy in China. In that connection he saw an excellent illustration of the New York committee's work in making for smoother relations. The *New York Tribune*, Viscount Shibusawa said, had delivered a bitter editorial attack on Japan because of that country's policy in China. Immediately George Wickersham, the president of that new group, rushed to the defense of Japan and in a series of letters to the editor which were published endeavored to explain the Japanese side of the question. It is by refusal to dodge real questions



which arise between the two countries, and through frank discussion, that the new society is making itself worth while, Viscount Shibusawa believes.

"I do not myself approve of all the policies of Japan toward China," Viscount Shibusawa said, "but I am glad to note that Americans are beginning to understand our relationship with that country better. On a previous trip to New York I tried to interest some influential business men in Chinese problems, but they refused to have anything to do with them, saying that their motives might be misunderstood. However, this time I found that business men were willing to help Japan in solving problems that arise in China. I think this is evidence of a better understanding."

Viscount Shibusawa spent some time in California studying the problem brought about by the settlement of Japanese in that state. "To tell you frankly," he said, "any such problems between Japan and the United States can't be solved by mere treaties only. Californians and Japanese must unite to solve the questions. I have advised the Japanese in California not to become impatient because of the anti-alien land law. On the other hand, they should work to serve the public of California and to benefit that state by their work and their law-abiding attitude. If they persist in that action, anti-Japanese agitators will be unable to give reasons why they are anti-Japanese in their viewpoint because the Japanese in California will be doing such a service for the state that it cannot afford to be without them. But if Japanese in California try only to make money and ignore their duty to the state, then they should not blame Californians for anti-Japanese

propaganda. They will have no one to blame but themselves.

"When I expressed this view to Californians, they agreed with me. They said that if Japanese would take that attitude there would be no anti-Japanese movement.

"However, Californians have told me that they don't wish any more Japanese to come into California because they fear that with the increase of Japanese, trouble will increase in similar ratio. Although that is right, still I am not afraid that the numbers of Japanese in California will increase, as Japan is observing strictly the gentlemen's agreement by which Japan refused to grant permission for Japanese laborers to leave Japan for California."—*From The Japan Advertiser.*

#### ALL PARTIES FOR DISARMAMENT

The three main political parties, the Seiyukai, Kenseikai and Kokuminto, have now gone on record in respect to their attitude towards the results attained at the Washington Conference. The Government party, under which the delegates were appointed and have been working, naturally endorses the work of the delegation, its resolution declaring that the Conference has been a success for Japan and for all the Powers participating, a conservative estimate. The Kenseikai, the main Opposition, has no fault to find with the results of the Conference themselves, but confines its criticism to the manner in which the Japanese Envoys have approached their task. The Kokuminto not only heartily endorses the result attained but announces its intention of working to have the limitations now imposed upon the Navy extended to include the Army.

*The Japan Times* has consistently



maintained, from the day President Harding issued his invitation to Japan to attend a conference to consider a limitation of naval armaments, that the people of Japan would heartily welcome any plan that promised peace and security with a lessening of the heavy armament burden. Throughout the Conference despite pettifoggery by learned professors and attempts of militarists to create a public opinion against the ideals of the leaders at Washington, this paper continued to maintain its faith in the good sense of the Japanese people and Government, and all the evidence to-day justifies in every way this stand. The spectacle of every important political party endorsing the general work of the Conference, with one advocating a course for the future that outruns the limits set at Washington, indicates beyond any chance for argument just where Japan stands.

There have been circumstances during the procedure of the Conference to give Hearst and the lesser anti-Japanese howlers grounds for declaring that Japan stood as an outsider and was agreeing to naval limitations sullenly and against her will. A large part of the excuse for the abuse to which Japan and Japanese motives and alleged desires were subjected was furnished from Japan, many of the injudicious criticisms of the Conference appearing in print here or uttered by jingoistic orators to hired crowds having been promptly cabled to America and Great Britain, where the readers of the press have no background of knowledge from which to judge how without substance and authority of public opinion these criticisms and jingoistic outbursts were. That idiotic march upon the American Embassy, for instance, in which hired hoodlums and silly youths

took part and which was engineered by a clique discountenanced by all respectable Japanese, created some quite unjustified stir in the United States.

The fact, however, that no political faction of any consequence whatever entered the Diet this morning with any plan of opposition to the Japanese acceptance of the Nine Power Treaty, the Four Power Pacific Agreement or the Naval Limitation Treaty shows how completely united the Japanese are in this matter and how little there has been in the press criticisms here as the Conference progressed and in the charges made against the good faith of Japan by the war-seekers and noisy politicians of the United States.—*The Japan Times & Mail*.

#### THE WASHINGTON CONFERENCE

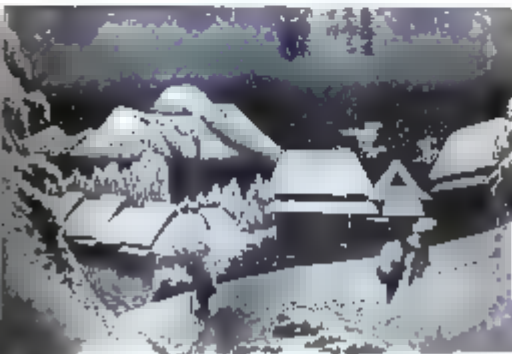
The Conference opened grandly, with the magnificent plan of Secretary Hughes. It closes in the grandeur of great work done, the short time between November 12, 1921, and February 6, 1922, having seen more accomplished by men for the benefit of mankind than in any equal period in the entire history of the world.

An agreement has been produced by which all the great navies of the world will cease further construction for a minimum period of ten years, and will, at the conclusion of that period, maintain a ratio of capital ships and consult in a search for a proper ratio of other forms of naval vessels.

An agreement has been reached by which the United States, Great Britain, Japan and France promise to respect each other's insular rights in the Pacific and consult if any situation arises that threatens to lead to a disturbance of the peace in Pacific waters. The four Powers, associated with four others,



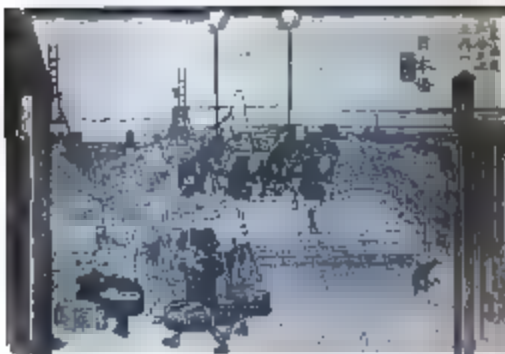
The Foxen Bridge over Fenney's Water  
Painted by Rietveld



A View of the Town of Goshen, Painted by George H. Hill

Goshen, N. H. July 1881





Nishinomiya Bridge is the Tokagawa Bridge. This picture shows a bridge crossing the river in the middle of the bridge. It is the bridge in the middle of the bridge. It is the bridge in the middle of the bridge.



Masan Bridge, Shinjuku (New Tokyo), the bridge in the middle of the bridge.

agree to respect the territorial integrity and the sovereignty of China.

Commercial encroachments upon China, such as lead to political rivalries and possible war, with exclusive rights in trade wrung or purchased from China, are to be done away with.

The great naval Powers have agreed not to descend to the use of submarines as weapons for murder against merchant ships and have agreed to abandon the use of Hun-born weapons of warfare, such as poison gas and virulent germs.

Friction between the United States and Japan over Siberia has been explained away; the Shantung Question, which formed the basis for the greater part of the anti-Japanese campaign in China and was made the excuse for the anti-Japanese campaign in America, has been settled; the Yap problem is a problem no more and there is now American recognition of the mandates granted in the Versailles Treaty.

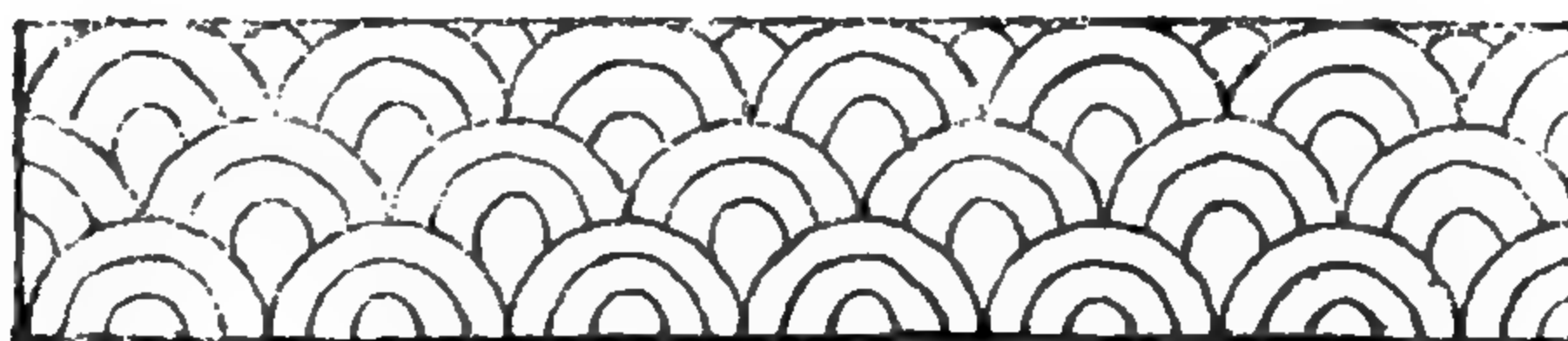
Before this Conference the entire Pacific policy of Japan, America and Great Britain was gradually being based upon the inevitability of an American-Japanese war, and, the way things were heading, that war would have come before the present decade had been spent. Today war has been made absolutely impossible and every vestige of an excuse for hostilities has disappeared.

Japan will leave the Pan-American Hall in Washington as perhaps the

greatest gainer, although every participant and every other Nation on earth is a gainer, to a very large extent. The Conference was not an old-style diplomatic assemblage, at which one gained and another lost. It was a gathering at which there could be no loser; if one won, all shared in the winning.

Japan, however, due to many circumstances, stood to gain the most, and did. She has gained a friendship with the United States stronger than that which has existed at any period of international history, and her present friend was, before the Conference, her only probable foe. She has gained for her own people all the benefit to result from the naval savings, a greater proportion of her national income than in the case of any other one of the Powers. She has placed herself in a position of national safety such as was not assured before November 11. She has regained, tho in part only, it is true, the friendship of China. She has put herself in the clear in the matter of Siberia and her frankness has won the respect and the confidence of a world that was, thanks to propagandists, beginning to doubt her in every action.

The world is a better and a safer world than it was a few weeks ago, while the example of the success of the Washington Conference style of diplomacy will not be lost when the Powers gather again at Genoa.—*The Japan Times & Mail.*





# LET'S BE BROTHERS!

By EDNA LINSLEY GRESSITT.

It's a long, long way from the cave-man  
 To the man in the limousine;  
 There's toiling and trying and trusting  
 Along the aeons between:  
 And wouldn't you think, my brother,  
 We had had a sufficient span  
 To have learned the lesson of loving—  
 The very first lesson of Man?

It's a far, far cry to the Pleistocene folk,  
 But their blood is in my veins;  
 I sailed in the ships of the Vikings,  
 I toiled in the galley chains.  
 Now God has sent us some wisdom,  
 And Christ has lent us his love;  
 But we murder each other for hatred—  
 A deed the beasts are above!

O, it's far from righteous Abel  
 Whose blood cried from the sod  
 To the crowded graves in Flanders  
 Now looking up to God.  
 "Am I my brother's keeper?"  
 The ancient heathen Cain!  
 But eleven million corpses  
 Are the brothers I have slain!

Where did I get my blood and bone  
 And the nerve-cells in my brain?  
 What do I owe my ancestors?  
 What do I leave in my train?  
 Some of my brothers are burnished  
 And some of them are black,  
 And some have worn the diadem  
 And some been on the wrack.

Read it in Revelation,  
 Or read in the riven rocks;  
 Or read in the age-old relics  
 No reader ever mocks.  
 "He hath made of one blood the nations,"  
 "The family on earth is named,"  
 But eleven million brothers  
 Are dead; and I'm not ashamed?

Call it the great World-Murder;  
 Murder and War are the same.  
 When Patriotism is Hatred,  
 Call it its own true name.  
 Now we, are we reasoning beings?  
 Reason bids wars to cease.  
 O we, have we hearts that are human?  
 Then ring in the reign of Peace.

*From "Gleanings."*

# PRINCE YAMAGATA

By F. YAMAZAKI

**A**RITOMO YAMAGATA, the senior among the so-called *Genro* or Elder Statesmen, and the central figure among the Bureaucrats of Japan, died at Odawara, near Hakone, on February 1st, at 1.50 p.m., at the advanced age of 85 years—being almost exactly the same age as Marquis Okuma, who preceded him to the Shadow Land by only a few weeks.

Yamagata's life story forms an important part of the history of modern Japan. In his later years he lived in retirement, not actively engaged in political life, and retaining only the office of president of the Privy Council, but his influence remained very great almost to the day of his death, and was such as no other could wield, since it was derived from his long life of devotion to the state, and the special favor he had received from the Court. His great power was therefore not due to any lucky chance—so much is clear beyond a doubt. His two great contributions to his country were (1) in military administration, and (2) in the realm of politics. He introduced the system of local autonomy.

By birth Yamagata belonged to a humble class—*chugen*, that between soldier and servant—and he was of the Choshū or Mori clan. He was born April 22, 1838. His father's name was Aritoshi Saburo Yamagata, and his mother's was Matsuko. The son was called Tatsunosuke in his boyhood, later

Shosuke, and again Kyosuke, before the final decision left him with Aritomo.

Yamagata's mother died when he was only five years old. His father, though of a very humble class, was fond of reading, composing poems, and singing Noh songs. He was, in fact, a man of refined tastes, but when his son was only 22 years old, he died at the age of fifty-five.

Naturally young Yamagata was educated in the national classics from childhood. At the age of thirteen he composed the following poem :

"The raging of the storm  
In the bamboo grove around our cot  
Has ceased entirely,  
And now the faint light of the moon  
Glimmers in the snowy sky at dawn."

Along with the classics Yamagata studied military science. Urged by a friend to study with a prominent teacher of Choshū, Shoin Yoshida, he repeatedly declined, saying, "Though I am not suited to become a scholar, I shall make a contribution to military art, never fear," and this early resolution he carried out during a long life of devotion to the state.

In 1858, when the whole country was sinking into a chaotic state, he with others became deeply concerned over discussions regarding Imperialism and the exclusion of foreigners. The Choshū clan about this time selected six petty officers as scouts and sent them to Kyoto to investigate conditions, two of the six being Yamagata and Hirobumi Ito, selected



because of their promise, rather than station. This was the first step in Yamagata's political advancement. Genzui Kusaka and others of the clan were in Kyoto at the same time and through introductions secured from their clansmen Yamagata and Ito met such sentimental loyalists as Unpin Umeda and Seigan Yamagawa. After studying political conditions in Kyoto, Yamagata returned to Hagi and entered the school of Shoin Yoshida.

In 1864 Yamagata became *gunkan*, or staff officer under Shinsaku Takasugi, taking an active part in strategic exercises. He was then 25 years old. His detachment was composed of about 400 commoners, and had adopted the English and Dutch style of warfare, using the modern guns and rifles purchased by Takasugi in Shanghai. Since the commoners who enlisted might receive promotion to the knight class, young men of courage and sound health were eager to join this detachment. Hence it came to be known far and wide in future days for the vigor and ability of its men.

When the combined fleets of England, France, America, and Holland fought the Japanese at Shimonoseki, Yamagata was commander of the fortress at Dan-no-Ura. While the other forts surrendered speedily, Dan-no-Ura held out for two days, in spite of the overwhelming superiority of the enemy's guns. When forced to leave, Yamagata ordered his guns to be unbolted and thereby rendered useless. Thus even in defeat, his stubborn resistance was the theme of praise, and he with Takasugi and Masujiro Omura was recognized as a daring innovator, and a man of foresight. The new army system was adopted by these officers before others ventured to try it.

After the Restoration Yamagata assisted in subduing disloyal daimyos in the northeast. Especially hard was the task of taking Nagaoka castle in Echigo, but led by Tatsuo Kumoi, Yamagata's division succeeded, and even at that anxious time, he was able to write a poem:

The light of the watchfire fades  
In the fort where the foe is entrenched;  
And the mountain blast of this northern clime,  
How bitterly cold for midsummer!

In March, 1869, after the Meiji government was well established, Yamagata was commissioned to travel in Russia and France, on a trip of inspection. Masujiro Omura had established a military school in Kyoto which was later removed to Osaka. In the midst of his labors, the zealous Omura died and just then Yamagata returned from studying the military systems abroad, and began to recruit men from the three clans—Satsuma, or Sasshu, Choshū and Toshū—and to organize a life guard, afterwards called the Imperial Body Guard. He further established garrisons in Tokyo, Sendai, and Kumamoto and in 1872 enforced conscription throughout the Empire. At that time the idea prevailed widely that the only good soldiers were those taken from the knight class, but Yamagata had formed the contrary opinion from his experience with the "strategic detachment." Yamagata was then next in rank to the great Takamori Saigo, being a Lieutenant General in the army and Lieutenant Commander of the Imperial Body Guard. In 1873 he was appointed Minister of War. In 1876, at his suggestion, the wearing of swords by the *samurai* was abolished.

In 1877, when the Satsuma rebellion broke out, Yamagata was the chief of staff and led the expedition which crushed



the uprising. In 1884 he received the title of Count, in recognition of his services. When Minister of the Interior, he visited Europe to investigate her system of local self-government. This was in 1887. He learned that this system was the secret of Prussia's rapid recovery from the defeat suffered in the time of Napoleon and therefore he decided that Japan ought to adopt the same. To this end he had Seeley's *Life of the Prussian statesman Von Stein* translated and copies distributed to all the governors and leading officials in each province; thus the scheme of local government now in force in every city, town, and village in Japan is largely the result of his work.

In 1889 he organized a cabinet and the Imperial Diet held its first meeting. The general election was carried out without disturbance throughout the country for the first time—decidedly a feather in the new Premier's cap.

When the second Ito Cabinet was formed, in 1892, Yamagata was made Minister of Justice. It was rumored that a stern disciplinarian like himself was needed to improve the personnel of the government. Later he became president of the Privy Council. In September, 1894, when the Sino-Japan war broke out, Yamagata as field marshal of the first division of the Japanese Army, commanded in several battles and displayed great prowess, so that after the war ended, he was promoted to the rank of Marquis.

In 1896, he was one of the suite of H.I.H. Prince Sadanaru Fushimi when he attended the coronation ceremony of Nicholas II, the Emperor of Russia. Taking advantage of the opportunity, he immediately concluded an agreement with Lobanov, Minister of Foreign Affairs, and

secured the protocol of four articles known as the Yamagata-Lobanov Agreement.

In 1898, the second Yamagata Cabinet was organized, and in 1904, when the Russo-Japan war broke out, he occupied the position of chief staff officer and finally exhausted his best efforts as the general guardian of the army. After the war was ended, H.I.M. the Emperor Meiji granted him the rank of Prince for the great services he had contributed to the state.

Since then, he has secluded himself in the office of president of the Privy Council, keeping away from the sphere of political activity; however, even there his practical influence has been very great, and as to the army, in this his influence was absolutely supreme. The principal officers in the army were mostly the juniors he had trained and directed for years; hence they did not presume to take any important step without his advice.

Furthermore, we must mention that very influential body outside political parties, the so-called Bureaucrats or Chōshū Exclusionists, of which the leader was Prince Yamagata. Yet whenever he came to meet people he was wont to say modestly:

"I myself am a soldier primarily, and consequently not well informed as to political affairs."

He never boasted of his own achievements, nor showed the least pride in his influence and ability as a statesman. But while he never craved for the praise of men, yet in reality for power and influence he had no rival under heaven. No one can fail to recognize his cleverness. After Prince Ito and Marquis Inouye, Elder Statesmen, passed away, he



remained without a peer. His opponents therefore regarded him as a dangerous schemer, especially since whenever he chose men of talent for Government service, he appointed only such as were subject to the control of the Choshū Bureaucrats. Some of his opponents criticized him as a "Mejiro-no-Ogosho" (a Shogun Iyeyasu in retirement), as Mejiro is the district in which his Tokyo mansion stands, and "Ogosho" was the popular name for Iyeyasu Tokugawa after he ceded his office of Shogun to Hidetada, his heir. It was thus hinted that while outwardly he kept away from the sphere of politics, in reality he held the supreme power in his own hands.

Quite different views are held by his admirers, who praise Prince Yamagata as an example of perfect loyalty, since he devoted his whole life to his Sovereign and served the state with zeal and a single-hearted devotion rarely to be found. They admit, of course, that he secluded himself from the public, but they claim that those who blame him as clannish and exclusive are chiefly those who failed to win his favor and who therefore speak as disappointed aspirants for office are wont to do.

Yet while admitting his undoubtedly great abilities and services, we must at the same time stress the fact that he was not popular among the people in general. It is very true that he was not beloved by the people as Marquis Okuma was. The latter in spite of his numerous defects was not severely criticized by the people, while Prince Yamagata, on the contrary, received a goodly share of censure as well as praise.

As to the daily life of Prince Yamagata, notwithstanding the rigid military training of his young manhood, he paid

great attention to the rules of hygiene and to the selection of food; so much so, indeed, that he was twitted with subsisting on bird seed. Every morning, he rose at seven and after making his toilet and donning Japanese ceremonial dress, he paid homage at the Meiji shrine erected on his grounds; then he breakfasted and read the Tokyo papers and gave interviews to callers. If there were no visitors he usually spent his time in reading.

He liked children so much that even when they were gathered in crowds and making a great noise he only smiled at them and never gave them a word of reproof.

Though he was in early life addicted to hilarious living, in his later years he became very abstemious in the use of saké. When he was slightly exhilarated by wine he would usually sing "Hachi-no-ki," a Noh song. His daily life was very simple and frugal, his household consisting of his wife, a steward, two students, a housekeeper, with four assistant maids, and two cooks.

When the price of necessities suddenly rose three years ago, the whole household gave up white, or polished, rice and substituted cooked wheat mixed with 30% white rice.

Since his household discipline was so rigid, there are comparatively few personal incidents to relate; however there are one or two stories told of him.

In his young manhood, when engaged as an assistant teacher in the Meirinkwan (an institution of learning built by the Choshū clan), while he was going on some errand for his superior, he happened to meet Shinanojo Arichi, son of a noted family. As they passed each other, Prince Yamagata accidentally splashed mud on the latter's trousers. Arichi flew into a



violent passion and blamed him severely for his carelessness. Yamagata begged his pardon humbly but Arichi, who was overproud of his social standing, would not be appeased until Yamagata had gone down on his knees in the mud. Naturally Yamagata felt intensely mortified, but he patiently bided his time and in later years he completely out-ranked Arichi, though the latter became a Vice-Admiral and gained the title of Baron.

During Yamagata's youth the pro-Shogunate element in his own clan became more powerful than the loyalists. The Mori clan also was stigmatized as being in rebellion against the Imperial forces. So at this time Yamagata became quite melancholy and shaved his hair, intending to become a priest. Later, however, the loyalists gained the ascendancy and tried to overthrow the pro-Shogun element. Yamagata and his comrades cut off their hair and offered it at the Ota-Hachiman shrine, with fervent prayers for victory. As he had but a few wisps left, Yamagata offered them. He at one time made a picture of himself as a priest and wrote a poem to accompany it, and this souvenir is said to be preserved in Hagi, a town of Yamaguchi prefecture, even now. His name was then Kyosuke.

Another story deals with Yamagata's temporary estrangement from Akiyoshi Yamada, Minister of Justice in 1888, and their reconciliation, but the details are not important. The two were from the same province and comrades in the War of the Restoration.

What effect is Yamagata's death likely to produce in the world of statecraft and politics? This is indeed an interesting question. While the wide circle of his

influence may be suddenly contracted when he, the central force, has gone, yet we may predict that the power of the militarists and the Choshu Bureaucrats will not subside so markedly, all at once. These two powerful factions have several strong leaders able to exert influence to a greater or less degree. But since even during Yamagata's lifetime their power was declining, we may predict that it will decline still more rapidly now. Terauchi is already gone, yet still General Tanaka, as the natural successor, may wield considerable influence even though he may not be big enough to fill Yamagata's place. It is true that Yamagata was the chief obstacle in the path of reform of the militaristic régime, and we may expect that disarmament will become a more practical issue now, and that the stubborn secrecy maintained by the militarists will be abolished, that serious obstacle in the path of Constitutional government. The agitation for the abolition of the General Staff and of the rule prohibiting a civilian to become minister of war may now succeed. If the opposition to Tanaka as a successor to Yamagata gains strength, Uyehara, chief of the General Staff, may begin an active campaign, having already stood for years as a suppliant before the "wicket gate" of Choshū exclusivism.

Then there is the House of Peers, the stronghold of the militarists and Bureaucrats for twenty years past, and strongly opposed to the House of Representatives of the Diet. The House of Peers has long been a dangerous enemy to popular government and Yamagata was the ruling force over it, as most of the appointees to this branch of the Diet were his henchmen and could usually be depended upon not to act without his



approval, but with the changing times, these men are largely being superseded by others of a more liberal tendency. Even Seiyukai and Kenseikai members are to be found in the Upper House, so it is evident the influence of the Bureaucrats there can never be so great again as during Yamagata's day. True, Viscounts Kiyoura and Hirata, direct adherents of the late Prince, may control a strong faction, but if so Count Yamamoto or Baron Goto will very probably head an opposition movement. Each faction would doubtless attempt to gain adherents in the respective districts where each was strong. While, then, the Bureaucrats will probably reform their organization to some extent, we cannot expect it as the Privy Council and the House of Peers are so largely composed of Bureaucrats.

In one way the removal of the Prince will bring a change. He did not recognize political parties as such, and hence retarded their development. Now that he is gone progress is sure to be more rapid, and the rights of political parties will be generally recognized at no distant date.

In conclusion, we must state our firm belief in Yamagata's sincerity and loyalty, and our conviction that the nation will never forget his past services, though perhaps praise and blame has been equally mingled in the popular estimate of his character. His great fault was that he could not move with the times.

A State funeral was accorded the late Prince and his mausoleum was erected in Gokokuji temple, Otowa, Koishikawa, Tokyo, near to that of the late Marquis Okuma. It is a curious chance which has brought these two Genro close together in death although

in life they differed radically from each other.

#### PRINCE YAMAGATA

How youngly he began to serve his  
country,  
How long continued!

Sorrow is inseparable from death, but the quiet death of a great statesman, full of years and honors, is elevated above private grief by pride and awe at the fulness of the life which has come to its close. In recording the death of Prince Yamagata it is to the long record one's thoughts turn. The statesmen are few in any age who have served their country so long and in so many ways; on the field of victory as well as in the highest councils of the state. Still less in numbers and exceedingly rare in history are the happy few who live to see the full fruition of the causes for which they have striven; who surmount difficulties that their youthful eyes could scarcely measure; and descend into the valley at last with gradual steps, leaving their life's work rounded and complete beyond their dreams. Prince Yamagata's name is less familiar in Europe and America than the names of several of his contemporaries, yet in the fulness of his career, and in the extent of the changes in which for half a century he played a great part, it is sober truth to say that he was a unique figure in the world.

His life when it is written will embrace the history of modern Japan. He was a lad of 15 when Perry's "black ships" opened the sealed doors of old Japan. He lived to see the country whose future was then so uncertain take her place as one of the five Great Powers now assembled in conference at Washington. Yamagata is virtually the last of the



great group of Restoration patriots. It is not as politician and Elder Statesman that one sees him to-day, the hero of a score of Cabinet crises, the maker and unmaker of Ministries, but as one of the makers of modern Japan. He was a few years younger than Bismarck, but a considerable part of the active career of the two statesmen was contemporaneous. Both were empire-builders. Bismarck possibly heard Yamagata's name, but did he dream that the young samurai who became Minister of War in the year when the German Empire was founded at Versailles on the shifting sands of military force, would live to see and to share in the destruction of the edifice which Bismarck raised?

Prince Yamagata's death renders vacant a position which had no parallel in any modern country. He was more than the chief of the Elder Statesmen; he was the Elder Statesmen, in late years at all events, and in his unique position, above the Cabinet and beneath the Throne, possessing the confidence of the army in which he had occupied the highest positions for nearly half a century, and rich in his unequalled experience of government, he wielded incalculable influence on Japan's policy and development. His life was identified with the army from the days when as a stripling he led the Imperial cavalry against the Shogun's troops. While Napoleon III was still on the throne of France, General Yamagata, just turned 30 years of age, was in Europe inspecting the military methods of the West. The French ceremonial uniforms of black and crimson which the officers of the army still wear, are the memento of a time when French arms were considered supreme in Europe. There was a bitter eclipse, not

without influence on Japan, but the wheel has come full circle; French arms are more glorious than ever in their history.

Few men have played so many parts. War and politics alternated through his whole career. He was first heard of as a fiery young samurai, leading with brilliant success Imperial troops in the War of the Restoration. After his visit to Europe to study the warfare of the West he became Minister of War in Tokyo, relinquishing his portfolio to take the field with the Imperial army in the civil war of 1877. When the brief struggle was over he organized the army as Chief of the General Staff. Next he is found in the Home Office, and for years he figures everywhere—Minister for Agriculture, Chief of Fortress Construction, Chairman of Local Administration Investigation Committee, Prime Minister, even Minister of Justice. The war with China found him in the field again, victor of Pingyang and Chin-lien-cheng. Again he is Minister of War at home, delegate to the coronation of Tsar Nicholas and negotiator of the Lobanoff convention. Again he is Prime Minister, and two years later, Chief of the General Staff in Tokyo in the Russian War. Since then, as Prince, President of the Privy Council, Field Marshal, enjoying every honor and dignity to which a Japanese subject could attain, he has remained above the battle of politics, possessed of power without its burdens and wielding an influence unapproached by any living statesman.

It would be no compliment to Prince Yamagata to pretend that he was anything but a militarist. He never paid lip service to democracy or concealed his creed. To liberal politicians he has long typified the things against which they strive. His death definitely marks the



end of an era and the opening of a new phase in which the constitutional development of the country will be accelerated. He leaves a great estate of power, but it is an inheritance to which in the nature of things there can be no sole successor. The old clans exist still, but new clans have risen with the general social liberation which was the greatest achievement of Meiji. The clans of business, the middle class, labor, the press are growing in power and in the consciousness of their place in the state. Representative government provides the means by which the new clans may in time exert their power, and no prophetic vision is needed to see that the next chapter in the political history of Japan will record an extension of popular government. It was inevitable that the older era should pass away, and it is probable that history will mark its end with the death of Prince Yamagata. Even those observers who are most strongly convinced that the new era of broader-based power will strengthen Japan, raising her higher in the scale of nations, and tending to the happiness and prosperity of her people, will admit that the group of great men, now reduced to a single survivor, the aged Marquis Matsukata, who controlled her destinies in the critical years of her emergence from seclusion rendered services which take a very high place in the history of enlightened statesmanship. To this group the statesman and soldier whose death we record contributed the labor of a long lifetime. His work is done and a new chapter opens.—*The Japan Advertiser*.

#### PRINCE YAMAGATA

Prince Yamagata is dead at the age of fourscore and five. When we heard of his illness, we heartily prayed for his

early recovery, but now we are in receipt of the sad news and can not refrain from feeling profound regret that the nation has sustained an irreparable loss. In his last years, he only remained at the post of President of the Privy Council and kept away from active politics, still he occupied a special and most exalted position in connection with the establishment of national policies as a Genro and enjoyed exceptional trust and the confidence of the Imperial Household. As is already well known in the world, the Prince considered himself a soldier all the time and acted as such throughout his career. The people fully recognize his valuable services as builder of such an army in Japan as can be compared favorably with or is rather superior to those of the foremost military Powers of the West. The Prince was also a great general. His brilliant military achievements accomplished in the civil and foreign wars after the Restoration of Meiji evidence this fact. Although the times have changed now and the cry for the reduction of land forces is heard on all hands, Japan was sorely in need of a powerful army for the security of her national defense from the Restoration till the latter part of the era of Meiji. That she was able to put down numerous civil disturbances at home in those turbulent days succeeding the Restoration, thereby consolidating the foundation of the new Imperial government, and save the nation from ruin and dissolution in the desperate wars with China and Russia and raise her status in the world is entirely ascribable to the perfection of her military strength. In this respect, the people at large ought not to forget that the country owes immensely to the lamented Prince who was the organizer of our army and un-



excelled authority in the field of our national defense.

However, the Prince was far from being a mere general and defender of Japan. He himself never tired in absorbing the knowledge of Occidental peoples in relation to the administration of the country. Indeed, the credit for the initiation of the system of autonomy in Japan must be given to the Prince. Also the fact that many new laws and regulations were advocated and carried into effect by his followers and lieutenants testifies to the Prince's zeal for the improvement and renovation of our national government. The world is apt to take the Prince as militaristic in everything, inclusive of politics, as he started his career as a soldier. But he was far from it. When he was appointed Premier and took up the reins of government, the Imperial Diet was convoked for the first time in the Empire and the attack of Opposition parties on the Government relative to the compilation of the budget was vehement in the extreme. But the Prince made certain concessions and averted the dissolution of the Diet in its first session. The same thing occurred when he was at the head of the Government for the second time, but then, too, the Prince was thoroughly conciliatory and compromising in his attitude toward the parties out of office and succeeded in doing away with confusion and complication in national politics.

These are proofs that the Prince understood the principle of constitutional government in all its details and was animated by his desire for its consummation in Japan. In the years of Meiji, the Prince, together with the late Prince Ito, was the center of gravity in our political circles and, although these two

most distinguished statesmen sometimes differed in their principles and opinions, they professed themselves pillars of State and vied each with the other in rendering their services to the country and people. Contrary to Prince Ito, Prince Yamagata was rather too circumspect and discreet in his actions with reference to politics; none the less, it can not be denied that he was as great a Genro as the former in every respect. Therefore, it was but natural that, after the death of Prince Ito, he monopolized fame, prestige and reputation as the most prominent Elder Statesman of Japan.

It must be said that the Prince reached the zenith of rank and power as a subject of the Emperor. In certain quarters, the Prince was adversely criticized as having clung to the post of President of the Privy Council, though he declared his complete retirement from active politics, and wielded a mighty influence on the formation of national policies and plans, but this was in compliance with the Imperial will. And the allegation that the Prince exerted his influence on national politics originated in that the Government authorities as well as men of various political parties ascribed their moves and conduct to the will and intention of the Prince, each availing themselves of the power and prestige of the Prince. That the Prince's death will have no effect on the present political situation in this country attests it. What we admire the Prince for above everything else is that he was actuated with the spirit of sincerity and public good all through his life. Self-gain or self-aggrandisement were always looked at with abhorrence by him. We wish to tender our genuine respect to the prince for what he did while he was with us.—*Jiji*.



**Yamagata and Okuma**

As in foreign countries, the history of the political world since the Restoration of Meiji is none other than that of the conflict and combat between the conservatives and the progressionists. The one consists of bureaucrats and militarists; the other of political parties. The struggle between the two has been marked with victories and defeats on both sides. There is no denying that the latter was represented by the late Marquis Okuma and the former by Prince Yamagata. Therefore, it may be said that the history of politics in this country in the era of Meiji was largely the record of the secret strife of these two great statesmen. The death of Prince Yamagata only 20 days after the departure of Marquis Okuma must be interpreted as a vast loss to the nation.

It is needless to say now that Prince Yamagata was a man of sincere sentiment and well known for his loyalty to the Throne and was quite different from Marquis Okuma who had something of genius in him. Not only were they different in personality and character, but they were diametrically opposed in their political principles and opinions. Maybe, Marquis Okuma thought Prince Yamagata a bigot and an ignoramus in worldly things, but viewed from the standpoint of Prince Yamagata, Marquis Okuma's views and assertions were detrimental to the true interests of the nation. Probably, Prince Yamagata took the Marquis for a man who jeopardized the interests of the Empire. As a matter of fact, he was the hard antagonist of the Marquis. No other man could overcome Marquis Okuma in arguments and debates and keep the activities of the latter in political circles. Had Prince Yamagata not exist-

ed, the political world of Japan in the eras of Meiji and Taisho would certainly have seen Marquis Okuma as its ruling factor and political conditions would have been much different from those obtaining at the present time. But now these statesmen who were born in the same year and continued to fight with each other while they lived left this world at a very short interval. We can not help being struck with a very queer feeling. Is it not that they were predestined to be closely associated with each other in death as in their lives?

Prince Yamagata was by nature uncommonly assiduous in the performance of his duties and solemn and dignified in his bearing. He was a man of accomplishments and versatility. He always said that he was a simple soldier. Indeed, he began his career as one of the retainers of the Lord of the Choshū clan. But his natural sagacity and talents soon distinguished him not merely as a soldier but as a politician, and under the Imperial government he was appointed to an exalted post. He was also a poet of exceptional merit, a good dancer of "No" plays and singer of "Utai" music and a horticulturist of no common skill. As for politics, not only was he conversant with the laws and regulations current in this country but was fully acquainted with the general situation of the world. Even Marquis Okuma sometimes found it hard to keep his ground in the discussion of political matters with him. Had the Prince not had the perspicacity to discern the true state of things in Russia in the latter stages of the Russo-Japanese War, our country would have found herself in a very difficult predicament. In these days

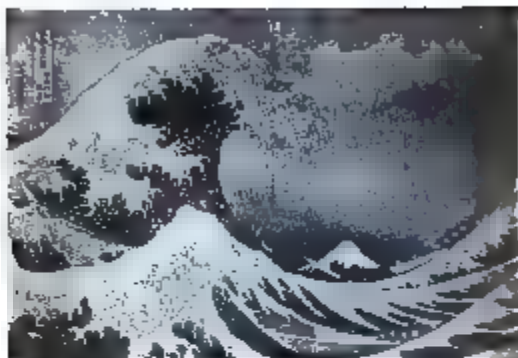


General View of the East Palace Grounds at the  
 Funeral Pavilion at Hibiya Park



The Entrance to the East Palace Grounds at the Funeral  
 Pavilion at Hibiya Park





The Wave and Mt. Fuji. By Hokusai



The River Arima, Near Kyoto.

when the Emperor's health is a matter of anxiety to the people, the Prince Regent still young and the country confronting many difficulties both at home and abroad, the death of so great a statesman as Prince Yamagata must be considered as an irretrievable loss to us. To be frank, we were of opinion that the Prince was

too conservative in his principles and opinions, but we cannot deny that he was a man of extraordinarily large calibre, the like of which has seldom been seen in this country in modern times. We beg to express our heartiest regret for the departure of such a great man from among us.—*Yomiuri in Japan Advertiser.*

## EMPEROR MEIJI

*By the Late Field-Marshal Prince Aritomo Yamagata*

*From "The Far East"*

The relation between the ruler and the people of Japan is not, as is well known, that of conqueror and conquered. In so far, therefore, as this point is concerned, the foundation of the Empire is entirely different from that of other monarchical states. I have not at my disposal sufficient time for a detailed examination of historical records, but from the beginning of Japan's statehood, the people have steadfastly regarded the Emperor as their patriarch, and the Imperial family as the original unit of the Japanese race.

At the present day, there are over ten million families in Japan with various cognominal names. According to the researches of historians, it is a noteworthy fact that out of some six thousand three hundred cognomens used by the Japanese people, about four thousand nine hundred variations, called "Kobetsu," or "Shinbetsu," trace their origin to the Imperial House. The source of about nine hundred family names is unknown, and about five hundred, called "Hambetsu," are those of foreign heads of families naturalised in Japan. In the passage of time, however, the commingling of blood between the families belonging to the latter two classes and those belonging to the first has been so diffused that there is to-day complete assimilation, and the nation is identified as one

homogeneous race. As a consequence, the tie that binds the Japanese ruler and people is very close, the like of which, probably, can be found nowhere else in the world. The geographical position of Japan, the fact of our being an island country, may partly account for this, but it may well be said to be largely the product of Japan's unique and peculiar history.

Such being the relationship between the ruler and the people, the former, from ancient times, has placed comparatively little importance on the necessity of subjugating the latter by force, but made it his highest and sole mission to love them and to lead them in a life of peace and happy contentment. As a matter of historical fact, struggles for power not of subject against sovereign, but of subject against subject, have indeed been numerous, but a Japanese subject has rarely aspired to the Imperial throne. To be more explicit, during the twenty-six centuries of our national existence, only two men have presumed to aspire to the throne, and in both instances failure swiftly overtook them.

Without understanding this relationship between the ruler and the ruled, it would be impossible for one to comprehend the mission of the Imperial House of Japan, and the strong innate sense of loyalty and patriotism so



markedly characteristic of the Japanese race.

I suppose that in every country, the office of the ruler is to promote the happiness and welfare of the ruled. Nevertheless, the fact that this is especially so in Japan is due to the very constitution of the state, and is but a natural product of its development. Indeed, just as parents liken their children to priceless treasures, so the Japanese ruler, from ancient times, has compared his people to the most precious treasures, and prized them as such. Expression to this effect frequently occurs in the ancient rituals called "Norito." It follows that the conception, such as was prevalent in the European kingdoms and empires during the middle ages, that treated the people as the personal property of the ruler, to be owned by him together with the land, has never been conceived in Japan.

What I have said in regard to the character and traditions of the Japanese ruler was beautifully exemplified in the life and character of the Emperor Meiji, with whose sterling qualities, greatness of heart and mind, manly courage and endeavor in the fulfilment of his Imperial office, his people are best acquainted. I will not here specify the great achievements of his reign, but I may point out that when he ascended the throne as a youth of fifteen, the country was confronted with varied and grave difficulties, both internally and externally. From without came the western civilization pressing from all sides and compelling the nation, after three hundred years of seclusion and lethargy, to abandon the policy of isolation; internally the country was filled with the commotion of the Restoration movement, which aimed at the abolition of the time-worn system of the Shogunate—a form of government instituted towards the end of the twelfth century—and the restoration of the direct Imperial ruler, as it was in the days before the delegation of power to powerful chieftains. And as the nation awoke from the peaceful slumber of seclusion, it was dazzled by the civilization of the West, especially by its scientific and material aspects—something so different

from our Oriental civilization, that had been fully absorbed and had reached a high degree of development in Japan.

Thus suddenly face to face with the dazzling brilliancy of the new light from the West, we were keenly conscious of our backwardness in the race for progress and civilization, and were sharply reminded of the fact that this would not do. To His late Majesty's penetrating foresight are particularly due those fundamental principles of policy that were adopted and pursued by Japan, that she might take her place in the new conditions of progress. These principles were, in brief, that Japan should be a member of the community of nations and should enjoy the benefits springing from a common civilization in the world, that the Japanese race might achieve a perfect growth with others in accordance with the laws and morality common to all countries. In other words, an ideal was set before the Japanese people to maintain, with other peoples, peace and justice in the world, and thereby to share in the common blessings of the world civilization.

Attainment of this national object was the chief endeavor of Emperor Meiji's whole life, and may be said to be in keeping with the ideals of his illustrious ancestors as well.

Formulating this great national policy, Emperor Meiji also led the people in its execution. He first restored peace and order in the country, cemented diplomatic relations with foreign countries, and then devoted his whole energy to the stupendous task of reforming and reconstructing, so much so, that he had no rest throughout his long reign of forty-five years. In one of his later poems, he wrote—

Toshi doshi ni  
Omoi yare domo  
Yama mizu wo  
Kumi te asobam  
Natsu nakari keru.

Which means, although his heart always yearned for the beauty of mountain and stream, he had no leisure to enjoy in this delightful way some of the pleasant summer days. This short poem eloquently reveals the Emperor's life—a life of industry and self-denial.

Waka, by the way, is the short poetry in which the Japanese people from of old have been accustomed to express their thoughts. True poetry consists in the natural flow of human sentiments, and Emperor Meiji was really a born poet. The number of his poems runs into thousands, and among them are found not a few masterpieces. Perusal of these enables the reader to form an idea of his personality, his love of peace, warm-heartedness, his indefatigability as a worker. One of his poems runs,

Inishie no  
Fumi miru tabi ni  
Oinou kana  
Ono ga osamuru  
Kuni wa ikani to.

It says that whenever he reads the books of the ancient sages, he anxiously reflects whether or not he has governed the country aright.

It was under such a ruler, a monarch imbued with the love of peace, a sense of justice, right, and benevolence, so loyally served and assisted by devoted and able officials, that this nation attained its present status in the march of progress.

In looking back upon fifty years, I cannot help being struck with the great distance that separates now and then. We must admit that we owe it greatly to the personality of Emperor Meiji that Japan, happily, to-day occupies an honored place in the comity of nations, and is able to contribute her share towards the development of science, literature, and art, and in other ways make her contribution to civilization.

It has been a custom from time immemorial in Japan to honor by deification those who, while in life, served the state or nation with great distinction, thus to eternally bind their spirits to the hearts of posterity. It is altogether natural that the Japanese people should desire to enshrine the spirit of an Emperor who in his own person led the race and so exerted himself for their advancement: that his spirit may live forever in the hearts of his people. It is in this sense that we devoutly participate in the consecration of the Meiji Shrine, and do believe that the spirit of the great monarch dwells amongst us.

## A PROSPEROUS COUNTRY

Takaki ya ni,  
Noborite mireba  
Kemuri tatsu,  
Tami-no-kamado mo  
Nigiwai ni keru.

From the high roof of my Imperial hall  
I gaze upon the city, and behold  
The rising smoke from many a lowly cot,  
And know that all is well within the land.

—*Emperor Nintoku*

*Tr. by Arthur Lloyd*



# THE IMPERIAL POEM PARTY

**T**HE annual poem competition was held this year on January 18th in the Phoenix room of the Palace and was honored by the presence of H. I. M. the Empress, and H. I. H. the Prince Regent.

For the first time foreigners were invited, and Mrs. Charles Burnett has written an interesting description of the occasion. H. E. the American ambassador, made an eloquent contribution in the shape of a peace poem. The participation of foreigners gave a more international aspect to the happy occasion.

The subject this year was "Kyokko Nami wo Terasu," "The rising sun shining on the waves of the sea."

The poem prepared for the occasion by H.I.M. the Empress may be translated thus:

The bright sun rising over the tranquil sea  
Appears to us a cheering symbol of the Peace  
Now coming to the Nations of the Earth.

The poem of the Prince Regent has already been reproduced in the pages of *The Japan Magazine*.

Mrs. Burnett, an adept in writing Japanese poems, sent this:

Asahikage nami wo terashite Kamiya  
Oyashima hikari wo yomo ni Okuran.

As from Old Japan the rays of the sun shine upon the whole expanse of the

ocean, so may the Light of God illumine every land!

Viscount Makino, Minister of the Imperial Household, Mr. Sekiya, Vice-Minister, Viscount Iriye, Chief of the Imperial Poetry Bureau, and Count Ogi-machi, with other court officials, were present. The order of procedure was to read all the selected poems, from the least to the greatest, in the presence of the Imperial guests, and finally the poem of H.I.M. the Empress and H.I.H. the Prince Regent, just before adjournment.

The poem by Viscount Makino was something like this:

The tranquil aspect of the morning  
sun shining on the sea—  
Would it were a true picture of the  
nations of the Earth,  
And of their peace-loving hearts!

Viscountess Etsuko Makino wrote:

Sparkling under the rays of yonder  
rising sun,  
The golden ripples are gently washing  
the shore.

Of the 25,000 poems sent in, thirteen were selected as the best.

The poem by a masseur named Yosai Karigane, was one of these:

Our August Lord may perchance now  
be gazing  
On the gleaming waves of the broad  
Hayama sea  
Under the bright rays of the rising  
sun.

*Note :* The Emperor was spending the winter at Hayama, as usual.

The idea of Kyushichiro Kushibiki of Ise, may be thus expressed :

Compared with the magnificence of the sun rising in the Eastern heavens even the boundless expanse of the ocean appears limited and inadequate.

Madame Riki Tsugaru, mother of Baron Tsugaru, wrote something like this :

As the sun rises high in the heavens  
The whole expanse of the sea becomes  
a blaze of light.

Mr. Yoshio Hayashi, of Wakayama prefecture, contributed a dainty sunrise scene :

Shimanaka ni,  
Mada tomoshibi wa mienagara,  
Asahi ni moyuru,  
Okitsu-shiranami.

In the shadow of the island, the  
lights of the fishermen's cots are still  
glimmering,  
But out on the open sea the main is  
ablaze with sunlight.

Madame Hisako Takokura, a Kyoto peeress, wrote :

The rising sun is touching the waves  
with gold  
Just while the seashore folk are  
bowing reverently in respect for the  
Ancient Sun Goddess.

Mr. Mitsuru Okazaki, a citizen of Aichi prefecture gave this as his contribution :

Asatsuku hi imashi noborite nanairo no  
Nami-no-hana saku Okitsu iwamura.  
The early morning sun has set  
agleam the pile of rocks on yonder  
islet ;  
Reflected in the white foam of the surf  
its beams resemble the rainbow  
flowers of seven colors in blossom.

Miyoko Kubota of Tokyo sent this pretty conceit !

Like the bright smile of the sea goddess,  
The rising sun illumines the tranquil  
surface of the main."

Tsuneji Okano of Ibaragi prefecture wrote :

Even the dashing billows were  
calmed,  
That the sun's rays unbroken might  
shine  
On the tranquil expanse of the sea.

The interesting features of this year's contest are the increase in the number of poems sent, and the transmission by cable of poems from abroad.

The long poem contributed by H. E. the American Ambassador had reference to the Pacific Conference ; It may be condensed into Japanese classical form, as follows :

Asahi-kage, namini aya oru nodo-  
kesa wo, Yoni sazuken-to, Kamiya  
tsutomuru.

The brilliant effect of the morning sun  
shining over the broad Pacific  
Is a symbol of this earth in the coming  
years,  
When the nations shall sing for joy,  
blest by universal peace.

The Ambassador has been studying Japanese songs and poems ever since his arrival in Japan.

The method of conducting the poem party is somewhat formal : First the chosen reader reads the selected poems, then these are repeated by the professional reciter. The poems of the people receive one recitation, those of the Imperial family two, that of the Empress three, while the Emperor's poem is read five times.

These selected poems are prettily bound in a book, together with many others sent in by the people, and presented to H.I.M. the Emperor.

In studying the origin of this interesting institution, we find it was first initiated on Jan. 17, 1483, or the 15th Year of Bunmei, when Gotsuchi was Emperor. Even before this, on March 4, 1377,



such a party was held, but this was only part of the New Year's ceremonies, as we may see from the date. In 1483 it was made a court institution and has been continued ever since, but in the reign of Emperor Komei the date was changed to Jan. 24th. In the Meiji Era this poem contest was first held in the Imperial Palace, on Jan. 24, 1870. In 1882 (Meiji 15th) was designated as the place of assembly, and the date Jan. 25 was fixed.

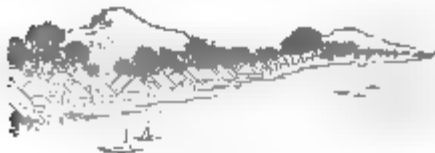
This institution has gradually become more and more democratic in regard to the participants. At first only the Imperial family, peers and the highest officials contributed poems, but from 1872 government officials, even including the clerical staff, were permitted to participate, and in 1878, the competition was opened to the public, and later the sending and presentation of all the poems contributed was inaugurated.

In 1879 it was decided that the best poems should be selected and read before the Emperor, and also that the subject for the contest should be published in November of the preceding year, so that

those residing at a distance might have ample time to prepare.

The enthusiastic words of Mrs. Burnett, the first foreigner to attend this peculiarly Japanese festival, have already been given in the columns of this Magazine. She said she felt as if floating in ethereal regions, so poetic and enchanting was the atmosphere.

This institution is indeed one of the most interesting of the ceremonies held in the Imperial Palace, as the Sovereign is pleased to join with his people in selecting a subject, in composing poems, and in listening to the recitation of those selected as the best. The honor of having a poem chosen as superior is considered a great one by the people; even though no material reward accompanies this honor, yet all eagerly vie in doing their best to win the distinction. We doubt whether any other nation has anything resembling this unique institution, or whether there is any other nation in which all the people compose poems. How is it that such a refined people have been called warlike? Surely those who designate us thus are obstructed by some mistaken idea as to our characteristics.



# THE ACME OF ASIAN MUSIC CONSERVED IN KOREA

By HISAO TANABE

*In "America-Japan"*

**T**HE greatest development of Asian music, and also its oldest Far Eastern forms have been conserved in the Yi household, formerly the Royal House of Korea. This classical music is widely different from the popular Korean music of today. The Imperial Japanese court music called "Gagaku" represents only a small part of the grand Chinese-Korean art, while China has lost it almost entirely. And yet the ancient Chinese civilization gave birth to this greatest form of Asian music long before the time of Confucius, who flourished in the fifth century B. C. The Sage encouraged music as one of the six accomplishments for gentlemen, *i. e.* the governing class, the six being in the order of importance, ceremonials, music, archery, horsemanship, literature and mathematics. Tradition has it that a Chinese refugee, who fled to Korea as early as the time of the rise of the great Chou dynasty in the twelfth century B. C., introduced Chinese music into the country of his adoption. But as "Korea" in those days meant vaguely a region to the northwest of the Yalu river, and later extended to the borders of the Chili Province, we can easily understand how it happened that the great Chinese music developed in the

Chou period came to be more carefully conserved, elaborated and improved in a region remote from the destructive influences so frequently in evidence in China. The illustrious Chinese civilization of the seventh century A. D. under the Tang dynasty, however, still retained a good deal of this art. It was then that the classical music was adopted by the Japanese court, but it was not until after the Yi dynasty of Korea was established in 1393 that this ancient music was restored and developed by Korean court musicians working quite independently.

This Chinese music is essentially Asian. The Chinese guitar or viol, which is called *biwa* in Japanese, was an ancient Bactrian instrument. A bamboo flute, the Japanese *shakuhachi*, and the Chinese flageolet, *hichiriki* in Japanese, which were in use during the Han dynasty, *i. e.* immediately before and after the beginning of the Christian Era, came from India and Scythia respectively. The Chinese lute or harpsichord, which became a thirteen-stringed instrument called *koto* in Japan, must have originated among ancient Chinese. Thus the music of China once represented the music not only of ancient Asia, but also of the old world in general, as European music is now the



music of the modern world. Even the Korean court, which became the sole custodian of this great art, has had to leave it to gradual decay during centuries of political and financial difficulties, so that it is feared that the music itself and what now remains of a once remarkable Eastern orchestra are both doomed to extinction in the near future. My deepest gratitude is therefore due to the Keimei-Kwai Foundation for Scientific Research (endowed by Mr. Tetsuma Akahoshi), to the officials of His Highness Prince Yi's household, and to the Japanese Government-General at Seoul, all of whom this last spring in every possible way facilitated my investigations. Since my return to Tokyo, the results of my field study have been made public by lectures and magazine articles with a view to arousing general interest in the matter of the restoration and conservation of this remarkable Asian music. The object of the following remarks is to describe briefly the nature and composition of this music and its relation to Japanese instruments and music.

The court music handed down from generation to generation in the ruling house of Korea falls into two categories, namely: the classical, religious or semi-religious part of court ceremonies and the more popular music used at state banquets. This latter is quite distinct from the popular music of the people outside the court. The classical music of our Imperial court was originally derived from the ancient Chinese music of the second category, although the surviving Korean court musicians claim (without any scientific foundation for so doing) that all the popular music of the Korean court originated from Korean

sources. A third category, the ancient military music, is also described in the Korean literature on court music but it is entirely out of use now. If we apply the epithet *profane* to the music of the second category, the first category may be designated as *sacred* music, for it contains two kinds of religious music: the first is used in worshipping the royal ancestors, while the second is used in worshipping the Sage Confucius. All other forms of the classical Chinese music, it seems, have become extinct, even in Korea. Ancestor worship takes place four times a year, while the Confucian festival is held twice every year. On both occasions "military" and "civil" dances are performed to different classical airs, but this military dance is in no way related to the obsolete military music. These dances were originally rendered by sixty-four dancers, eight rows of eight dancers each: they are now performed by thirty-six dancers in six rows. In the military dance for ancestor worship drawn swords are held by the dancers, while an axe and a shield are held by each dancer in the military dance at the semi-annual Confucian festival. On both occasions a civil dance is rendered by dancers with a flute in one hand and plumes in the other.

The classical or sacred music itself is subdivided into two groups according to the places where it is rendered. One orchestra was placed "under the eaves" inside the main gate of the Palace or the Temple, and the other performed in the Palace or Temple "after an ascent of the steps." In both, however, the variety of instruments used and the number of musicians are nearly the same. Among the instruments used, there are some



very rare primitive Chinese forms which are now found nowhere outside the Korean court. The musicians are organized into two separate bands, which originally consisted of more than one hundred men each. Now the number does not much exceed twenty and they have to change their seats going from one place to another even in the midst of an imposing ceremony. The minimum number of musicians required to make up two separate bands would be one hundred and twenty. Of musical instruments there are altogether fifty-one varieties used for classical pieces (twenty-four for popular pieces) by the court band of Korea. According to the ancient Chinese classification, these instruments can be arranged under eight heads, namely :—seven varieties of *metal* instruments, two varieties of *stone* instruments, seven varieties of *stringed* instruments, nine varieties of *bamboo* instruments, three varieties of *gourd* instruments, two varieties of *earthen* instruments, sixteen varieties of *leather* instruments, and five varieties of *wooden* instruments. One of the most curious of these instruments bears the Chinese name *king*. It is represented in Korea by sixteen big slabs of stone arranged in accordance with the musical scale and beaten with a plectrum of horn. This and some other instruments can be heard from a great distance, so that the ancient Chinese had to invent a special instrument for the purpose of stopping the band. This is a wooden instrument carved in the shape of a large recumbent tiger, with twenty-seven notches along its back. When a rod is rapidly drawn over it, a tremendous hissing sound ensues which is the signal for the other instruments to stop. It is called *yu* in Chinese and the

character for it signifies “to stop the music.”

To start the band another ancient instrument is used. It is called *chuh* in Chinese and is made like a tub with a handle in the middle. One of the earthen instruments, known as *luen* in Chinese, is shaped like a big egg-shell with six or eight holes; it makes a whistling sound when blown through the apex. But a large majority of the fifty-one varieties are bells and gongs (metal), lutes and guitars (stringed), flutes and reed-organs (bamboo) and variously sized and shaped drums (leather). In contrast with the Chinese origin of the instruments used for the religious court music, however, most of those used for the popular court music are either Korean in origin or are what the ancient Chinese called “barbarian instruments” which they had derived from neighboring foreign states. Even similar instruments bear quite different names, while no gourd instrument is found among the twenty-four varieties of the popular court instruments. Prince Yi's court, moreover, does not at present use more than two-thirds of the seventy-five varieties of instruments mentioned above. The compositions for the religious band, in like manner, are mostly classical Chinese pieces or improved Korean forms of them, introducing alterations or restorations. Compositions for the popular band are, however, a mixture of genuine Chinese pieces and very old or comparatively modern pieces. All the arts of peace were sedulously cultivated and encouraged by the Yi rulers, especially in the first part of their sway which lasted for some five hundred years, so that the vulgar or voluptuous music of the dynasty immediately preceding has greatly disap-



peared. The foundations of the restored and conserved court music of Korea were laid in the first half of the fifteenth century, and the greatest Korean treatises on music appeared in the second half of the same century. Soon afterwards a licentious king came into power, and court dancers began to vitiate the hitherto refined popular music.

The female court dancers were called "official singers," but instead of singing, which was done by men even in the popular court music, they only danced. The origin of this institution is said to be that the Emperor Wu of the great Han dynasty in China began the practice of getting women into his camps to entertain the soldiers while away from their families. It was introduced into the Korean court very early in its history, and survived the protests and exhortations of faithful subjects for many centuries. Only recently have financial difficulties finally put an end to it. Something of the costumes and the dances of the court dancers are now represented by the *Kiisang* girls, who are nearer to the Japanese *geisha* than to any respectable class. The Korean court danseuse, even at the height of royal patronage, had no recognized place in the bureau of music; she belonged to the medical office of the royal household, apparently in the nominal capacity of a sick nurse. If one pays a visit to the bureau of music in Prince Yi's palace, there one will still notice large shelves on which various drugs are arranged, as if to tell the visitor the historical relationship of the two institutions. When some popular court dances were given for my benefit, therefore, the only surviving expert dancer had to coach a number of *Kiisang* girls for the particular pieces

chosen. This old dancer also trained a number of ex-dancers, who had been dismissed from the court and had largely forgotten their once professed art, to dance with those still retained for court functions.

Much of the ancient Chinese-Korean court music of this popular category, as has been already pointed out, came to the Imperial court of Japan between the time of the Empress Suiko and the early years of the Imperial regime at Nara, which was the capital up to 710 A. D. A distinguishing feature of this ancient peculiar music was the preponderance of stringed instruments of the lute, dulcimer, and guitar types. Among them we may find the originals, or what seem to be such, of our thirteen-stringed *koto* or four-stringed *biwa*. Specimens of many of those obsolete instruments are kept in the Shoso-in and other museums and shrines at Nara and Kyoto. Almost all of what we call Japanese instruments seem really to have been brought over from Korea, China and other neighboring countries. Only, big or heavy instruments could not be reproduced or brought here, evidently from difficulties of transportation or through scarcity of materials such as the proper stone and metal. This may have been the reason why the more imposing religious music was not copied by our ancestors. Two kinds of dancing masks were also introduced into Japan in those early days from Korea and China. A Korean mask is used in what is known as the Korean dance in our Imperial court. It is an ordinary mask covering the face. The other kind of mask covers the entire head and face and is found in common use in India, Tibet and central Asia. The dances with large masks of this

kind, therefore, presumably originated outside China or Korea. The opening dance to a theatrical performance, which we call *Sanbaso* in Japanese but which is now very seldom given on our stage, closely resembles a Korean court dance credited by the peninsular people to a northern tribe, not to ancient China.

Another point to be noted is that some of our dances, whether of Chinese or of Korean origin, are rendered without singing passages. This strange omission becomes intelligible only when

we realize the fact that while their originals have accompanying words to sing, our ancestors could neither translate nor imitate the strange tongue. To interpret rightly what we have learnt from Chinese and Korean musicians or to restore it in its early fulness, further scientific study of the court music of Prince Yi's house is urgently needed. Such a study, furthermore, may result in conserving a great ancient art for demonstration to people of the present day.

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## THE EVENING HOUR

(Kamakura period—Regent Yokyoku)

Thinking of you,

Watching the Evening Sky where you must be,

If people turn their heads and question me,

What shall my answer be?

—Tr. by Mme. Yukio Czaki in "*Freeman*."





# THE RED CROSS SOCIETY OF JAPAN

## Report from SAKHAROV

Special Relief Corps, Alexandrovsk,  
December, 1921.

Number of in-patients: old 31,	
new 227, total...	308
No. Days' sickness ...	2,834
.. Recovered ...	148
.. Transferred ...	1
.. Emergency cases ...	103
.. Remaining ...	30

Of the total 308, foreigners were 42,  
number treated in women's hospital  
1237.

December 2. Our relief corps has  
received various articles from the Depart-  
ment of War and requests help for dis-  
tribution in the convalescent immigrants  
of the Japanese V.R.C.A. The tem-  
peratures (Celcius) during December was  
as follows:

Maximum 22° below zero.	Average 13°4
Minimum 20° ..	

## Report from VADIMSKO

Special Relief Corps, Vladivostok  
Military Hospital, January, 1922.

Number of in-patients: old 26,

new 66, total ...	92
No. Recovered ...	48
.. Transferred ...	5
.. Emergency cases ...	2
.. Remaining ...	69

Number of in-patients in the free dis-  
pensary: old 2, recovered and retired.  
Mitsuk Hospital.

No. in-patients: old 8, new 20,	
total ...	28
No. Recovered ...	5
.. Transferred ...	6
.. Emergency cases ...	2
.. Remaining ...	7

At the First Dispensary:

No. outpatients: old 251, new	
279, total ...	432
No. 12374 skeletons ...	3,631
.. In-patients, old 1, new 3, total	4
.. Days' sickness ...	87
.. Recovered ...	267
.. Deaths ...	4
.. Emergency cases ...	33
.. Remaining ...	116









Mass Meeting for Universal Suffrage at Utsu Park, Tokyo



The Tokyo Peace Exhibition, Utsu Park, Tokyo

# THE TOKYO PEACE EXHIBITION

**E**XPONENTS of "Peace on Earth Good Will Towards All Men" were undismayed this morning by the Mars-like attitude of the Weather Man who attempted to show his disapproval of all things unwarlike by threatening rain when the official opening of the Peace Exposition at Uyeno Park took place. The programme was carried out, H.I.H. Prince Kan-in was inaugurated as Honorary President, and the entire affair was a complete success.

Early in the morning the many guests who had been invited to the official ceremonies assembled at the Park and awaited the arrival of the Prince and his suite. The skies were overcast, the winds chill and there were intermittent showers of rain, but the company was a merry one, united in a mutual feeling of good fellowship and took little account of the scowling elements. The common attitude seemed to be that Peace is not to be lightly won for the world and that the endurance of slight physical discomfort was a cheap enough price to pay for the privilege of giving it moral support.

When the formalities were over, the speeches made and felicitations exchanged, the company adjourned to the Reception Hall where a tiffin was served.

At one o'clock the morning ceremonies were finished and most of the guests adjourned to their homes.

An hour later the gates were thrown

open to the public. That enthusiasm over the Exposition is not confined to officialdom, Japanese and foreign, was indicated by the throng of people which flocked through the gates to view the really splendid exhibits which make up the Fair. Despite the fact that the Fair is still incomplete it had so far progressed this morning that those who saw its condition a few days ago were amazed at the rapidity with which it had been whipped into shape for the Opening Day. It is safe to predict that the time will be brief before it reaches the final stages of completion.

And, in the meantime, visitors to the Exhibition are given an additional incentive to repeated visits to see "what's new to-day."

The main center of the Exposition is the pretty little lake, in the center of which is a famous shrine to Benten, now completely overshadowed by clustering teahouses, a hangar for the hydroplanes, which never leave the surface of the water, and gaudy advertisements of beer and other daily necessities. On the farthest side of the lake from the entrance cluster the principal and most artistic structures, the majority being of typical Oriental architecture, but including some ornate modern halls.

From here, around the lake, runs a wide promenade, lined on the shore side with buildings of many kinds, almost each



one being an architectural oddity, with unexpected humps in roofs and extraordinary bumps in walls. These include the machinery halls, electrical exhibit buildings and other educational displays, with dozens and dozens of other places where money can be spent.

Back in the park, beyond the Zoo, are many other exposition buildings, built for space and light and not beauty. The exposition covers a big space and cannot be seen in its entirety short of three or four days visits.

The Metropolitan Police are establishing an enquiry office for foreign visitors on the grounds and the peace officers will co-operate with the Japan Tourist Bureau and the Tokyo Y.M.C.A. in assisting non-Japanese speaking visitors.

Simultaneously with the opening of the Exposition, every picture postcard shop in Tokyo bloomed out with vast displays of photographs of the buildings and some of the main exhibits. These are official, being prepared under the authority of the exposition committee.—*The Japan Times and Mail*.

### THE PEACE EXPOSITION

The Peace Exposition, which has been in course of planning and preparation for two years, is being formally opened in Uyeno Park to-day, March 11th. There is the usual official powwow at first, with the general public excluded, for why only the official mind can fathom, but the grounds are to be open to all after to-day. Foreign visitors are going to be surprised at the extent and beauty of the Exposition, of the progress of which they have heard but little. Nothing has been quite so woefully mismanaged as the publicity part of the exposition planning, especially as regards letting that section of the world which does not read the Japanese vernacular papers know that an exposition is to be held. Even the Japanese papers of Tokyo have had little actual information regarding the big fair. That the exposition will be successful appears certain, but that it will fail so far as advertising Japanese goods for export is concerned seems more than certain. The exposition directors have not been told, apparently, that this the age of advertising.—*Editorial, Japan Times & Mail*.

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### IMAGES OF LIFE

The cold spring wind is fragrant with the scent  
Of the first flowering plum, and as it blows,  
The fragrance lingers in my garment's folds.

The world's dream, a cherry flower that blows,  
And sheds its petal-snow and is no more.

Spring verges on to summer, and the bloom  
That pleased my eye in April is no more.

At midnight, when the glistening drop of dew  
Shines on the lotus-petal, thou mayest see  
The moon's bright face reflected wholly there.

—*Minamoto Sanetomo*  
*Tr. by Arthur Lloyd*

# LEADING BACKWARD PEOPLES

**T**HE *Chicago Tribune* is a keen critic of Japanese policy on the Asian mainland and, from time to time, has had considerable to say regarding the movement for independence among a faction of the Koreans. Recently Senator McCormick, who is very close to the *Tribune*, headed a committee of investigation into Haiti, from whence had come reports of American atrocities, committed against the Haitians by American Marines. Senator McCormick's report, just presented to the Senate, recommends a continuation of American occupation of Haiti, for the good of that country, which is "enjoying an administration such as it never has had before in its history."

The *Tribune*, in its editorial columns, backs up the finding of Senator McCormick, its editorial being quoted below. Now, with but scant alteration, the editorial justifying American occupation and American actions in Haiti can be made to fit the case of Japan's occupation of Korea, something the *Tribune* will undoubtedly learn some day. Below is reprinted the *Tribune* article; beside it is the same editorial made to fit the Korean case. How parallel they are!

## America in Haiti

The senate committee sent to Haiti to report at first hand on conditions there will recommend that we remain in control. Common sense will support that decision, although the sentimentalists who are all for turning over backward peoples in the name of freedom to the oppression of native rulers or the chaos of native ignorance will put up the usual outcry.

We don't doubt that there was rough work in Haiti when we intervened in 1915 and thereafter. It is a rough country. Mistakes were made doubtless and perhaps men lost their heads. One of the easiest things in the world is to get up a meeting in a steam-heated hall under police protection and abuse men who, in peril of their lives and under heavy

## Japan in Korea

Investigators who have seen conditions in Korea at first hand rarely fail to recommend that Japan remain in control. Commonsense will support that decision, although the sentimentalists who are all for turning over backward peoples in the name of freedom to the oppression of native rulers or the chaos of native ignorance will put up the usual outcry.

We don't doubt that there was rough work in Korea in suppressing the independence outbreak and thereafter. It is a backward country. Mistakes were made doubtless and perhaps men lost their heads. One of the easiest things in the world is to get up a meeting in a steam-heated hall under police protec-



responsibility, fail to show the self-restraint their critics demand.

Senator McCormick indeed urges that officers and civil officials to carry on our work in Haiti should be chosen with care as to temperament, tact, and tendency to sympathize with Haitian susceptibilities, and it should be quite possible to find such men. But the United States should not for a moment consider withdrawing from Haiti which has been during its whole history a turbulent and unprogressive country and would lapse into its former conditions soon after our restraining hands were withdrawn.

The people are 98 percent illiterate, the region is without proper communications, roads and even trails being few, and though its resources are rich, the people have not been capable of developing them. The assumption that they are fit for self-rule is belied by the four centuries since the discovery of the island by Columbus.

Our chief national interest in Haitian affairs, however, is to keep Haiti from falling into the hands of another power. Haitian "independence" would mean foreign loans, bankruptcy, intervention, unless we prevented intervention. There is no sense in waiting for that. Since we must always protect Haiti, common sense urges us to prevent her from making trouble. To wait until the inevitable, traditional course of Haitian politics had involved us in difficulties with a foreign power or under the form of independence had placed Haiti in the hands of a foreign power would be stupid indeed.

The island, divided between Haiti and Santo Domingo, is an important strategic point. Mole St. Nicholas at the north-west corner commands the passage

tion and abuse men who, in peril of their lives and under heavy responsibility, fail to show the self-restraint their critics demand.

Governor General Saito indeed urges that officers and civil officials to carry on Japan's work in Korea should be chosen with care as to temperament, tact, and tendency to sympathize with Korean susceptibilities, and it should be quite possible to find such men. But Japan should not for a moment consider restoring independence to Korea which country during its whole history has been unprogressive and would lapse into the condition in which Japan found it once Japan's restraining hand is withdrawn.

The people then were ninety percent illiterate, the country was without proper communications, roads and even trails being very bad, and, though its resources are rich, the people were not capable of developing them. The assumption that they are fit to rule themselves is belied by the centuries of misrule their nominal Korean rulers gave them.

Japan's chief interest in Korea, was to keep Korea from falling into the hands of another Power. Korean self-rule further meant foreign bribes, bankruptcy, intrigue and annexation by Russia, which Japan prevented. There was no sense waiting further for it. Since Japan must always protect Korea, commonsense urged Japan to prevent Korea from making trouble. To wait until the inevitable, traditional course of Korean politics had again involved Japan in difficulties, or until an independent Korea had been absorbed by another Power, would have been stupid.

The Korean peninsula is an important strategic point. From Korean ports an invasion of Japan could be attempted

between that island and Cuba and the route to Jamaica. In hostile hands it would blanket Porto Rico and our route to the canal. We cannot afford to have it in weak or unfriendly keeping. Under our restraint and direction it is possible that the whole island may be brought to higher standards, taxes will go to construction and not to graft, foreign borrowing will be curbed, education can begin, and the peace preserved.

again, as was twice done before. In hostile hands, Korea would close the entrance to the Sea of Japan and the routes to China. Japan could not afford to have it in weak or unfriendly keeping. Under Japanese direction the land can be brought to higher standards, taxes are now honestly collected and spent, foreign bribery is stopped, education has been vastly extended and peace has been preserved.—*The Japan Times & Mail.*

## Little Songs From Seoul

*By Lillian Miller*

### I.—The Three-Foot Bamboo Pipe

If you should smoke a three-foot bamboo pipe,  
 Would it increase  
 Inch by sweet inch, and puff by long slow puff,  
 The soft contentment of a smoke, rebuff  
 All care and worry, change them to a ripe  
 And mellow peace?

If this is true, ah, then I understand  
 Why in this wide grey wall-encircled land,  
 Wherever you can go and all the while  
 The old men smile and smile!

### II.—Three Minutes: A Kaleidoscope

Down the grey road  
 A black bull ambles underneath a load  
 Of young green pines;  
 His master is in white  
 With vivid turquoise lines  
 Close-binding wrist and sock.  
 From a side-alley comes a slender maid  
 With swinging step, high on her head a crock  
 Dun-colored, and her skirt of palest jade.  
 Blue trousers dash across the light  
 On some gay lad; from out a doorway peeps  
 A cherry skirt; and lying just within,  
 Stretched on a sunny pile of yellow straw,  
 A baby in a purple jacket sleeps:  
 All this my eyes in three short minutes saw!

*The Japan Advertiser.*



# FROM THE JAPANESE PRESS

**Yokohama  
Women's  
Club**

The Yokohama Women's Club had a most interesting meeting Feb. 3d at the home of Mr. and Mrs. William Holst.

Mr. Holst gave a most instructive talk on "Ancient Pottery," using pieces from his large and valuable collection as examples and illustrations. Pottery is a hobby and a business with Mr. Holst. He owns and operates a factory for marking porcelains, and has spent fifteen years in making beautiful pieces.

Mr. Holst showed the evolution of porcelain, from the crude pottery made by hand over 3,000 years ago, through the pottery made on a wheel, then with design made by a sharpened stone, and finally to the glazed pottery, with designs in colors, and up to the beautiful old Satsuma, originally a creamy white with little decoration and now the over-decorated and many colored Satsuma.

Satsuma ware was originated by the Prince of that name in the 18th century, exclusively for his own use.

The Japanese made pottery for use and not for ornamentation, as the foreigners use it, therefore most articles were used as food containers, the tea bowl being the most important. This had to be of a certain broad shape, convenient to handle, with edges smooth, so as not to scratch the mouth, while the earthenware kept the tea hot.

Next came the tea holder, a small jar with cover, the only requisites being good color and pleasing shape. Then there was the incense holder, a small box of any artistic shape, whether in the form of man or animal.

The hot water holder was a large square jar of pottery, beautifully coloured and having a lid. Another popular

article was a jar for changing the odor of incense in a room. The lower bowl held a fire while the upper part held hot water, in which a few cloves were dropped. These absorbed the fumes of the incense, when fresh could be burned. A favorite game of the Japanese was to burn some combination of the 200 spices used for incense and have the players guess which spices were used.

The Tea Ceremony played such an important part in the lives of Japanese that all pottery hinges on that art. Mr. Holst had a complete Cha-no-yu set and explained the use of the various articles.

Cha-no-yu was introduced in the middle of the 15th century. It was a school of etiquette and good manners. The ceremony of preparing the tea requires two hours, during which time the guests sit tranquilly in beautiful harmonious surroundings. Four words convey the principles of Cha-no-yu; first, peacefulness; second, consideration for others; third, immaculate cleanliness, and, fourth, tranquillity.

Four subjects were strictly prohibited in Cha-no-yu conversation, namely: the treasures or fortunes of others; the relationship of son-in-law to father or mother-in-law, which might include family affairs; war, and evil gossip.

The conversation of necessity was abstract, that is, existed in the mind only, and art and like themes naturally held first place.—*The Japan Times & Mail*.

**Last of a Royal  
House**

News of the sudden death in Hawaii of Prince Kuhio Kalaniana'ole, for twenty years a picturesque figure at Washington, where he sat as Delegate to Congress from Hawaii, recalls the fact that it was his uncle, King Kalakaua, who was the



first—and as yet the only—crowned head ever to visit Japan. Upon that occasion he proposed a plan to the Imperial Household that, had it been adopted, would have most materially affected the Pacific. That plan was nothing less than an alliance by marriage between the Imperial Family and the Royal Family of Hawaii.

King Kalakaua seriously suggested that his niece, the beautiful Princess Kaiulani, the Heiress to the Hawaiian Throne, should be married to one of the younger Imperial Princes of Japan and that this Japanese Prince should sit later upon the Island Throne as Prince Consort, with his descendants wearing the Crown. The suggestion was politely smiled at in Tokyo, but had it not been, there might today have been a Japanese King, a blood relative of the Emperor of Japan, ruling over the now most strategically and commercially valuable American Territory, the fortifications of which are a matter of concern at the Washington Conference.

Prince Kuhio, known all over America as Prince Cupid, was the last of the recognized Royal House of Hawaii. He leaves no children, while his nephew, son of the late Prince David Kawanakoa, is called a Prince through courtesy only. The dead Prince, in his position as Delegate to Congress and recognized leader of the Hawaiian people, politically and socially, was in a quiet way a friend of the Japanese, as represented by the big Japanese colony in the Islands. In his death the Pacific loses a unique and lovable personality and the Japanese of Hawaii have lost a friend of influence.—*The Japan Times Weekly*.

**Asiatic Society  
Jubilee Banquet** More than two hundred persons celebrated the fiftieth anniversary of the Asiatic Society of Tokyo recently at a dinner given to its members and friends at the Marunouchi Insurance Building, many prominent Americans, British and Japanese being present.

The past year has been an unusually successful one for the society, as was evidenced by the re-election by a unanimous vote of all the officers. H. E. Sir Charles Eliot, the British Ambassador,

will continue as President; Dr. A. K. Reischauer and Dr. S. H. Wainright, vice-presidents; and Professor F. P. Purvis, corresponding secretary, it was announced.

After giving a historical review of the society, Sir Charles, in the opening address, declared that the success of the society in its fifty years of friendship and goodwill since its dedication has been due wholly to the initial efforts made by its founders, Sir Ernest Satow and Mr. Basil Hall Chamberlain.

Following the British Ambassador, Professor M. Anesaki of the Tokyo Imperial University, Dr. Sakurai, Dr. C. F. Sweet and Mr. John Struthers spoke briefly.

It was proposed by Miss S. Ballard that greetings be sent to Sir Ernest Satow, who is now retired and living at his home in Devonshire, and to Mr. Basil Hall Chamberlain, who is now in Geneva. It was not definitely decided last night whether the messages would be sent, but it is expected that the officers will shortly consider the proposition. Miss Ballard also expressed a desire to see more women active in the society's work.—*The Japan Times & Mail*.

**Akasaka Palace  
for Royal  
Visitor** A report published in some of the vernacular papers and translated for the foreign press that the Prince of Wales would be lodged at Prince Kan-in's villa at Odawara and not in Tokyo during his stay here, is denied by the authorities, who state that it has practically been decided to open the Detached Palace at Akasaka for the use of the Royal visitor.

**Lecture On Press  
Of Japan** Mr. G. B. Sansom gave a most amusing as well as instructive talk on "Japanese Periodical Literature" before the members of the Yokohama Musical and Literary Society, in the Gaiety, recently, covering the whole field, from daily newspapers to monthly magazines, and giving his audience some idea of the general topics in each.

Mr. Sansom believes the average foreigner would rather have things appear in a romantic, picturesque light, than to have the truth, which in this subject is



that Japanese periodicals are not so very different from those of other countries. There are about a hundred magazines published in Japan, of this number about fifteen being for children, of which the best in Japan are a long way from the best in other countries. There are at least twelve magazines for women, which contain photos of society people, weddings, geisha and articles of feminine interest, as well as good articles on current subjects.

Frequently new magazines spring up, when new fashions of thought become popular. For instance, at the present time, such advanced subjects as "free love" and the topic of sexual relations fill many magazines. The people are at the mercy of these new fashions in thought which come from outside the country and usually, after the first few issues, the circulation of the fad organs becomes very small.

There are three or four good magazines, but most material is taken from other countries; Japan has not created any cultural style of her own, as yet. The most popular magazines are those that contain fiction. Half a dozen are devoted to moving pictures, while two deal with the camera and photography. There are several magazines on economics, full of statistics.

The prices of magazines range from 70 sen to one yen, which seems very expensive when compared with foreign magazines, because the Japanese paper, printing and photo reproductions are inferior in comparison.

There are about 600 newspapers published in Japan, 24 of this number in Tokyo. They are like newspapers the world over, and are filled with topics of news from all parts of the world so that the Japanese are informed of political affairs to a larger extent perhaps than people of other countries. There is a marked absence of letters addressed to the editor, the average reader not boiling over and trying to reform the world and his fellowmen, as people elsewhere, particularly in England, try to do. The most serious blot is the way the papers create scandal about individuals in private life; no one is free from attacks and the re-

porters show lack of all consideration for the feeling of those concerned. If a false statement be published, then a correction must be published in the same place occupied by the former and just as prominent, but if more space be used in the denial, it must be paid for at advertising rates.

The laws of Japan are very stringent and most newspapers must employ two editors, one to go to jail for offenses, while the other carries on. The restriction of political and serious expression in Japan is one reason why so much scandal is used to fill up space.

A noticeable feature of Japanese newspapers is the number of professional men who advertise, also the astonishing number of advertisements for face creams and powders. Most of the papers have a column devoted to chess and *go*.

The most popular literature of the so-called "man of the street," is fiction, full of gossip and murder, especially serials, of which there are two kinds, modern, with foreign settings as a rule, and historical tales or old legends.

Mr. Sansom is in the British Embassy, and has spent many years in Japan. He is a student of the written as well as the spoken Japanese language. His attentive listeners were charmed with his witty, easy conversational way of giving his lecture and would be glad to hear him again.  
—*The Japan Times & Mail*.

Boston Japan Society and Hearst New York, February 11.—The Japan Society of Boston has invited William Randolph Hearst to go there as the guest of the society and deliver an address setting forth the reasons for the attitude of the Hearst papers toward Japan and the relations between the United States and Japan. The letter sent to Mr. Hearst follows:

*Boston, Jan. 21, 1922.*

*Mr. William Randolph Hearst,  
New York, N. Y.:*

*My dear Mr. Hearst.*—Many indications besides the Conference at Washington reveal the fact that we, as a nation, are trying to bring about more cordial relations with other countries.

You, as the owner and representative of a great newspaper system, are voicing



what at the head of your paper is called "Americanism." This being so, we take it for granted that you are in sympathy with the general trend of sentiment, and are desirous of aiding in establishing a stronger co-operative feeling, not only with the European nations, but as well with those of the Orient.

Ignorance is the cause of much of the prejudice, dislike, and fear which exists to-day in the United States. Perhaps because of ignorance you are often quoted as being unfriendly to the Japanese Government, and using your newspaper influence in the wrong direction.

In order to dispel this impression, if it be an incorrect one, the Japan Society of Boston now writes to ask if you are willing to come to Boston and address our organization. We should like to have your opinion on the following questions:

1. What, in your opinion, constitutes good international relations with any country?
2. By what methods can these best be attained?
3. Will the Hearst papers co-operate with the Japan societies throughout America to promote friendship and amity between Japan and the United States?

In this connection, we wish to state that it is no part of the work of our society (nor so far as we know of any other) to encourage Japanese immigration to this country. What we do believe in, and wish to work for, is a just and sympathetic treatment of those Japanese already legitimately here, the keeping of treaties both in spirit and letter, and the creation in the minds of American people of an intelligent interest in and a proper understanding of the problems confronting the Japanese nation.

By the method of co-operation and

education we believe all future questions between the two nations can be peacefully solved. Since no newspaper is definitely working along this constructive line, we believe your papers in the spirit of co-operation can make America foremost among the nations in promoting unity and good will throughout the earth.

If you are willing to accede to our request, please state an evening convenient to you in March or April, or kindly give us the choice of several dates in order that we may engage a centrally located hall and arrange all necessary details for the meeting.

Yours in the spirit of Americanism,  
JESSIE M. SHERWOOD,  
*Secretary.*

The society, in a statement given out for publication, said that the letter had been sent to Mr. Hearst to learn the justice of assertions that "the Hearst newspapers, because of the unfriendly attitude of their owner and editor-in-chief, William R. Hearst, to Japan, or at least to the Japanese Government, have been inimical in their expressions of opinion to all those international movements which looked toward a better understanding between the people of the United States and those of Japan." Another reason for the invitation, it was said, was "to allow Mr. Hearst an opportunity to set before the public his reasons for considering the Japanese a menace to our country—if he does so consider them."

The letter was sent in duplicate to Mr. Hearst's home and business address in New York, but no reply had been received by the society to the invitation, the statement said. Efforts to reach Mr. Hearst last night failed.—*The Japan Times & Mail.*





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AND THE VISIT OF  
THE PRINCE OF WALES

Vol. XX  
Nos. 34-35

THE JAPAN MAGAZINE CO., TOKYO, JAPAN





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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

## SPECIAL NUMBER

*Celebrating for Tokyo Peace Exhibition and the visits of  
Prince of Wales*

11-12

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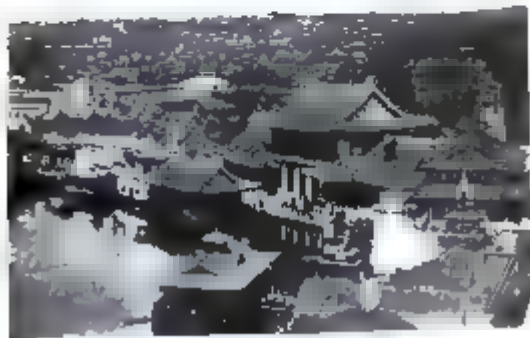
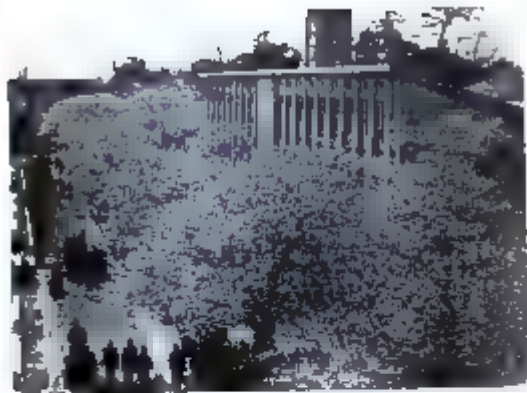


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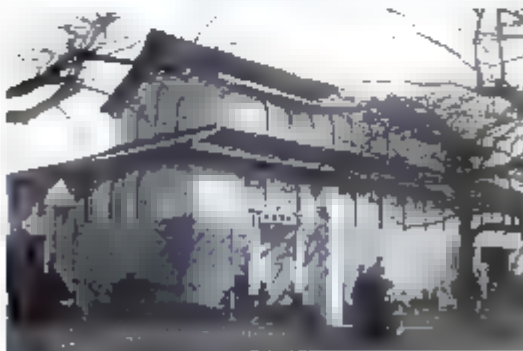
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Manufacturing Building, East Section



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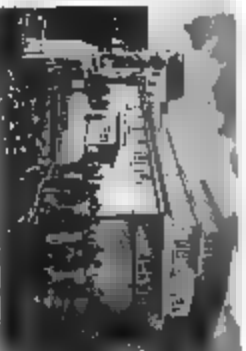


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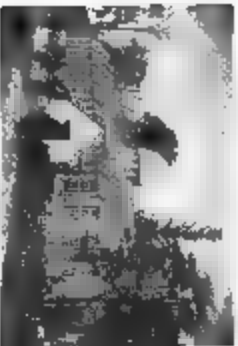




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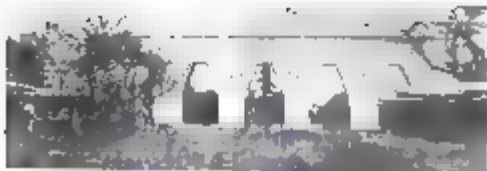
Apartment houses on the Hill



Yvonne and her central building



A Hotel building



## TOKYO PEACE EXHIBITION AND OUR MAGAZINE

THIS PEACE EXHIBITION is being held at Ueno Park, Tokyo, under the management of the Tokyo Peace Festival Office, to commemorate the end of the World War and the return of peace. This project is indeed a very fitting one at this time. The world has now become fully conscious of the evils of war and of the great loss of fighting men, men, and the destruction has led to the holding of the recent Washington Conference. This is, however, only the raking of a path to the proper dignity ought to have taken Germany is, however, poor dignity and be possessed of the dignity to contend. Even though we do not fight among men whose bloody battles and with a fall of their own shall, yet the world's great surface will grow to strongly demand peace and peace and we shall begin cooperation commercially, industrially, normality and ultimately—a competition truly commendable as a means for the enlightenment and development of the civilized humanity and the creation of an earthly paradise.

Besides its aim of commemorating the dawn of, let us think, a desirable peace, this

Exhibition is being made a means for trade and industrial expansion by the Peace Office, which are seeking a market in the future for their product. It is quite adjacently connected with the world's fair market during the war. At the same time, Japan naturally desires to display at this Exhibition the great progress made in trade and industry during the war. Thus, the fair is in one sense a fair held for business warfare. From this we may see the nature and significance of holding the Exhibition and what progress is to suggest the project.

Now the Japanese people have peace, as will be easily understood by a personal observation of their life. In the long history of our country, we cannot find any Japanese invasion—a foreign land except that by the barbarian invasions and then by the world's wars, which made war upon them. It may be excluded, however, that the Peace Office surely the pillage of other foreign lands by warriors made rather desperate because dissatisfied with their position in Japan in the Ashikaga period, and was an aggressive expansion against the Japanese nation. These narratives



therefore, quite disappeared in a few years. The second was an attempt by the hero Toyotomi Hideyoshi, by whose sole orders the war was waged. The Japanese troops evacuated Korea immediately upon the death of the Taiko. This too was not a national invasion of Korea.

Again, the expedition of the Empress Jingo to Korea, so long ago, was simply to chastise the Koreans, who had caused damage to Japan by instigating another country to war against her. In the Mongolian descent on Japan, as well as in the Japan-Russia and Japan-China wars, we were compelled to take up arms to put an end to an invasion of foreigners menacing our peace and welfare.

The Powers are liable to misunderstand Japan's real capacity to fight and calculate it as too great, thus entertaining suspicion and misapprehensions as to her ambitions. This is truly regrettable.

The Japanese find it rather curious to note that the more we pledge ourselves to love and keep the peace the more foreigners suspect us. A concession made by the Japanese Deputy Kato at the Washington Conference in acceptance of the American proposal greatly astonished Americans, who had understood the Japanese to be a militaristic nation. Even the most intelligent and most acute newspaper men in America were also struck with the Japanese attitude. This was strange to Japanese, to find so little knowledge of the true state of things in Japan among foreigners.

Are there any foreigners who have resided long in Japan who say that the Japanese people like war or contemplate invasion? Probably it would be difficult to find even one. Whoever truly observes the national life of Japan and truly under-

stands her national spirit cannot retain such misconceptions or utter such absurdities. It is deplorable for our nation as well as for the peace of the world that Japan is not yet understood truly by the world.

The essential object of *The Japan Magazine* is to spread abroad the facts about Japan in all directions, as we have often stated in the past, and to write truly regarding the national life and the spirit of Japan. The Magazine was first issued in the forty-second year of Meiji (or 1909), when the Japan-British Exhibition was being held in London to commemorate the fact that the two island Empires of East and West had concluded an alliance to insure the world's peace. For the subsequent thirteen years, the magazine has been making most energetic efforts to collect and publish articles on the fine arts, religion, science, literature, history, agriculture, industry and commerce of Japan in the most faithful and accurate manner and also to present the views of prominent foreigners and Japanese specifically for the purpose of correcting erroneous foreign views about Japan and of publishing to the world the fact that Japan is a peaceful nation and hates ruthlessness. Seeing, however, that there are still so many erroneous views of Japan held by the world, we confess with great regret that our past exertions have not been entirely successful, and we may go so far as to say that we are even inclined to doubt whether the world's men of learning possess the desire truly to understand Japan. The articles and views of prominent persons presented in *The Japan Magazine* for thirteen years may not be so meritorious as to inflate us unduly with pride yet they are doubtless of much more

value and greater in volume than any single book would be to those foreigners who really wish to know Japan. The contents give a minute and exact description of matters in every grade of society in a manner dignified, familiar, humorous or impressive. It is regrettable to note, however, that it is chiefly those foreigners who love Japan already who have read the magazine in the past. It is earnestly to be desired that our Magazine may be read widely by all foreign men and women who sincerely wish to study Japan, since it will greatly help them in the attainment of their purpose.

Such is the history, such are the purposes and mission of the Magazine. We have already stated the reason for which we support the Peace Exhibition. We have issued this special Exhibition Number in order to introduce the Exhibition specifically to foreigners—both those merely visiting Japan and those remaining here—to inform them in detail of its plan, its buildings, its exhibits and the arrangements and preparations for receiving foreign visitors; and as well the state of Japan's industrial development. This number also gives the views of eminent Japanese and includes a guide to places of interest in Japan beginning with Tokyo as the centre. "The cultured life" is a common expression among those in every nation conscious of the necessity for leading a better and more happy life than at present. The Exhibition gives at least

the material for presenting the best and newest cultural life in Japan, its buildings being in styles suggested by first-class Japanese architects.

The Exhibition therefore possesses great significance. It may be very small as compared with such World's Fairs as those held heretofore in England, America and France, as it is undertaken simply by a prefectural office; yet it is the result of their best endeavors. The visitors are requested not to criticise it simply as to its material exhibits, but also to observe the signs of spiritual progress as well. This Magazine gives some articles with special regard to this point.

Specifically then it is the desire of the magazine to make still further exertions by the issue of this Exhibition Number toward the realization of the mission with which it came into being, i.e., to be a leader in the works of peace.

We shall be most thankful if there are any in whom a desire to study Japan is aroused by reading this Special Number; and furthermore, if there are any who shall learn truly to understand the national life of Japan and the peace-loving and art-loving national character of the people through this means, we shall feel well repaid for our poor efforts.

These few words are inserted here to publish to the world our long-cherished aspiration and to express the purpose for which this Exhibition Number has been planned and issued.





## THE SIGNIFICANCE OF THE TOKYO PEACE EXHIBITION

By KATSUO USAMI

GOVERNOR OF TOKYO PREFECTURE

**T**HE Peace Exhibition has been opened in Tokyo under the auspices of the Tokyo Prefectural Office, and will continue for the period beginning March 10th and ending July 31st, 1922.

As is generally known to the public, the purpose in opening the Exhibition is to commemorate the restoration of peace; and as well to show the existing condition of Japan's industries, which developed so rapidly during the war, with a view to encouraging still greater future development.

The war is now over and its unpleasant and great evilness being swept away, looking for the world's human beings joyful and beneficent peace. This Exhibition is intended to celebrate the return of peace and to commemorate it with the people of the world.

During the late war, Japan's industry and trade made rapid and useful development—most remarkably so in the case of the chemicals, chemical and textile industries, which were able not only to

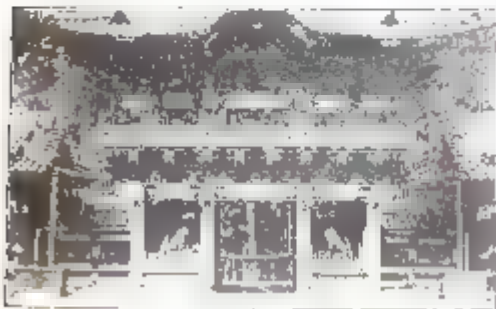
satisfactorily to supply the domestic demand for the products, but to cultivate and extend markets everywhere in foreign lands, which may be proved by the fact that the value of our foreign trade reached ¥4,500,000,000 annually since the war as against ¥1,500,000,000 before. It is much to be regretted, however, that after the war and especially lately, our industrial and trade conditions have been so much depressed in reaction from their previous high state that it is feared maritime prosperity will prove to be only ephemeral. The world's Powers are making their utmost exertions industrially and commercially through insurmountable difficulties, hoping to recover quickly by means of industrial development from the depression caused by the war, and it is easy to predict that their goods will again be supplied most actively and plentifully with renewed strength in the world's markets in the near future. Unless means are by us devised at once to meet the situation, the day will surely come when

when we shall report briefly of our day's observations. It is the mission of the Japanese to display in the world their customs and culture, their art, literature and the actual results of their economic and industrial organization. It is the mission of the Japanese to make the world realize that Japan is a nation of great power in this respect. For this purpose, the exhibitors are to be arranged so that systematically their respective industries may be grouped together as to products, processes, and executives, etc., to show the full extent of our trade and industry, which will give a true and clear knowledge of them to all eyes.

To effect this object all the exhibitors to be representative products of the industrial line, which can be put out numerously; these values are not to be long neglected and continued to be given to those exhibitors which have not to drop out early, to newly arrived goods, and to arrive whose manufacture

is calculated in conformity to the national prosperity of the country, and the special development of the various industries, manufacturing, etc., to be shown. The exhibitors are to be arranged so that their respective industries may be shown in the proper order, and that they may be seen in the best light. The exhibitors are to be arranged so that they may be seen in the best light, and that they may be seen in the best light. The exhibitors are to be arranged so that they may be seen in the best light, and that they may be seen in the best light.

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Yami Ben, Hiro





## POLICY AND ADVANTAGES OF THE EXHIBITION

By S. OMHARA

DIRECTOR OF THE DEPARTMENT OF HOME AFFAIRS OF THE TOKYO  
PREFECTURAL OFFICE.

**T**HE object of the Peace Exhibition held under the auspices of the Tokyo Prefectural Office is essentially to co-ordinate the stimulation of peace and to contribute to the industrial development of Japan.

The world's Powers are struggling energetically to heal the wounds received from the war and to recuperate their national strength by means of industrial improvement. Yet the effects of war were too extensive to insure any prompt economic recovery. Besides the above serious exertions by the Powers, there is the paramount question, the realization of which will lessen the need of energy in this direction hereafter. The world is now entering upon a period of peaceful rivalry in commerce and industry, especially in the Orient, which is straggled in purchasing capacity.

From this viewpoint the holding of the Exhibition is thought to be quite timely, and it has been warmly supported by

European and American countries and especially by England, America, France, Italy, Switzerland and Germany, who wish to make use of the Exhibition to develop their trade and industry. These have tried with each other in securing space in the Foreign Building.

Germany is the most to earnest, wishing to introduce her after-war products, and England applied for permission to erect her own building. It is regrettable, but these foreign demands have been met only to a very small extent, about 10 per cent. Facing so much competition on the part of the Powers to take advantage of the Exhibition, the Japanese exhibitors cannot but be inspired to make similar exertions to secure as great results as possible from participation in the Exhibition.

The estimated expenditure of the Exhibition is ¥6,000,000, of which the larger portion is to be obtained by means of admission fees and the remainder by

commissioners, rents, miscellaneous receipts, proceeds of sale of buildings after the closing of the Exhibition and general contributions, the deficiency, if any, to be met by the prefectural office. Taxes will not be imposed for this purpose. It is the official wish to be most careful and energetic in the carrying out of these plans and not to place any additional burdens on Tokyo citizens in account of the Exhibition, which, needless to say, will be highly advantageous to them both materially and spiritually.

Historically, however, supposing that the total number of persons coming up to Tokyo to visit the Exhibition, the Meiji Shrine, and other places of note, with those visiting Tokyo on Exhibition and other business, and foreigners visiting

Japan for similar purposes amounts to 4,000,000 and each of these persons spends \$5.00 in Tokyo on an average, the total to be spent by them will reach \$200,000,000 of which \$50,000,000, or 25 per cent may be cleared as profit. It is quite natural therefore that Tokyo trade-men should rejoice over the opening of the Exhibition.

Especially, too, the Exhibition will bring great advantage to visitors in the communication of goods, the improvement made on that of the forthcoming peace-war, and the diffusion of knowledge among them as to the progress of industries, the development of national products after the war as compared with that before, and comparison of Japan's products with those of Europe and America.



A Spinning Factory in Japan





## THE OBJECT OF THE PEACE EXHIBITION

By R. ENDO

GENERAL MANAGER OF THE TOKYO PEACE EXHIBITION

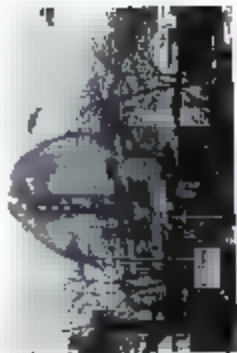
ONE of the objects of the Peace Exhibition is to affirm the importance of creation of peace. The last war, which lasted for nearly five years, was indelibly branded with the name of cruel suffering, and everybody is most grateful for the return of peace. It is to express the feeling of gratitude of the Japanese people that we are holding this Peace Exhibition, and the promoters are especially glad to be co-sponsors which helps the first step of the lasting peace by the results of the Washington Conference of the same time as the holding of the Exhibition. We must not forget, however, another important object of the Exhibition, and that is, contribution to the development of industry and commerce, as is attached to an exhibition of the co-existence between nations and kindred of nations, to the unity of the whole human race. The Peace Exhibition is giving them a good model to the in-

dustry of each country, of building industries of other European countries, Japan, from her geographical situation, witnessed a remarkable development of her industries during the war, and the Japanese nation is keenly sensible of her responsibility to keep up this condition of industrial development and even to improve it so as to help in the world's cultural progress as well as in the common life of humanity. Hence the Exhibition has thus one of its prime objects.

This Exhibition is held by the Tokyo Prefectural Office, but it is supported by citizens of the prefecture of Japan and foreign exhibitors, colonies and municipalities from which colonies have been sent. Besides this, there are excellent contributions from foreign countries, as may be seen in the London Building, where colonies from England, America, Pacific Islands and France, Germany, Poland and South America are assembled. From the so many nations the Exhibition is



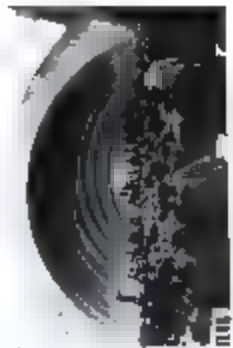
A view "Upstairs Street"



Antiochian Hall, First Section



Antiochian Hall, First Section



Antiochian Hall, First Section



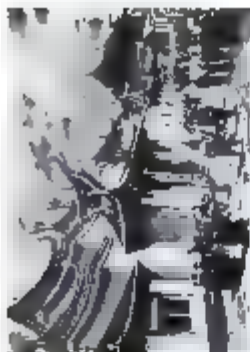


Fig. 1. The main building.

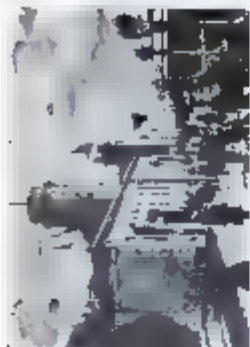


Fig. 2. The main building.



Fig. 3. The main building.



Fig. 4. The main building.

practically international in nature, although localized by its name. It is on the largest scale of the same holdings ever seen in this country, its grounds and buildings covering an area of 116,651 *tsubo* and 20,000 *tsubo* respectively, the exhibitors and exhibits numbering 75,568 and 209,213 respectively.

To proceed, we may give a rough description of the Exhibition: Our readers are perhaps well acquainted with the commanding site at Ueno Park, where it is being held. The first section is on Takenodai, or the hilly part of the park, and the second around Shinobazu Pond, just below. The first section covers an area of 45,000 *tsubo* and consists of the Manufacturing, Industrial, Textile, Chemical Industrial, Peace, Tokyo Self-Government, Architectural, Sericulture, Sanitary, Fine Arts, Foodstuffs and Fisheries, Agricultural, Vegetable and Gardening and Social Educational Buildings, also the Exhibition office; in addition there are ten Entertainment and Music Halls, shows, and other private buildings. The latter cover an area of 71,000 *tsubo* and comprise the Hokkaido, Karafuto, Manchurian and Mongolian, Foreign "A," Foreign "B," English, American, Italian and Swiss, Electricity, Machinery, Traffic and Mining Buildings, besides which there are many shops from various prefectures and colonies and miscellaneous show buildings. The First and Second Sections are connected by two bridges. The Peace Tower stands among these buildings, it being 140 *shaku* in height. The splendor of this tower and the fine view at this spot make the Exhibition buildings appear all the more attractive.

The Exhibition buildings are of modern architectural type and are usually pleas-

ing to visitors, who are, however, most delighted with the exhibits. All foreigners especially, if interested in Japan's industries, will not fail to observe with pleasure the present condition of the country's industrial development and her people's skill in the arts. The Manufacturing and Industrial Building contains precious metal ware, alcove ornaments, cloisonné ware, wooden and bamboo ware, paper ware and all other kinds of industrial art products, which show visitors how excellent these characteristic Japanese products are. The Textile Buildings (main and additional) hold a collection of Japanese textile fabrics, which occupy a very important position among the national products, and are very beautiful. Those from Kyoto, Gumma, Yamagata, Tokyo, Fukui and the Prefectures must not be overlooked by foreign visitors. The Chemical Industrial Building shows the condition of Japan's toilet goods, celluloid and glass industries at present. Foreign visitors will find here Japan's valuable exhibits of earthen and porcelain ware. Again, Japan is the most important sericultural country in the world and produces the largest portion of the world's output of cocoons. Visitors may see in the Sericultural Building the process of sericulture and silk reeling with specimens of the output. The Fine Arts building displays Japanese and foreign pictures, sculpture, architectural and industrial fine arts, which show the development of the fine arts. As Japan is an agricultural country, her people subsist chiefly on rice, barley and vegetables, but marine products are very important to the country, since there is a very large variety of fish; and these are very skillfully utilized, as may be understood from the fact that the Japanese



eat fish chiefly. In the Food Products and Fisheries, Agricultural and Vegetable and Horticultural Buildings, visitors may sufficiently well see Japanese life from the food viewpoint. The Social-Educational Building is well worth a visit to those wishing to know the condition of Japan's educational and social life.

The Hokkaido, Karafuto, Manchurian and Mongolian, Korean, and Formosan Buildings clearly show the actual conditions in the Japanese colonies and the foreign lands adjoining these colonies, where Japanese have large interests. Above all, the Karafuto, Manchurian and Mongolian, Korean and Formosan Buildings suggest how Japanese influence has been extended there in the past 15 years. All these buildings are erected in style and color appropriate to the country represented and give the visitor a feeling of actually being in the country itself. Their exhibits give an idea of how many products Japan gets from these places.

The Electricity, Machinery, Forestry and Mining Buildings give evidence of Japan's industrial expansion during late years.

The Foreign Buildings show her economic relations with the foreign countries concerned, which will be especially interesting to foreign visitors.

Excepting Government and foreign exhibits, all the exhibits are to be examined and prizes awarded; of these awards, the Grand Honorary Medal is the first prize, the Honorary Medal is the second prize, the Gold Medal is the third prize, the Silver Medal is the fourth prize, the Copper Medal is the fifth prize and the Certificate of Merit is the sixth prize.

The Honorary President of the Peace Exhibition is H.I.H. Prince Kan-in, the

President being Mr. K. Usami, the Governor of Tokyo Prefecture; the Vice-President is Mr. S. Omihara, Director of the Department of Home Affairs of the Tokyo Prefectural Office, and the General Manager is Mr. R. Endo, Director of the Industrial Department of the Tokyo Prefectural Office. Mr. S. Hirayama acts as Chief Judge of Awards and each department has its respective chief.

The Association Supporting the Peace Exhibition was formed for the purpose of helping on the success of the Exhibition and of affording facilities to foreign and provincial visitors. This Association is presided over by Viscount Shibusawa, the Vice-Presidents being Mr. R. Fujiyama, President of the Tokyo Chamber of Commerce and Mr. S. Kirishima, Chairman of the Tokyo Municipal Council. Foreigners who wish to secure information or special favors from the Exhibition authorities may apply at the Exhibition office.

It is best to know previously how to go round the various parts of the Exhibition systematically in order to view them most expeditiously. To this end we advise first entering the main gate of the First Section and visiting the Manufacturing Industrial Building on the left side and then the Industrial and Textile Buildings; after this the right-hand buildings are visited from the Architectural Building to the Additional Textile Building, the Chemical Industrial Building and the Tokyo Self-Government Building; one's course is then taken northward along the narrow road lined by eating houses and private buildings towards the right to the Sericultural and Sanitary Buildings, whence the Fine Arts Building, the Foodstuffs and Fisheries Building and the Agricultural Building are

visited, and after this the Horticultural Building and the Social Educational Building, which stand a little to one side. This finishes the inspection of the First Section. The visitor then leaves the grounds by the rear gate, crosses over the bridge under the Peace Tower, and reaches the entrance at the right, first

inspecting the Hokkaido, Karafuto, Manchurian and Mongolian, Korean, Formosan, English and Foreign Buildings and next the Electric, Machinery, Aviation and Traffic, Forestry and Mining Buildings, after which he may leave the Exhibition grounds and pass along by the shops of the various prefectures.

## THE PEACE EXHIBITION SUPPORTERS' ASSOCIATION

**T**HIS Association was formed to render financial support to the Exhibition and also to minister to the convenience of visitors. It is formed of members in sympathy with its aims who contribute a sum of fifty yen or over.

For the realization of the above object, the Association grants facilities to Exhibition visitors, receiving and guiding foreigners, giving entertainments and encouraging others to give such, receiving special visitors and arranging for their reception, erecting houses to lease to shop-keepers and arranging in other ways aids to the prosperity of the Exhibition.

The Association was organized September 9, 1921, when Governor Usami, of Tokyo Prefecture, invited about 90 prominent business men to a banquet at the Imperial Hotel. On that occasion Viscount Shibusawa rose and proposed to organize the Association with those present as promoters. This proposal was unanimously supported by the meeting. Next Baron Goto was selected Chairman of the Organization Committee, and the rules of the Association were discussed and adopted. After that, Viscount Shibusawa was chosen president and Messrs. R. Fujiyama and S.

Kirishima vice-presidents of the Association thus organized.

The estimated income of the Association is ¥803,793. To particularise regarding its work, it receives Imperial and other visitors, superintends various ceremonies and meetings at the Exhibition, issues invitations to tourist parties and others, plans for increasing the prosperity of the Exhibition, establishes rest places, builds houses to let to shops and introduces visitors to hotels.

It also provides musical entertainments and various performances and lectures, makes and sells the Exhibition map and picture postcards and does work especially desired by the Exhibition office. Of its estimated income of ¥803,793, ¥585,000 is from contributions and the rest from various receipts. Of these contributions, ¥409,500, or about 70 per cent. has been contributed by the wealthy, ¥58,500, or about 10 per cent. by the Tokyo Prefectural Trades Unions, and ¥117,000, or about 20 per cent. by the general public in Tokyo and suburbs.

The advisers consist of Barons Mitsui, Okura, Furukawa, Goto, and Iwasaki, Mr. S. Hirayama, president of the Japan Red Cross, Mr. K. Usami, Governor of Tokyo Prefecture, Baron Masuda and Mr. J. Inouye.





## THE OPENING OF THE TOKYO PEACE EXHIBITION

By SHIGENOBU HIRAYAMA

PERMY COUNCILLOR, AND CHIEF JUDGE OF AWARDS

IT is a cause for profound gratitude and hearty rejoicing that the unprecedentedly horrible European war, which lasted for more than four years, and cost innumerable millions of lives and money, is at last ended. That the hostilities and slaughter of the Allies is universally acknowledged as a great gain to humanity. How can we forget this glorious fact—that "peace with honor" has come at last. How far, then, to commemorate the fact by opening a Peace Exhibition here in the Capital of our Empire.

The public has recognized the lack of an opportunity to observe the industrial progress made by our country during and since the war, no exhibition on a large scale having been held in over 30 years.

The location for this Exhibition, Ueno Park, is a slightly spot and especially suitable for our purpose, except that the space is not large enough for all the exhibits which we shall gather together. To fit in our goods took over half of the grounds used again in 1903 for the

exhibitors, for space, but the various buildings, subsidiary to the main hall, erected on hill and lake-side, present a pleasing sight, and we are sure the variety of exhibits will be interesting and instructive to all visitors. These include displays of our fine arts, scientific, literary and other achievements, together with educational, sanitary, agricultural, forestry, and various exhibits.

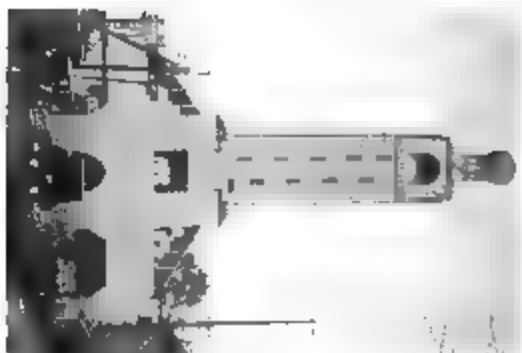
It is surely a commendable enterprise to issue this special number of *The Japan Magazine* in order to give details of the Exhibition as well as reliable information about Japan. As Editor and chief-superior of the *Magazine*, I feel especially gratified that we are able to undertake this important task.

To present a brief summary of Japan's part in international exhibitions we must go back to 1873, to the year 1873, when Japan first participated in such undertakings. This was the most brilliant period of Napoleon III's successful reign and the exhibition built by the people of

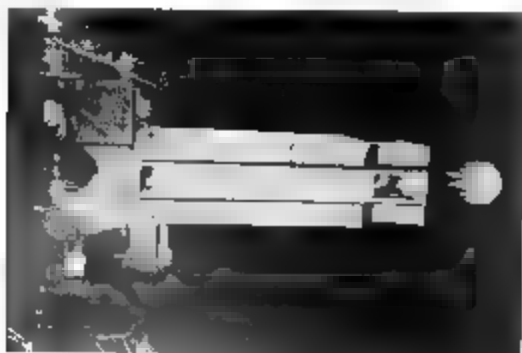


Dr. F. Hargrave





Road Tower

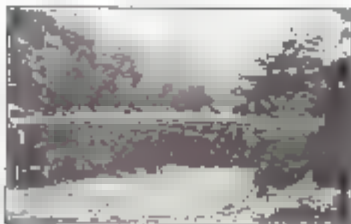


an international exhibition at Paris. The Tokugawa Shogunate and two powerful lords, viz., Yoshida of Surugou and Katsushika of Hizen, sent legations to Paris to represent Japan's position.

In 1873, however, after the termination, our legation returned to all enthusiastically took part in a large scale in the International Exposition at Vienna Austria. The late Meiji Emperor was at that time president of the Imperial Commission, and Count Iwakura who had already gained experience in the Paris Exposition, became Chief Commissioner and president of the Board and personally represented Japan at Vienna carefully directing all activities. Since then we have always been eager to do our share to make such international undertakings successful, but none of them has been quite equal to the Vienna Exposition. It was only twenty years old at the time and regarded as the youngest of the world. I have a very strong conviction that by persistence and being united by the mind and heart with the world, Japan will be able to make her own judgment and display in the coming future.

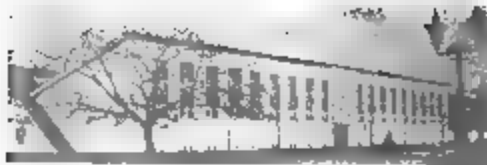
Since then the Central Government has recognized the benefits resulting from such exhibitions and has often repeated the expression here in Japan. Furthermore, the local authorities have frequently organized exhibitions such as the present. It is particularly appropriate that this Exhibition should have been projected at the very time when the Pacific Conference was being successfully conducted in Washington. Without any question the results of this Conference must have far-reaching effects in making world peace.

It was a great gratification to learn that Japan's delegates showed excellent service and won the respect of all by their sincerity and boundless willingness to co-operate in securing the Peace of the world, thus dispelling misunderstandings and especially the suspicion that Japan is a dangerous nation. I earnestly hope that our Central Government will offer a law that project in International Exposition that will be satisfied with both the participation of the Peace movement in order to contribute to the improvement of international trade and also to cultural blending with other nations.



Shiray Bridge in Kyoto, Province, and at Kyoto, Province, designed by Japan





## THE PEACE EXHIBITION IN UYENO PARK

**I**n the first year of Meiji, 1868, this park was first opened to the public, having then come into the possession of the Imperial Household Department. In the list of the Tokugawa Shogunate, a Dublin Temple called the Kanyoji, with the tombs of some of the Tokugawa Shoguns, and the Isewajime dedicated to Tenzon (Iyayasu, occupied the park), all the sites on which the present Imperial Museum stands were at that time covered by the main building of the Kanyoji Temple.

The place is therefore noted as a sacred spot, and also as historically important, being the battlefield where the Tokugawa retainer and the Imperial army met in conflict at the beginning of the Meiji era.

The Exhibition is divided into two sections, the first being situated on Take-no-ha, the hill part of the park, covering an area of 45,000 *tsubo* and the second section, stretching on the bank of Shinjuku Pond, and covering an area of 71,000 *tsubo*.

### THE FIRST SECTION.

At the entrance to Ueno Park one is surrounded by 6 white square ponds, 270

in height, with 6 ponds 17 ft. high on each side. In front of the main entrance, there are white triangular lamp-posts, arranged in a row, having established brass glass lanterns, which when lighted up at night, give a very pleasant impression.

The main entrance is a high wall with five entrances hollowed out in the shape of Mt. Fuji,—on either side is the figure of a Japanese god, carved by Mr. S. Hori, a young sculptor, whose work is reckoned out of proportion to the size of the entrance, because the original position designated was the right and left walls of the central entry, but for some reason the plan was changed and the present position is a little unsatisfactory.

The figures represent the sea and the land gods—"Ebisu" and "Daikoku"—and are very appropriate to a peace exhibition. If one proceeds directly from the entrance, one comes into a garden, where various flowers are blooming, and where a diamond-shaped, and a rectangular pond lie, and around these are several statues, representing cherubs, and one group not unlike a Japanese *Madonna*, of a mother and two children,

all carved by a prominent sculptor, Mr. T. Shinkai.

Around this garden arranged in the form of a horseshoe, stand : The Chemical Industrial Building, Textiles Building with annex, the Peace Building, Structural Building, and the Manufacturing Industrial Building. The Chemical Industrial Building lies nearest to the main entrance, and has light pink roofing and a black zigzag mark to show the depth of the tiles. The lack of funds may be responsible for the somewhat inartistic design, but it has a beautiful big rotary glass tower 12ft. in height in the centre of the building, and a pleasant odour pervades the place, from a perfumed fountain at play.

Annex to the Textile Building. This stands next to the above building, and belongs to the Tokyo Dry Goods Association, and exhibits dolls dressed in the latest styles from some of the leading dry goods stores in Tokyo, such as Mitsukoshi, Shirokiya, Takashimaya, Matsuya, Matsuzakaya, Isetan, and one might almost consider it the Dolls Building.

Some of the finest exhibits are sent by Isetan, including a dancing girl about to take the part of a white wine pedlar on the stage, and another girl dressing in the green-room with the assistance of an old man of about 50 years of age, all of which portray the spirit of old Yedo, while all the rest represent more modern styles.

The Structural Building would be the next to visit, and contains all descriptions of structural models and household furniture.

The Peace Building is a splendid specimen, whose light reddish yellow outer walls seem to diffuse an atmosphere of calm and friendliness, and at the same time it is both a dignified and impressive

building, suitable for the centre of Peace propaganda.

It seats 1000 people. In March, an exhibition of trade-marks, posters, and catalogues was held there, and later there will be lecture meetings and cinematograph displays and other forms of entertainment will take place in it.

Two more pieces of work by Mr. T. Shinkai stand by the door, these being Goddesses of Peace, and from the roof hangs the Bell of Peace the sounding of which is the signal for either the opening or closing of the grounds.

The Manufacturing Industrial Building is on the left side of the main entrance, thus standing opposite the Chemical Industrial Building, the only difference between the two buildings being the long roof of the former which stretches down to the ground at its ends. The great increase in the number of exhibits in this building compared with that of the Taisho Exhibition, a matter of 20,000 to 50,000, is a remarkable revelation as to the rapid development of Japan's manufacturing industry.

The Tokyo Gas Works or Dream Room is particularly attractive, where a model of a "sleeping beauty" lies, and the room underneath is equipped with gas works, which may be seen by means of a mirror in the upper part.

"The Pearl Tower," from the Pearl King of Japan, Mr. K. Mikimoto, is most striking. The five-storied tower or pagoda, is made entirely of pearl shells, the top, roof-ends, and bells being genuine pearls, while within is a very large pearl. The sands are composed of the same precious stone in its smallest form, and are worth ¥320,000. After closing hours, this treasure is kept in a safe.

The Textile Building is rather com-



plex at first sight, but the exhibits, which come from the Textiles Association of the prefectures interested, testify to the development made in this line recently.

Most noteworthy are the cotton velvets, socks and geta, string making and a paper cloth called silket, which has been much in demand since the late war.

The Wool Building lies between the Textiles and the Manufacturing Industrial Buildings and was erected in order to show the present condition of Japan's Wool Industry whose returns are not exactly favourable. However it proves that the industry is inviting interest, and in time it will develop.

The "Gishi Kwan" is in front of the Zoölogical Garden of Uyeno Park, and one may see here the articles possessed by the famous "47 ronins," including the shoulder badge, armour, the leader Oishi Yoshio's paper lantern, swords, a signboard written by Otaka Gengo, and a masu (measure) from the wineshop from which Horibe Yasubei drank saké, and some letters.

The Villa of Culture is in the neighbourhood of the "Gishi-kwan," and is made up of 9 one-storied houses arranged in horseshoe form, and is very attractive and interesting as it endeavours to show the soundest and most reasonable way in which to simplify life in Japan, by combining the Japanese and European styles. In order to do this the utmost care has been taken to adapt the superior points in both styles when constructing a villa, with regard to lighting, ventilating, cleaning and heating, the designer being Dr. Okuma, and the exhibitor the Kenchiku Gakkai.

The Music Hall is beside the Structural Building and is built in the shape of a semi-dome in order to conduct sound

properly. A concert is held here daily beginning at 2 p.m.

The Tokyo Self-Government Hall stands on the right of the main entrance, and is a splendid white brick building constructed by the Tokyo Municipal Office at a cost of ¥530,000.

It is exhibiting the works of the Tokyo Municipality in drawings, or models, and one may examine the water-works, drainage, public gardens, cemeteries, lighting, and street improvements by means of the display of models, among them being small electric cars in motion.

The lecture hall will seat about 1,000 men, and is also used for cinematograph shows. Upstairs is the reception room prepared for H.R.H. the Prince of Wales.

The Social Educational Building was formerly occupied by the Japan Fine Arts Association. Here the public may read the results of social work, such as child protection, poor relief, etc., which have been compiled and exhibited by the Home, Educational, Agricultural, Commercial and Railway Departments, and other Government offices.

The Vegetable and Flower Garden Building has exhibits of plants which flourish in different seasons, and in the hot-house of Mr. S. Saito various tropical plants are in full bloom, the orchids being shown especially for H.R.H. the Prince of Wales. The Agricultural Building is the centre of the rice exhibits.

The Fisheries and Foodstuffs Building is next to the Agricultural Building, and the Dai Nippon Brewery Co., Dai Nippon Sugar Mill, Meidiya, Formosan Sugar Mill, and others have sent exhibits of foods or drinks.

The centre is decorated in Egyptian style, and there is a panorama of tea-picking at Uji; also the Imperial Cold



香港郵政總局外觀



香港郵政總局內部大廳





Japanese Gallery, Fine Arts Building



Old Building, Fine Arts Building

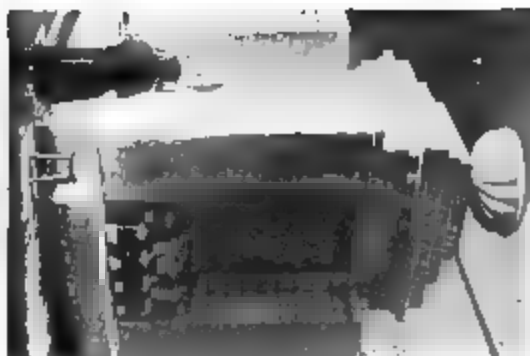


Fig. 2. Aerial view of the building, showing the dome and the central tower.



Fig. 3. Aerial view of the dome, showing the interior structure and the surrounding area.





Mr. Prince Addressed to the Told-Admiral, Dupont Ship,  
 French Building



Depart of Mr. Prince to the French (Regent) House,  
 French Building



University of Hong Kong building



The Victoria Harbour Bridge, seen from the promenade





Left: Kowloon Building Right: Hapokunshu Monastery Building



A Part of the Second Section



Temple of the Emerald Buddha, Bangkok, Thailand

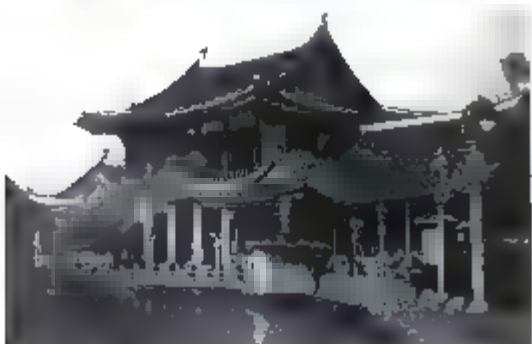


Grand Palace, Bangkok, Thailand





Hsuehshu Pavilion, Seoul, Korea



Hsuehshu Pavilion

Storage Co.'s flower-ice should not be missed.

Here one learns that the trout produced by a Fukuoka Co. is three times as much as that taken from Lake Biwa, in a year.

The corals are very interesting, some from Kochi Prefecture, and for the first time there are also some from the Bonin Islands.

The Fine Arts Building is the next one, and is a long narrow house, coloured pink outside, and lighted inside with a very soft light.

The pond in the centre is picturesque, and one can rest and study the engravings which are placed in a convenient position for so doing.

The Sanitary Building which is just opposite the Fine Arts, has exhibits from various Government offices, such as "How to Select Toys for Children" from the Metropolitan Police, and "Nutrients, and the Utilization of Waste Products" from the Home Office.

The Sericultural Building contains exhibits of raw silk and cocoons obtained by H. I. M. the Empress, and is most interesting in its effort to encourage the development of sericulture.

The Animal Building consists of several stalls in which honey bees from Oshima, 400 hens, some hounds, pigs, cows, horses, and sheep are on view, also a macaw valued at ¥1,000, and a cat with remarkable eyeballs.

The Siberian Building on the left of the Tokyo Self-Government Building shows conditions of life among three races, and has special products for sale.

The Japan Alps Building stands next, and proves a good guide for mountaineers who are interested in the condition of the Japan Alps, a range running from Hida to Echigo Province.

The Peace Bridge is private property

and those who cross it must pay toll; it extends from the Tosho Shrine to the Korean Building in the second section, so connecting the two sections.

There are many special buildings constructed for advertisement, such as the Mitsuya Cider Tower, the Nipponophone Office, an Indian Café, the dining-room of the Aji-no-moto Store, the image of a goddess belonging to Harikin Soap Co., the Lion Dentifrice building, "SSS" Fountain Pen pillar, "Mitsuwa" Soap tower, Tokyo Stationery building, and the "Pivot" Fountain Pens place.

The Entertainment Hall was erected after the style of the Imperial Theatre, and actors and geisha girls of Tokyo entertain visitors morning and afternoon; twice a week performances are given by the best actors of Tokyo and Osaka. The admission fee is ¥1 for adults, children half price, except in special cases when it is ¥2, and children ¥1.

The Variety Hall near the Villa of Culture provides different kinds of dancing and singing and is very entertaining.

The International Street exhibits the dancing of Egyptian girls, and of Hawaiian natives, music and tricks by an otter, a performing horse,—in the First Hall—and in the Second Hall one sees mechanical tricks, and optical illusions by an American Doctor of Science, an aerial motor-car, aerial piano-playing and dancing, the burning at the stake of the "Maid of Orleans," also Indian juggling and Egyptian fortune-telling.

The admission fee is ¥1.00. or ¥0.90. The Japan Alps Building charges ¥0.50 as entrance fee to witness the performance of the interesting but simple and primitive Kiso dancing.

The Southern Pacific Building gives an exhibition of hip dancing and the



admission fee is ¥0.50. The dining-room serves uncommon meals.

The Siberian Building contains a representation of a native dwelling in Siberia, in which moving pictures of the Arctic Ocean are shown. Several Russian artists give performances here, appearing before the general public for the first time. Admission is ¥0.50 and one may obtain Russian dishes at the café nearby.

The Skating House is open to visitors for a small charge, skates being supplied.

The Delight House, or the World's Tour House enables visitors to travel from Yokohama to Korea, Manchuria, Peking, India, France, Italy, Belgium, Holland, England and America, whence they return to Japan.

#### THE SECOND SECTION.

The Buildings of this Section are more restful, and perhaps contain the more amusing exhibits. Entering the main gate one easily finds the snow-white Hokkaido Building with the red roof. It was erected in order to stimulate the public into active measures towards the development of the island, and to encourage settlement there. Pictures and models show its natural beauties and products, and a thorough acquaintance is made with its peculiar possessions, and its climate and life, etc. by attending the Hokkaido Cinematograph House nearby. The Restaurant serves special dishes and provides a nice resting place.

The Karafuto Building shows the spring season fishing, the cultivation of land for the summer season, the gathering in, and the stock-farming of the autumn, and the felling of wood for pulp for the winter, while the sight of the deep snowy expanses, and the wide grassy plains reminds one of the primitive life there. Mr. Kuroda, Vice-Chief of the Colonization

Department, shows some attractive dolls.

The Manchurian and Mongolian Building is three-storied, of North-Chinese style, and is most attractive. The golden dragon head on the roof sheds a light of 2,000 candle power, and there is a big dragon engraved on the vermilion and blue walls of the two wings of the building.

There is a model of Pt. Dairen 15 × 18 ft. and an oil-painting of a wooden house on the Yalu River, representing pure Japanese life.

The Korean is the most beautiful of those along the pond, and is after the Kaikei-ro in Seoul. Upstairs in the reception room are Korean dancers, and pretty girls serve tea.

Downstairs is a panorama of Mt. Kongo, covering 70 *tsubo* and being 21 ft. high. Visitors are able to walk along the mountain path. Korea's special products are exhibited and there is a Korean house in which dolls are placed, and where one sees the "ondoru" or heater, so that one gets a good idea of Korean life, and one is able to taste Korean dishes in the building in front.

The Formosan Building is after the style of a temple, and its colour suggests the red colour of the island. The Formosan Government sent a most elaborate model of Formosa, and the chief products, sugar and camphor, are placed in piles by the side. That of sugar is 15 ft. wide and 20 ft. high and the camphor pile is made of 2500 pieces of camphor, each of which weighs 10 lbs.

The fragrance permeates the building, but as this product evaporates at the rate of 10% every 2 months it will cost about ¥50,000 to supplement the evaporation.

A procession of comic dolls, represent-

ing the natives in festive style, is very amusing, and the stub of cedar, 8ft. in diameter, which was used for the big "torii" of the Meiji Shrine is most interesting. Formosan cookery is served by girls of the island, and guests are entertained by characteristic dancing.

The Oriental Association's Cinematograph Hall stands by the Korean Building, and is used as a place of propaganda to encourage emigration. Baron Goto presides over the Association, and pictures are given of the departure from Shimonoeki and landing at Fusan, Korea, with other pictures of Korean life, industries, habits and manners.

The Foreign Building is the largest of the Second Section, covering an area of 900 *tsubo*, and is a permanent building owned by the Nippon Sangyo Kyokai. Before the entrance a globe is revolving on which the image of a goddess stands, and round which are the flower emblems of the different countries. The image is the work of Mr. Asakura.

The additional buildings consist of English, Swiss, American, and Italian, the entire area covered by all including the main building being 1,400 *tsubo*.

The principal exhibits are electrical machines and appliances, optical lenses, automobiles, motor-cycles, and new inventions such as artificial quartz called Bohemian glass, by Czecho-Slovakia, ball-bearings by Switzerland, and pianos by Germany, all the chief countries being represented—France, Germany, U.S.A., England, Switzerland, Sweden, Holland, Czecho-Slovakia, India, the South Sea islands, S. America, Siam, China, Canada, Australia.

The Electric Industrial Building comes next, and its most popular exhibit consists of a rotary stage 24ft. in diameter,

on which are placed dolls and various things from the Tokyo Electric Light Co., Tokyo Electric Co., Japan Electric Co., and the Imperial Storage Battery Co., showing the great development in the industry and illustrating the close connection between the home and electricity by giving the whole scene the name of "The Home and Electricity."

In the Telephone Department the progress made in communications is shown by the model of a girl messenger carrying a letter from her master, and another of a wife speaking through a wireless installation with her husband, 3,000 miles distant from her.

The Machinery and Motive Power Building is next, and was most difficult to construct, being wooden, and without pillars. It is 54 × 432ft. and 46ft. high and was designed by Dr. Horiguchi.

It is a fine specimen and worthy its name,—all motive power employed in the Exhibition being furnished by this building. In the centre stands a life-size image of a goddess made by Mr. E. Hasegawa, representing testing and manufacturing machines as the mother of all mechanical industries. Every effort has been made to set off the rather stiff exhibits in as artistic a manner as possible, and walls have been decorated and the goods carefully arranged.

The Peace Pigeon House is near Kangetsu Bridge, and is a movable construction, containing military carrier-pigeons, from France, where they proved themselves most valuable during the war. The Military Aviation Bureau is exhibiting them and the soldiers are most successful with these pets.

The Communication and Aviation Building has an M-shaped roof for aviators.



It is well lighted, and the lower pavilions amongst of similar was used in its erection which perhaps is the reason for its somewhat boring and oppressive. In the Communication Department there is a model of the N.Y.K.'s steamship line, with a panel in which steamers run, and the Railway Department is exhibiting a large-size map of the world as well as a fine map with the world's physical features clearly shown.

The grounds of the Exhibition will be greatly helped up by the many beautiful light towers, and the model of an underground railway at Milwaukee is very interesting.

Photographs of places of interest in Japan are in no want, also the "Admiral"

which was made for the late Mr. Sato Akira.

The Meijiōm, Kawasato and its types are all represented, being Japanese models. The Mining Building exhibits models including that of the Yawata Iron Works, Japan Oil Co.'s oil fields, and Nippon Mining Co.'s mines. There are also many dolls and models showing the industries.

The Forestry Building tends to be made of wooden pillars painted gold, and the electric light fitted under the roof gives the whole place an unusual appearance at night as the pillars seem to be in the air attached to nothing below. One should not miss the entrance of the Kamigata type, 12 ft. high, which comes from Nara Prefecture and shows an antique.



Electric Avenue at Exhibition, Kyoto

# ORGANIZATION AND PLANS OF THE EXHIBITION

THERE is no need to explain again the purposes for which this Exhibition was promoted, for these have already been mentioned at the beginning of this book by Mr. Usami, the President, and others. The object of this article is to explain the organization and plan. It is conducted by the Tokyo Prefectural Office; Mr. K. Usami, the Governor of Tokyo Prefecture, is the President, Mr. S. Omihara, the Director of the Department of Home Affairs of the Tokyo Prefectural Office, is the Vice-President, and Mr. R. Endo, the Director of the Industrial Department of the same, is the General Manager. The Honorary President is H.I.H. Prince Kan-in, and the Chief Judge of Awards is Mr. S. Hirayama, an authority on exhibitions and the founder of *The Japan Magazine*.

The Exhibition will be opened for a period of 144 days, from March 10 to July 31, 1922, with exhibits from Japan proper as well as her mandatory and territorial lands, besides foreign products. The estimated cost of the Exhibition is ¥6,000,000, which is far greater than the ¥1,500,000 of the Taisho Exhibition held a decade ago. One special feature of the present Exhibition is its financial independence. Nearly all important exhibitions held in Japan hitherto have been financed by the Government or by municipalities. The present Exhibition is to be financed entirely, according to estimate, by

admission fees, commissions, rents, miscellaneous receipts, contributions, and the proceeds from sale of buildings after its closure, the deficiency, if any, to be met by the Tokyo Municipality. This is the first attempt at such an arrangement.

The exhibits are divided into the following seventeen departments:—

NO. OF DE- PARTMENT	NATURE OF EXHIBIT
1st ...	Educational and Literary
2nd...	Fine Arts
3rd...	Social Work
4th...	Sanitation
5th...	Foodstuffs and Drinks
6th...	Agriculture
7th...	Forestry
8th...	Fisheries
9th...	Mineral
10th...	Mechanical Industries
11th...	Electric "
12th...	Chemical "
13th...	Dyeing and Weaving
14th...	Manufacturing
15th...	Building
16th...	Civil Engineering and Transportation
17th...	Aviation and Communica- tion

The Exhibition is held on the grounds of Uyeno Park and covers a total area of 114,175 "tsubo." It is made up of two Sections—the first located on the hill in the park and extending over 44,925 "tsubo," and the second encircling Shinobazu Pond and covering an area of 69,650 "tsubo"; the whole space occupied by the Exhibition is 15,367 "tsubo," of which details are given below:—







The Imperial Palace

## A GUIDE TO PLACES OF INTEREST IN TOKYO AND ITS SUBURBS

**IMPERIAL PALACE.**—The Imperial Palace is the one place that there is in Tokyo should see first. The present palace was purposely called Yoda Castle, and was first built by Oda Nobun, a subject of Tokugawa Iyeyasu. The original name was the "Imperial Palace."

It is the first of the new buildings in the city of the Japanese Empire, and is about 100 years old. It is the first of the new buildings in the city of the Japanese Empire, and is about 100 years old. It is the first of the new buildings in the city of the Japanese Empire, and is about 100 years old.



The Imperial Palace, looking from the East

Imperial Palace of the Emperor Meiji, who came to reside there in the first year of Meiji, or 1868. Afterwards, the present palace building was built in the twenty-first year of Meiji, or 1888.

It is the first of the new buildings in the city of the Japanese Empire, and is about 100 years old. It is the first of the new buildings in the city of the Japanese Empire, and is about 100 years old.



ately and is rich in pure Japanese taste. The main entrance to the Imperial Palace is over the Nijubashi. There is the Sakuridori, or a gate with many *Sakaki*-trees, on its right. It is a small gate peculiar to Japan, which has been left from the Tokugawa period. The Government House, the Ministry of Education and all other Government offices, passed by the Imperial Court through this gate. In front of this gate, there is the Lower Jishi Department, and the Upper Office is on its right. To the Sakuridori gate lies to the left of Sakuridori gate, back from each other side. The gate is also called the Kikyo-gate, or is said to have the name of "Kikyo," the "White-bellflower" of the family of the Tokugawa, the founder of the Meiji Dynasty. Inside the gate, there are the Cabinet Office, the Headquarters of the Grand Council of State, the General Administrative Administration. The main entrance to the Imperial Palace is

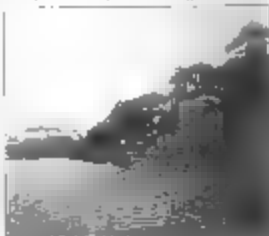


Gate of Sakuridori (Kikyo)

Tower. We find in the north of the Nijubashi the Sakuridori, an ancient gate. It was outside this gate that a ruin of the Meiji Shrine and entrance of the Sakuridori, a monument of Japanese culture, the Project, on the way to the castle.

There is the Military Staff Office at a

line of sight to the west of the Sakuridori gate. The gate was originally the re-



Imperial Staff

side of the Sakuridori, and later was occupied by the Imperial Staff. Inside the gate of the office, we find a bronze statue of the late Imperial Prince Arima-gawa Tamotsu on horseback. The palace grounds are very beautiful after the Meiji Restoration. The Imperial Army Department is close to the Staff Office to the north.

From the Sakuridori road to the main entrance, we find the guard buildings of the Department of Justice and the Court of Cassation and the Imperial Navy Department to the south. There is in the middle of the main road a lot of Japanese, a large number of Japanese people, a large number of Japanese people. In the yard of the Naval Department, there are also many soldiers of the late Admiral Saigo, Vice-Admiral Nani and Admiral Yamamoto, who gave much contribution to the Imperial Navy. The Naval Staff Office is in the grounds of the Department of the Navy.

The Department of Foreign Affairs stands across the road facing the Imperial Staff Office. Inside the gate,



The Peace Palace and the Japanese Garden

at and a fountain stands at the left. General Mabuchi, Minister of Foreign Affairs. There is the official residence of

the President of the Peace Board. An area of land from the Department of Foreign Affairs to this detached Palace was formerly owned by the aristocrat Lord Kumada, the daughter of Prince Kaishin.

Overlooking the Department of Foreign Affairs, there is the Imperial Diet, which is a temporary wooden building with white walls. The Japanese garden was completed on February 10, 1925, the day of the anniversary of the Anniversary of Emperor Jimmu, and the first session of the Imperial Diet was convened on November 22nd, the following year.

Since then there have been over thirty sessions held from November to March.

Hitaja Park is situated outside the Imperial Palace and is the site of the Department of Justice. The site was formerly the residence of Lord Ito, Nabeshima and Mito. At the beginning of the Meiji era, it was made a parade ground of the 13th Division, and then became the site of the park in July 1923. The park is a first-class park, and is a park of the first class.



Kishimoguchi

the Minister of Foreign Affairs is the grounds of the department, where an evening party is held yearly to celebrate the birthday of H. H. H. the Emperor. At the rear of the official residence stands the road, there is the Kishimoguchi Detached Palace, which was formerly the residence of H. H. H. the late Prince Arima, but was made a palace in 1925. Nearly all national guests from foreign countries have been entertained in this palace. At present, a

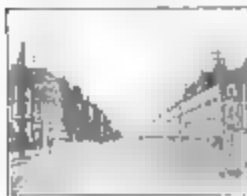








postal building and a road leading to Tokyo Railway Station. The place is the site of the residence of a Dutchman whose name was changed into "Japan." He was



Reconstructed View

probably was used by Tokugawa Iyemasa, who came to Japan about 1590, almost immediately after his escape from Korea. The Japanese name was laid in 1863.

Inside the fort, there were the Department of Home Affairs, the Department of Finance, the Governor of Yedo, the Council of Board of Audit, and the Council of Government of Education in the Hirotsudomaru.

The tower, called Chiyoda, is the center of Shintô, the old Shintô worshiped by Japan before the Greek Church. The huge tower was begun in 1853 and was completed in 1860. It is 120 ft. in height, and it stands at a height of 18 ft. above sea-level. The interior, and peering tall narrow through the air.

There is a large statue of the late Commander Hirotsu, the late Chief Marine Officer, and a statue of Matsuda Ki Shigeyuki, a naval officer who was killed in an armed sea battle during the Russo-Japanese War.

There is a tower called Kaitoku, or the tower of wealth, one of the largest of the

large in the city. It was founded in the Meiji era by the late Emperor Meiji with the approval of the Meiji Government, and it has been kept up for the subsequent 20 years or so. Vegetables are sold in large every morning there, where they are brought by farmers from the suburbs of the city.

The Tokugawa University of Commerce is situated near Hibiya, and occupies a large commercial station in Tokyo. The place was formerly called Goshin-dera, and was occupied by a Buddhist temple which was later destroyed on account of the chief priest's influence. For a period, the place was left unoccupied and towards the end of the Tokugawa regime, a foreign language school was established in it and then the present institution was created.

The Kaitoku Bridge stands at the corner of Hongo Hibi and Goshin-dera, and is a very fine. It was originally established by Tokugawa Iyemasa, who is believed to have the Emperor and was killed by him in the Meiji era. It was to be dedicated to Hirotsu, the late Governor of Yedo, and it was a very good.

Shintô is a very small building in Japan, and here is the first one ever created. It was first built in the eighth year of Meiji, in 1875. It was built by the government, and it was named, The present bridge was



Kaitoku Bridge Shrine, Tokyo







in length. It is the longest of the iron bridges in the city.

Ginza Street extends from Shimabashi to Kyobashi. The name was derived from the existence of a Government mint making silver coins in the Tokugawa period. At the beginning of the Meiji era, rows of brick buildings along the street were constructed with official money, and were sold to citizens. The street has been one of the busiest and finest in Tokyo ever since.

The Department of Communications is situated at Kobiki-cho, Kyobashi-ku. It is the most magnificent of the Government offices in the city. There is a museum in the grounds, in which are exhibited models of the peculiar means of communication of ancient Japan.

The Department of Agriculture and Commerce is also at Kobiki-cho, Kyobashi-ku. There is another museum in its grounds, in which are exhibited the industrial and export products of Japan and other countries.

Tsukiji is a foreign settlement in Tokyo which has existed for a period of thirty-four years, from the third year of Keio to the thirty-second year of Meiji (1899), when the treaties were revised and mixed residence was permitted. There are still a number of foreign buildings and churches left there.

The Naval College stands at Tsukiji Shichome, Kyobashi-ku. There is a big pond of sea water in its grounds, in which was once floated the fine boat of the Tokugawa Shogun. The place commands a view of Shinagawa Bay. The college was established in 1888.

The West Honganji Temple is situated at Tsukiji Sanchome. In the third year of Genwa, Saint Junnyo established the temple as a branch of his main temple in

Kyoto, and later it was removed to the present site. There are fifty-six sub-branch temples in the grounds, and there are also the tombs of Hoichi Sakai, Eitaku Kobayashi, and Watei Taki, celebrated artists, and Shunsui Tamenaga, a famous novelist.

The Kabukiza and the Shintomiza are the most important theatres in Tokyo. The former is at Kobiki-cho, Sanchome, Kyobashi-ku and was founded in 1889. Its chief actors were at first the famous Ichikawa Danjuro and Onoye Kikugoro. It is the largest theatre in the metropolis and seats 2,000 visitors. It was destroyed by fire in 1921. The Shintomi theatre is at Shintomi-cho, Roku-chome, Kyobashi-ku, and in a different form dates from the Kanbun era. It seats 1,900 visitors.

The Hama Detached Palace is a quiet place, being formerly a villa of the Tokugawa Shogun. In 1869 the building was repaired, renamed the Enryo-kwan, and made a hotel for foreign envoys. Every spring, when the cherry-blossoms are in full bloom, there is held here an Imperial garden party to which foreign and Japanese dignitaries are invited. The place commands a very fine view.

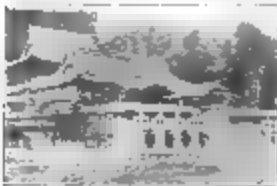
The Kotohira Shrine is outside Toranomon, Shiba-ku. It is a branch of the Kotohira Shrine in Sanuki, Shikoku. The site was previously the mansion of the lord of Marugame. The Shrine is dedicated to Omono-nushi-no-Mikoto and the Emperor Sutoku. On the fête-day (the 10th), as large a number of people visit it as go to the Suiten-gu.

Atago Park is to the north of Shiba Park, on a hill. It is reached by the steep climb up "Otokozaka" and also by the gentle incline "Onnazaka," the



temper of which has its strong slopes. Hoshino-Magaya, a famous temple, is situated here overlooking the steep slope of the mountain. On the summit of the Mt. Hoshino, dedicated by the spirit of Hoshino Shogun, and representing upon the stones against it. In the first year of Meiji, Kinsu Kato stood in front of the shrine and Takemoto Enryu, and looking down on the streets of the city destroyed Meiji to follow the path from the horse trail of the Tokugawa warriors and the Imperial Army. On the summit of the Mt. Hoshino and the Mt. Hoshino.

On the summit of the Mt. Hoshino, the view of the city is very beautiful.



A View of Tokyo Observed from Hoshino Park

Tokyo is within its grasp - in which are the temples of some of the Shoguns. The temple of Mt. Hoshino, the most beautiful building, was erected in the tenth year of Keicho and is generally protected by the city. It is the highest gate of the city. The above mentioned temple, and a temple and garden - those of Mt. Hoshino. There are also a number of other temples, which were made a series of Jingu and completed the first map a famous scene of the late Edo period, the leader of the Liberal party was the prefecture of the Shogun party, and in the late Edo.

Edo and one of the late Shogun Hoshino.

The Shogun Hoshino Palace is at Hoshino-shi, Shikoku. It was originally a villa belonging to the lord of Kishu, and was later, in 1871, the residence of Prince Arima. Finally, it was made a detached palace and is at present. It has Shogun's Palace and both the Japanese and foreign buildings are quite fine. Many famous Shogun's Palace have been established at this palace. In 1871, H. F. T. the Prince of Gansu, General Gansu and Mr. Tull, ex-President of the United States.

The Hoshino University is in Shikoku. It was founded by the late Mr. Yoshida Tokumasa, one of the great philosophers of the Meiji era, who advocated independence and self-reliance. It is one of the largest private institutions, ranking with Waseda University.

The University is a large building, built in 1871, and is a modern building. When Mr. H. F. T. the British Minister, established a hospital in the premises of the temple in the first year of Keicho, and

many other important buildings were built, and the Government is taking care of it.

The Hoshino Palace is a famous building, erected in the place where the temple of the Shogun's Palace was built.

The Tokugawa Palace is at Hoshino-shi, Shikoku. It was built in 1871, and is a famous building. It was formerly the mansion of Lord Hoshino, the father of Kusunoki. It was the place where Lord Hoshino, the leader of the Liberal party, was the prefecture of the Shogun party, and in the late Edo.







public parks of the city. For example, there was a beautiful temple here called Kiyomiji with a number of ponds in the Tokugawa Shogun's old domain. Still there is a few square of Tokuhoji Seizen, and at the entrance to the Tokuhoji Shoin, one of H.E.H. the late Prince Kaninon. By the side of 1945, there are some trees planted by the President Grant of the United States and the wife, who visited this country as official guests in 1859. In addition there are many noteworthy features, such as the famous temple, the

Every January and May something important is held here. It's called the national game of Japan, and in the season the first of the city go wild over the contests.

Mokushin is the place for the view. It lies along the Hamada river and commands a view of Mount Tsubaki (off in the distance). In the neighborhood are also the Nanagiri, Udagawa, Adachi and other famous temples and Mokushin Temple, all of which are famous. The place reminds one of the old Yamanashi. Every year there are boat races held on the river.

The Tsubaki Bridge is one of the oldest bridges in the city. The first being built in the fourth year of Genroku. It is 600 ft. in length. A view of Mount Fuji may be seen from this place.

Yamanashi Park covers the grounds of the Tsubaki-Haridama Shrine. At the festival on August 14th and 15th there will come in boats on the lake in ancient times; the Tsubaki bridge once built under the weight of the city's history and legend.

The Meiji Shrine is dedicated to the Emperor Meiji, who has been the centre of veneration of the nation since his death in 1912. It is situated at Yamanashi the suburbs of Tokyo. Being the supreme, we get off at the stop "Yamanashi," Anjima. In front of the shrine stands a large "torii" 30 ft. in height. This is the biggest torii in Japan. Its pillars being 4 ft. in diameter.

The main building of the shrine is of the so-called "Kiyomizudani" (or Shogun) style, the roof of "Kiyomizudani" being built in interlocking fine curves from the ridge pole to a "staircase."



Imperial Palace at Hyde Park

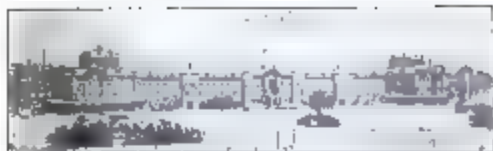
Hyde, etc. The park also contains an Imperial Museum and a Zoological Garden, the former including among its exhibits many Imperial and national treasures.

The Yamanashi Shrine is at the rear of Yamanashi Park. Here there are many temples of local scholars and learned men.

Asakusa Park is one of the best in Tokyo. It is a beautiful park with many trees and flowers. In the park grounds there are many interesting buildings, theatres and restaurants. The place is the biggest pleasure resort in the eastern city of Tokyo. Kiyomizudani and Hamada and is a large two-story, helmet-shaped building which reminds us of a Greek temple.







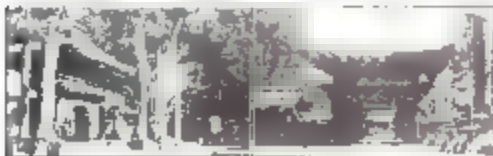
Tokyo Grand Station

## A GUIDE TO A TRIP THROUGH JAPAN

**NARITA FUDO-JON.**—This is the most popular Buddhist temple in Tokyo and vicinity, one of the Emperor's Suite of Ancestral Temples. It may be reached from the north-west by the Yamanote Ryugyushinshi Railway Station, Tokyo, by taking a train to Nishi Station on the line and then by the electric railway to the temple. The present temple was built in the Ansei era (1859-1870) and is very magnificent, being 440 square and 160 ft. high. Its principal image is the Amida from India, which was carried from China by Prince Kudaraiki and was originally in the Fudo Temple, China, when Prince Shintoku visited of against the Imperial House it was removed to Nishi to aid in the

unification of the empire, and since then it has been a relic in the place. It has numerous and curious visitors, who are not attracted to the place by any ceremony in the neighborhood, but go simply to worship at the temple, which is very interesting to observers of the national devotion to Buddhist things.

**Katori and Kashima Shrines.**—These are the most famous Shinto shrines in Japan. The Katori Shrine is at a distance of two miles from Kashima Railway Station. It was erected in the eighth year of Emperor Jimmu (660 B.C.). It is dedicated to the spirit of Empress Suiko. The building is small and simple and stands in the grounds with many large old cedar trees. The part of the



Katori Shrine, Katori

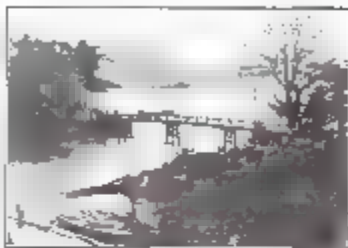
Kashima Shrine, Kashima





# Kusatsu Hot Springs

These hot springs are a well-known resort in the mountains of the Kanto region, which was very much famous in the old days. The hot springs are in the town of Kusatsu, which is about 100 miles from Tokyo. The hot springs are in the town of Kusatsu, which is about 100 miles from Tokyo. The hot springs are in the town of Kusatsu, which is about 100 miles from Tokyo.



Lake Chuzenji, Nikko

There is a road of early high roads in the town of Kusatsu, through which a hot river runs, and there are full of the smell of sulphur. The scenery is an impression of life among the hot springs.



Hot River at Kusatsu

These hot springs can be reached by taking a train from Tokyo Railway Station to Nikko Station, and then a light railway for a distance of about 10 miles. The hot springs are in the town of Kusatsu, which is about 100 miles from Tokyo. The hot springs are in the town of Kusatsu, which is about 100 miles from Tokyo. The hot springs are in the town of Kusatsu, which is about 100 miles from Tokyo.

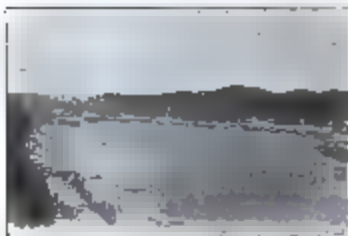
This is one of "the three representative views" of Japan. It is a famous place to a group of beautiful fields in a bay. The view is of the hot springs, which are in the town of Kusatsu, which is about 100 miles from Tokyo. The hot springs are in the town of Kusatsu, which is about 100 miles from Tokyo. The hot springs are in the town of Kusatsu, which is about 100 miles from Tokyo.











View of Lake

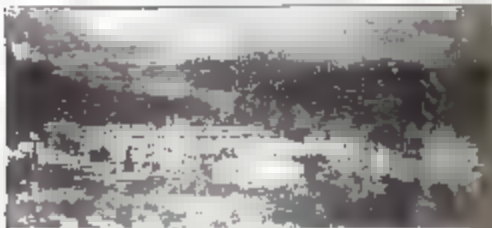
Commemorative Ferry. It is often visited by foreign tourists.

**Hakone Hot-Springs.**—These hot-springs are reached by climbing from a Tokaido train at Odawara Station and then taking an electric railway. There are several hot-spring places in Hakone, known as Yamanaka, Tamauchi, Motosumida, Unagisawa, Suomeno, Kuro Goro, Ashinaga, Chikyo and Yurikawadani, which succeed one another right up to the summit of the mountain. The Winter Days run rapidly beside the mountain paths. The scenery is so fine that the

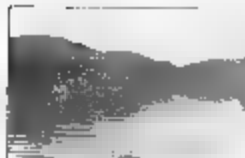
place is known as the Switzerland of the Orient. Foreign visitors hardly stay at Hakone when there are a few good hotels with perfect accommodations. These hotels are thought to rank few or second even among those abroad. Lake Ashi is a very fine lake in the mountains, and one can find its neighbor behind the side of

the Hakone Station of the Tokaido Railway. The view of Mount Fuji is very beautiful and conspicuous from the mountains. Great Park is noted for its beautiful lake.

**Eight Lakes of Mount Fuji.**—It is very pleasant to ascend Mount Fuji, but it is impossible before July. One has better wait, therefore, the eight lakes of the mountain at this time by walking, as Japanese travelers do. Of these lakes, the most important are the Yamanaka, Unagisawa, Kuro Goro and Motosumida Lakes, which number five. The Kawaguchi and



View of Mount Fuji



Lake Ashi, Japan

Yamashita Lake can be reached by alighting at Gotenba Railway Station and taking a horse trolley from there. Shin Lake is the smallest and most solitary of all and is most liked by foreign tourists. There are foreign style buildings in the neighborhood, and is reminded of a lake in the Alps when visiting it.

**Nagoya.**—This is the largest city on the dotted main line of the Japanese railways, and an old castle is the northeastern part of it is noted for the golden granaries standing on its top, which ought to be seen by those wishing to know the life of Japan during the Tokugawa Shogunate. There is the Asahi Shrine in the city, and it holds the Shinkansen (the "bullet train").

Tokyo is one of the "three sacred capitals." The Oda Kwannon Temple, built in the southern part of the city, is renowned and prosperous as the Asahi Kwannon Shrine in Tokyo.

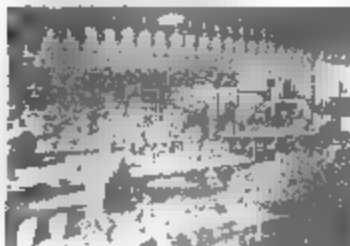
**Commonwealth in the Nagara River.**—The Nagara River runs two days north of Gifu City, and its sight during its course affords river scenes in the season from the middle of May to that of



Nagara River

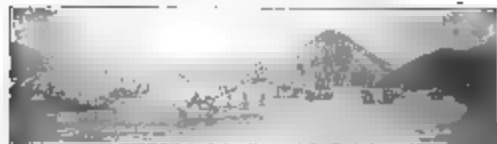
the river is very famous. Far upstream a fishing boat is sighted and proceeds from the upper to the lower part of the river. The fishermen rowed a very beautiful scene, as they are reflected in the stream. Those who see the sight in the boat, later can the fresh fish cooked by the boatmen.

**Lake Biwa.**—This is the largest lake in



Festival (Hobby) on the River at Nagoya





Common Fishing on the River Sagami, Aomori

Japan and the world. The Japanese are famous for their art of fishing.



Kamakura, Japan

very ancient city. The city is famous for its many temples and shrines. The city is also famous for its many beautiful gardens and parks.

Kyoto, the capital of Japan, is a very ancient city. It is a very beautiful city with many temples and shrines.



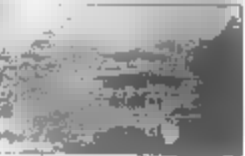
Old Temple, Kyoto

Japan is a very ancient country. It is a very beautiful country with many temples and shrines.



Temple, Kyoto - Old Temple, Kyoto

Japan is a very ancient country. It is a very beautiful country with many temples and shrines.



Building at Old Temple, Kyoto



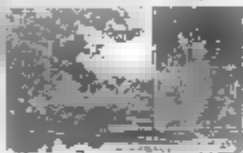
Hirokuni Temple, No. 21

number of noble places and historic ruins, temples and shrines, and a sense of refinement and the pleasure of the place and manner of the architecture. Among the way-named places in the city, we may mention the Imperial Palace, the Nijo Castle, the Toyouke Shrine, situated in Toyouke-Toku, the Sanjo-Sangen-ji, the Hongo Temple, the Kwannon Temple of Kiyomizawa, the Yasaka Shrine, the Chofuku Temple, the Chon Temple, the Nanzen Temple and the Kinkoku Temple. It is an exaggeration to state that the city and vicinity are nearly filled up with shrines and Buddhist temples.

**The Mausoleum of Emperor Meiji**—There is Fushimi Railway Station on the Naniwa line, which is very near Kyoto, and the site of the Mausoleum of the Emperor Meiji, which was erected by

Emperor Taisho. Here, both Mikasa-Yama Palace of Meiji and the Emperor. There is a very beautiful garden, the Chofuku-ji and the Meiji Shrine.

Mark No. 21, the spot before the entrance to the Imperial Palace, is very interesting, the entrance to the Imperial Palace and the entrance to the Imperial Palace. It is the entrance to the Imperial Palace and the entrance to the Imperial Palace. It is the entrance to the Imperial Palace and the entrance to the Imperial Palace.



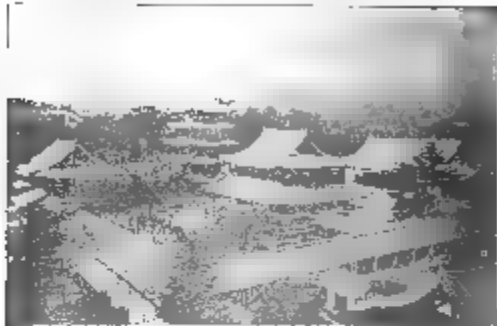
Hirokuni Temple, No. 21

Kamakura Temple and Mikasa-Yama. The impressive dimensions of the Buddhist image in the Tokuji Temple and the temple of the same name near the Kasuga Shrine are among the most interesting sights in the world. One European visitor to Meiji justly remarked that the scenery of Meiji indicates one like wise.



Mausoleum of Emperor Meiji at Meiji-jima





GREAT VIEW OF RYŌGOKU PEOPLE'S PARK

**Osaka.**—Emperor Kinniku, who reigned in 313-399 A.D., first set the capital in Osaka. Later, it was again left as waste land, until Toyotomi-Takca built the Osaka Castle there, which brought prosperity to the place. It is now known as the second capital of Japan and is the greatest commercial center in the country. The stone-wall of Osaka Castle is remarkable. The place purchased with great luxury men as Chikamasa Nomura, yaman and Ikeda Sakakib, whose gardens are in the Kōzō Temple and the Sengen Temple respectively, in the Genroku era. It is interesting that such a commercial garden should include such luxury men from Sunichimura in Hokkaidō, there are several big theatres and cinematograph halls, besides a large number of other halls and restaurants, in which features the district resembles Asakusa, Tokyo.

**Arima Hot-Springs.**—To visit the Arima Hot-Springs, one takes a train from Osaka or Kyoto to Ajima Station on the

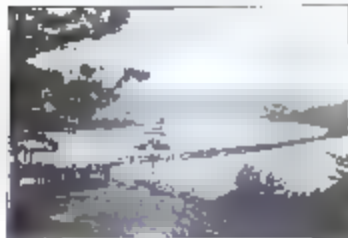
Yokohama line, and then a light railway line to the place, which lies at the foot of Rikku Mt. and stands 1,100 feet above the sea level. The atmosphere



VIEW OF THE ARIMA ONSEN

is clear and this is a good summer resort. One big bathhouse is built in imitation of a palace. A new modern bathspring lies in the neighborhood, with bathhouse of the latest Indian style.

**Ama-no-Habakita.**—This is one of "the three famous views" of Japan. One visiting it takes a train on the Mikasa line from Kyoto or Osaka and reaches Chūshōjima Station in five hours,



222—429446. One of Japan's Three Royal Palace Gardens.

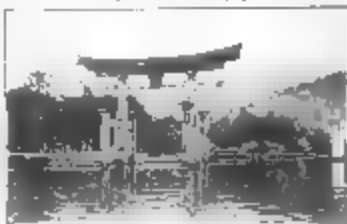
where it is called to Japan. It is built by a stream in the garden. The soil is red, and the water is clear.



223—429447. A view of a deep forest.

from the top of the mountain. The air is very fresh and the view is very beautiful. The water is very clear and the trees are very green.

**Sumo, Akasaka and Akasaka.**—Sumo, Akasaka and Akasaka are the names of the three main areas of the city. They are very famous for their sumo wrestling and their beautiful views.



224—429448. A view of the Akasaka area.

There are many historic temples in the neighborhood such as the site of the Palace of Emperor Ashoka and the site of the Taira Museum, as the Japanese call them. They are all very famous.

**Miyajima.**—Miyajima is a very famous island. It is the first place on the main island. One can visit it by taking a train to Miyajima Station and taking the connecting train for a trip of 15 minutes. It is a very beautiful island with many temples and a very beautiful view.

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where there is a great "torii." The confidants are lighted by suspended iron lanterns at intervals of 50 and when they are lighted at high-tide, the reflection in the sea produces a very fine effect. The shrine is lighted according to the natural position of the tides and gives an impression of unaltered delights.

**Isejima-Takaha.**—The great Government Shrine is situated at the end of the Sagami railway line, where the station is Isejima Station. It is dedicated to Okuninushi-no-Mikoto, who is the primary ruler of Japan. Takaha stands over the sovereignty in the grand hall of Amatsu-no-Omi Kami (heavenly lord) in consideration of which he was paid great respect by the gods of successive generations. The shrine is a peculiar type of structure. The god is famous for the protection of marriage and is always worshipped by unmarried men and women.

**Koshita Shrine.**—This is in the neighbourhood of Koshita Railway Station and stands on the site of Kadzu Mountain. It is dedicated to Oshomihime-Mikoto and also to Empress Sushun. These gods are believed to be a protector and have worshippers mostly among women. The shrine is particularly grand and beautiful.

**Dogo Hot-Springs.**—These are the biggest hot-springs in Shikoku and have existed from ancient times. They are at Dogo Railway Station, which is reached in a few minutes from Matsuyama. In the Japa-Russia War, Russian prisoners were kept here for several months and greatly enjoyed it.

**Sakata Port and Fukuroka.**—These are the largest cities in North Kyushu.

The neighbouring sea coast is noted for severe battles fought between the Government and Japanese soldiers. The Hakosaki Harbour Shrine is dedicated to the



Great Shrine in Sakata, Kyushu

site where the plants of Emperor Chin was buried. It is surrounded by great luxuriant trees and the place is most clean and sacred. In its close neighbourhood is the Aikawa Public Garden, in which stand bronze statues of Empress Kameyama and Saint Nichiren, the former on whom prayers were exclusively for the suppression of the Gen invasion, while the latter presided over the coronation of the Meiji Emperor.

**Daidai Shrine.**—This shrine is dedicated to Sugawara-no-Mikoto, who was a very high-magician and priest. There are in its neighbourhood the site of the Government-General of Kyushu and that of the Daitoku Kannon Temple, and many other reminders of the old Hime Dynasty.

**Kumamoto Castle and Buisan Temple.**—Kumamoto Castle was built by the Umuu Kato Kiyomasa and is noted for withstanding a desperate attack made by the Satsuma men in the Civil War of 1877. There exists no castle tower, but the strong stone wall is still left





with or sometimes Prince of the Third or Imperial representatives are not to repeat the formula to pray. These places should be visited by all foreign tourists wishing to know the source of the ideas underlying Japanese Shinto.

**Futatabi-ga-Uki.**—One visiting the Is. Shiras will find on the way two big rocks approximately facing each other off the coast of the Bay. These rocks are known as Futatabi-ga-Uki and are highly valued by the Japanese as a symbol of love. They are the subject of prayer by clerical members of newly married couples. They are also often made the subject of Japanese pictures and the song and referred to in the sea of Futatabi-ga-Uki. The rocks are surrounded by a big rope with tails of straw, which is always sent to the grounds of Japanese shrines as a symbol of sacred places. It must be remembered also that the marriage is not above the horizon of the bay, except for a certain brief period of the year.

**Waka-no-Uki.**—To visit Wakano Uki, one takes a train to the Wakayama City on the Nankai line and then goes to the beach by a boat or ferry. The bay

is in the western part of Kii Peninsula and is very deep. The place has been famous from ancient times as one of the beautiful spots in the neighbourhood of the Capital. Its sea scenery being mentioned in Japanese tales by Yamaoka-no-Akatsuki, a celebrated poet who lived before the Meiji period. He described the place as a temple ground with flowers of apricot playing about on it. There is no shrine and no relics of temples there now, but only a beach for sun bathing, a temple was and the scenery. There is a pine grove with strange shaped trees called "sageo no mori" and also the Tama Shrine and the Jinn Temple in the neighbourhood, all of which are very noted. There is also a lake called Tama-no-Uki in the bay. Thus the place has now a great worth visiting, and is very popular as a bathing and pleasure resort, since it is near Osaka and Kyoto. It has many good hotels. There is Wakayama Castle not far from Waka-no-Uki, which was the residence of the Tokugawa House in Kishu, one of their principal family branches of the Tokugawa-Clan; it is nearly as numerous as the old Edo Castle period.



Hasegawa Temple, Kyoto

Shrine of Hasegawa-dera, Kyoto





exported chiefly to Europe, America, India and Australia.

The total fabric output in Toyama prefecture for 1920 amounted to ¥12,500,000 in value, which is greater by ¥1,200,000 than the figure for 1919. Of this volume, silk fabrics worth ¥7,500,000 were exported, largely to Europe, America and India.

The silk goods produced in the above mentioned three prefectures are all high quality. Butlers of Gifu prefecture, and especially Kiyu, produce some of the best goods with the brand "crescent" figured crests and "lotus" crests for China—all produced by excellent Ashikaga of the same prefecture. Gifu exports much of export silk fabrics a year, for instance, shirtings, etc. in addition during an extensive market in China, the South Sea Islands and India.

The yearly output of kumogata amounts to ¥1,000,000. This is a special product of Yamaguchi prefecture, in which Kumogata-Taniguchi and Kura-kura give the best when place of production. It is much to be regretted that concentration in different sources in the past. The demand is increasing on the market, and the silk is very much in demand. The quality is high. There is a large volume of these products.

Other products which are interesting, mostly silk, is a variety of the Toyama prefecture, etc.

velvet, etc., from Fukushima, and hand woven silk from Gifu.

During and since the last war, the textile industry of Japan has made striking development. It is regrettable to find, however, that the foreign markets cultivated for these Japanese products have been lost an amount of interest in the supply of Japanese goods. First of all, the South Sea and West Indies exported to China. In Europe, the being interested in these countries by Germany and American goods. Only natural and organic dyes are finding a new market in Australia. The production of various fabrics in Japan shows remarkable progress, many all kinds of elegant goods being produced here to meet the general demand, and it is necessary to export from almost every the best quality of goods. Velvet, which are extensively used for coats, robes and "suits" (clothes), have come to be manufactured very largely of late, exhibits of silk being most conspicuous.

The market to be up and down goods



Factory building at Naga

has been lost largely on account of imitation goods. Yet there are new and

increased demands created for these fabrics for canvas, tents, hosiery, summer dresses, napkins and table-cloths.

The making of paper cloth has increased in this country just as it did in Germany during the war. Next in popularity comes silket, this being an imitation of silk. The dyeing of cloth is now done here as skillfully as in foreign countries. Designing has developed materially, both in exports and in goods for domestic consumption, although in finishing, these are not so perfect as foreign goods.

The total exportation of these fabrics from Japan for 1920 reached ¥172,800,000 in value. One interesting thing is that some old-fashioned tissues are still required by a section of our people with quiet tastes. These tissues include Oshima-kasuri, which looks like cotton cloth, but which costs ¥370-¥400 per piece, as may be seen in the exhibits from Kagoshima prefecture. Another fabric of the kind is Yuki-tsumugi from Tochigi prefecture valued at ¥320 per piece. It is a silk fabric quite like cotton in appearance. The latter is produced to the annual value of ¥800,000, which fact suggests how much such peculiar kinds of silk are in demand.

The dyed silk fabrics of Kyoto are the most famous of any in Japan. They are characteristically excellent as skilled handwork, but do not suit with present-day industrial products, which are put out mechanically on a large scale. Export goods from Kyoto are materials for ladies' dresses, ladies' coat-linings, Cantonese crêpes, poplins, etc.

The textile industry of Osaka prefecture is very prosperous and worthy of the place, which is the centre of Japan's industrial activity. This may be seen from

the big gold letters written on the showcase, which read as follows:—

Products of Osaka prefecture.	Yearly Production. Yen	Yearly Exportation. Yen
Spun silk ...	241,440,000	152,380,000
Cotton fabrics	287,340,000	199,780,000
Hosiery goods	42,560,000	8,760,000
Dyed fabrics	12,380,000	9,420,000

It is noteworthy that while small weavers try to produce as much goods for export as possible, the spinning mills have begun to put out the everyday necessary fabrics for domestic consumption, led by the Kanegafuchi Mills, which have recently put on the market a kind of muslin called Kanebo-Yuzen, which is a broad twill dyed in the "yuzen" style in red, yellow and purple.

The products of Aichi prefecture are notable both in kind and output, and it holds the most important industrial position of any except Osaka. Shiga prefecture exhibits new goods, including the Omi Hanpu Kaisha's dry duck for paper making,—18 ft. width and tens of feet in length,—the Omi Jufu Company's tyre cloth for automobiles and bicycles, and the Omi Velvet and Nippon Birodo Company's velveteens, the latter largely employed for children's dresses, upholstery, scarfs, etc. The production of these new goods proves Omi men possessed of excellent commercial talent.

The Manufacturing-Industrial Building.—The exhibits in this building testify to the characteristic Japanese skill in handwork. The Hattori firm's exhibits at the entrance are quite worth the attention of visitors. It is the opinion of Mr. K. Hattori, the proprietor of the firm, that it is against the principle of the Exhibition to exhibit such articles as cannot be made in large numbers. When the firm's Design Department designed a big wall



clock when he came to the Exhibition. Mr. Hattori stopped the work, saying that the finished piece resembled the Wattham 2000, which quite certainly humiliating, if it was real. Hattori was exhibiting the Wattham 2000. All collections of the firm watches and clocks were made by the Seiko-sha, which belongs to the Hattori

family. We may soon hope to see them in goodly numbers in the hands of the Italian maker.

The most valuable of the exhibits in this building is the pearl tower shown by Mr. K. Shimomura, 2552, Yamanote. The number of pearls employed in 1,195 for the tower, 2552 for the diamond-tower, 1,200



Common and Seiko Works Building

The watch-tower is the highest clock-tower in Japan, and put on 25,000 clocks and watches in 1900, of which 170,000 were made in Japan. The total figure is double the population a decade ago, and the number of watches has increased sixfold in the meantime. It is expected the firm will be as happy as the Wattham, Tinsley, Nippon and other foreign watch factories in time.

Coral rock is one of the special products of both Japan and Italy. The former has exhibited a big block of her coral rock, which put the Italian firm a position much better than that of which are conspicuous in Italy. Italy is also making watches in the high class in Europe, and the market is very open in Japan. Japan is behind Italy in watchmaking, and thinking of the reputation of the Japanese watch-maker is rather surprising to

see the large group put up even for the small group. The importance in the production of diamonds is really a great contribution made by Mr. Shimomura to the world. The large group of watches, which cover a total area of 1,200,000 watches.

Coral rock is a rapidly developing industry in Tokyo. Formerly, the manufacturers consisted mainly of corals, bryozoans, but at present there are also artificial factories. The water, sugar, etc., and painting is also done on artificial, and it is used as a rug. The exhibition of excellent artificial many kinds, especially, marks an epoch in the development, the exhibition being Mr. Imai of Tokyo, who has succeeded after elaborate study for many years past. The exhibit is of large bryozoans and water as coral-like paper. The future of industries of water shall work in this being estimated upon entirely by artificial.

We can now depend entirely with foreign-made steam boats for domestic use, as the demand is rapidly met by domestic products. The Osaka Haru Co. alone produces fully one hundred pieces of steam boats.



Pens and Penholders, Ballpoint Pens, and Fountain Pens

The production of bags and trunks shows also rapid development; the demand for domestic goods being entirely met, except for the best kinds, which are still imported and are found in department-stores. It is true the Japanese products are still behind the imported in durability and in the making of the back and other details.

Many work exhibited by the Tokyo Toy Works (Tokyo Toiki), whose members number about sixty, are excellent and represent purely Japanese ideas and traditions.

The work is a characteristic fine art of Japan, the yearly exportation amounting to one million yen in value. Of the exhibits, the most valuable are an image of Kiyomizu 2 ft. in height exhibited by the Tokyo Shokun and valued at ¥10,000, and a country house of very exquisite engineering exhibited by Mr. M. Tanaka and valued at ¥1,500, such work requiring a period of 3 or 4 years for production. Of the houseware exhibited, the products of Iwakura porcelain are most important. Kamakura Yamaoka and Wajima Shikita producing nearly

¥1,500,000 worth. The products are made cheap and for practical use but good. The Wajima products especially being noted for their durability.

Besides these, there were many hand-made exhibits. These came to life for the rapid development of industrial arts and crafts. These branches which unite

very with development during the war include cotton, brushes, paper, napkins, shell buttons, crystallized paints and toys, marionettes, etc., which have improved in quality and design remarkably compared with what was shown in the exhibition held a decade ago. Fountain pens are most satisfactorily made here representing the importation of foreign goods. The same may be said of houseware.

**The Chemical Industrial Building.**—The chemical industry made remarkable development in Japan during the late war, when the great hardship experienced from the suspension of foreign supplies was relieved by domestic products and these were also largely exported. Since the end of the war, the industry has experienced a reaction and is now very inactive. Yet it is unquestionably better than before the war.

One such chemical product is enamelled ware, the Tokyo Enamelled Ware Co. enjoying a very prosperous business. Enamelled signboards have largely taken the place of painted wooden signboards since 1921, not only in Japan, but in some foreign lands, and they have been shipped



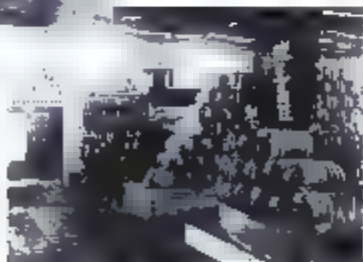




Front of  
Front Building

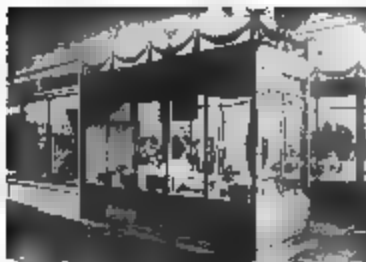


Front of Avenue and Building

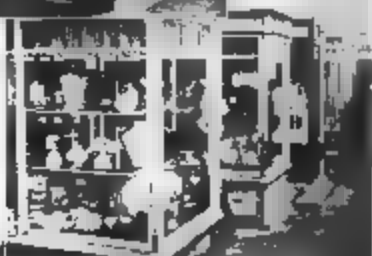


Inside of Avenue Building





THE GREAT  
MAGNIFICENT  
FESTIVAL OF 1900



THE GREAT  
MAGNIFICENT  
FESTIVAL OF 1900



THE GREAT MAGNIFICENT FESTIVAL OF 1900

¥3,000,000, of which ¥300,000 or ¥400,000 is exported to China.

As to paints and pigments, the exhibits by the Nippon Paint Kaisha, the Toyo Paint Kaisha, the Nippon Kokyu Toryo Kaisha and the Nippon Toryo Kaisha show the wonderful development in their productions.

The prominent position held by the exhibits from Osaka prefecture may be seen from the following figures given by this prefecture :—

GOODS	OUTPUT Yen	EXPORT. Yen
Rubber ware ...	7,530,000	1,167,000
Glass beads ...	5,621,000	3,566,000
Vacuum flascos...	4,380,000	1,213,000
Glass bottles ...	8,503,000	7,092,000
Soaps... ..	6,710,000	2,390,000

Kyoto prefecture exhibits a fine recent scientific invention, namely, a material acid and alkali proof. This is exhibited by the Shimazu Seisakujo. It is inserted in machines and tools coming in touch with acid or alkali. Its production has entirely done away with the importation of foreign goods, and it is a brilliant success for the industry in Kyoto.

Kochi prefecture, though situated in a corner of Shikoku where means of communication are inconvenient, has yet well kept pace with the progress of the world, and exhibits such export paper as "tenmoku-soshi" and "choku-gami," and also such new products as copying and hat paper. The yearly output of these various kinds amounts to ¥12,668,010.

The rubberware exhibited by the Yokohama Gomu Kaisha of Kanagawa prefecture and that exhibited by the Dunlop Rubber Co., the Settsu Gomu Kaisha, and the Naigai Gomu Kaisha, are all products to meet the demand of the new age.

The Nitrogenous Laboratory of the

Department of Agriculture and Commerce exhibits results of its large-scale experiments concerning the method of solidifying nitrogen in the air, which is considered the most difficult process in chemical industry. Japan is to be congratulated on succeeding to such a remarkable extent in the comparatively short period of 6 or 7 years as against 50 years spent by Germany before the war in the same research work.

The Sericultural Building: This building is comparatively small, but it exhibits the richest production of the country. According to the explanation of the Tokyo High Sericultural School, the yearly production of weaving and spinning goods in Japan amounts to two billion *yen* and 1,100 million *yen* respectively, and raw silk comes third; yet the last mentioned is practically the richest product, for the raw material is produced entirely in the interior and 70 per cent. is exported.

The production of yellow cocoons has been so much encouraged of late years that one-half of the cocoons exhibited by the Kyoto and Gifu prefectures belong to the yellow class. The yellow silk arriving in Yokohama was 2 per cent. of the total receipts for 1916, but the percentage increased to 4 per cent. for 1917, to 16 per cent. for 1920, and to 25 per cent. for 1922.

Nagano prefecture comes first among the sericultural districts in the country with its raw silk and cocoons worth 165 million and 85 million *yen* a year respectively. The total number of female artisans employed in the mills is 100,000 as against the total population of 1,700,000 of the prefecture, and 54 per cent. of the national output of raw silk is produced by this prefecture. The greatest ques-





The most urgent and important agricultural question in Japan is how to supply food in sufficient quantities, and some materials looking toward a solution are exhibited.

**The Mechanical Engineering Building :** The most important manufactures are machines and tools, and the extent of the employment of metal-working machines, lathes, planes, drills cutters, etc, bespeaks the extent of the country's mechanical industrial development. Before the late war, the mechanical engineering of Japan was very backward due to lack of iron supply, the limited sphere of demand and the slowness of the returns on capital invested, and yearly about ¥50,000,000 of foreign machines was imported. During the war, the importation of these machines was suspended, which greatly encouraged the domestic industry. An exhibition of Japanese-made machines and tools was held in Osaka last autumn under the auspices of the Departments of the Army, the Navy, Agriculture and Commerce, and the Census Board. Professor Sekiguchi of the Tokyo Higher Technical School, who acted as judge, sent two machines exhibited by the Rokuroku Shoten to London, where they were found to operate satisfactorily. This fact shows great development in the mechanical engineering industry of Japan.

An internal-combustion engine fed by crude oil, which is the same in type as the world-renowned German engine, is now manufactured at the Niigata Iron Works, and aeroplane engines also can be made in Japan. Spinning jennies, hitherto gotten from England, have come to be manufactured with success by the Toyoda Shokki Kaisha, whose looms it is claimed are equal in excellence to first-class American machines.

Like timber, iron may be employed without fear of warping only after being exposed sufficiently to rain and dew. Until lately, it was employed in Japan without such exposure, but it is now quite generally exposed.

To mention some representative exhibits, the Hakuyosha's lathes are not an imitation of foreign products but are original in design. They are simple in make and so may be employed for various kinds of work.

The Okuma Iron Works exhibits a shaper 16 ft. high, such as hitherto has not been manufactured in Japan, and their 5 ft. small lathe can do minute work. The 6 ft. lathe is convenient and is the one best known to the general public.

The Karatsu Iron Works of Kyushu are famous for their manufacturing machines, of which their 50 ft. vertical mill is the most excellent.

The Niigata Iron Works exhibits lathes of the English and American type, which look quite complete with high intensity and accuracy.

A most noteworthy fact is the development in the manufacture of testers, representative examples of which are the universal type of the Moritani Works and some made by the Tokyo Iron and Sato Scales Works.

As to generators, the Dengyosha exhibits a dynamo of 2,700 h. p. of the spiral type and a waterwheel of 150 h. p. of the Pelton type, both of which are in motion. The Hidachi Seisakujo exhibits a dynamo of 330 volts and an aluminum lightning rod.

What is most worthy of note is an engine, recognized as the most powerful of the kind in the world. The exhibits include one 300 h. p. exhibited by the Niigata Iron Works and another of



120 h. p. by the Ikegai Iron Works, both of which are at work supplying power to all of the Exhibition buildings. The satisfactory working of these machines has astonished foreign visitors.

The Electric Building.—This is the first time an independent building has been erected for electric machines and supplies in an Exhibition in Japan and is a natural consequence of the remarkable development of the national electric industry. It was in 1887 that electric lamps were first used in Tokyo. The Tokyo Electric Light Co. now has a capital of ¥219,750,000, 25 power houses (excluding 11 not yet completed), 143,400 kilowatts of horse power in the completed power houses, 996 miles of feed wires, and 895,366 houses to which it supplies electric lights. This remarkable expansion in a single company is a guide to the development of Japan's electric industry.

Electric lamps show a rapid development. It was several years ago that carbon lamps were replaced by tungsten lamps, and the latter are now giving way to others. There are such new lamps as daylight lamps, yellowish lamps and canary lamps manufactured, the last mentioned of which lighted the rooms of the Japanese warship on which H. I. H. the Prince Regent embarked in 1921 on his trip to Europe. The most important electric lamp manufacturers in Japan are the Tokyo Electric Co. and the Kwanto Electric Lamp Co.

As to telephone apparatus, the Oki firm exhibits a switchboard, the Japan Wireless Telegraph and Telephone Co. two wireless telephones of the Porandio type, and the Imperial Wireless Electric Machine Co. some specimens.

The Nippon Den kai Kogyojo exhibits

an automobile and an improved hand electric lamp for miners, which is good for five hours by an application of chemicals, and is more economical than a carbide or a dry battery lamp.

The making of insulators shows further striking development. Of the exhibits, we note the 500,000 volt transformer insulator and 155,000 volt pendulous insulator of the Japan Insulator Co. and a vertical insulator of the Osaka Togyo Kaisha as the most improved. Big electric motors are exhibited by the Hitachi Seisakujo, the Kawakita Kigyosha, the Meidensha, the Mitsu Bishi Denki Kaisha, the Yasukawa Seisakujo, and the Okumura Seisakujo. The Furukawa Electric Industrial Co. has succeeded in making complete cable wires and ousting foreign goods entirely.

Japan's electric industry has attained most remarkable progress of late, despite its comparatively recent inauguration in this country. The applications for exhibition in the Electric Building were six times as great as its capacity, whereas a decade ago electric machines were exhibited only as a part of the Machinery Department.

The Foodstuffs and Fisheries, Building.—There are rich exhibits of saké, soy, teas and confections from various prefectures.

The quality of saké is different according to the nature of the water with which it is made, and the brand from Nada, Hyogo prefecture, is considered the best in Japan.

The recent development of wine brewing in Yamanashi prefecture has been remarkably rapid. The prefecture's yield of grapes amounts yearly to 1,500,000 *kwanme*, of which 750,000 *kwanme* is used for brewing. The making





cent. of the total exhibits. Although limited in space, the exhibits include nearly all the representative products of the best places, from which we may imagine the present condition. The principal exhibits are structural materials such as logs, square timber, lumber, slats, planks, etc. from evergreen needle and broad-leaved trees, of which the former consists of cedar, cypress, "akamatsu," hemlock-spruce, "hiba," "karamatsu" and "hime-komatsu." There are fine timber of "todo-matsu" and "yezo-matsu" from Hokkaido and Karafuto and that of red "hinoki" from Formosa. The Imperial Forestry Bureau exhibits representative "Kiso-hinoki," cedar logs of Yoshino and cedar planks of Akita. The Forestry Bureau exhibits photographs of a forest railway, and the Imperial Forestry Bureau shows the employment of an American wood collecting machine, illustrating how the collection and transportation of timber is effected.

The afforestation of Japan has made steady development of late years. The wartime boom in 1917-1918 greatly swelled the requirements for timber for house building, and moreover, the heavy rise in prices of commodities caused greatly increased importation of American timber, which reached over 3,000,000 cu. ft. the last year. There are American and Japanese timber exhibited in comparison by many persons, such as was not seen in the preceding exhibition. The houses in the village of culture in the First Section are built of both Japanese and foreign timber and furnish an example of the application of the Metric System.

"Kiri," "keyaki," "tochi," "Onara," "shioji" and "yachidamo" wood are exhibited as the best wood from broad-leaf trees. There are also glossy

and elegant Indian redwood and ebony pillars for alcoves exhibited which are of very fine appearance. The exhibits of veneering, water-works pipes, bentwood furniture, etc. are a new departure.

Saké-cask wood from Yoshino, Nara prefecture, is made entirely of cedar wood; its scent mingled with that of sake makes a pleasant taste. The yearly consumption of the wood for the purpose amounts to some 3,000,000 cu. ft.

"Ezo-matsu" and "todo-matsu" are chiefly employed in Japan as raw material for paper, and are produced mostly in Hokkaido and Karafuto, while "momii," "tauhi," "shirabe" and "tsuga" are also employed for the purpose. The latest yearly output of these woods amounted to 300,000 tons. About 10 per cent. of the demand in Japan is got from foreign lands.

Japanese broad-leaf trees are numerous in kind and produce very important wood such as *machilus thunbergii* S. et Z., which is equal to mahogany, and "yachidamo" wood, which is finer than Japanese oak and not so much inferior to European oak, all of which are suitable for veneering. Japan also produces a large quantity of lignitized wood of different kinds, which is comparable to brown oak or water oak.

Bamboo is a very noted product of Japan, and the present exhibits include representatives of the various districts of the country. Bamboo ware is skilfully made and sold cheap. There are numerous kinds of this ware produced in the country, but the present exhibits cover only a few of them, such as flower-baskets, angling rods, pencil holders, etc.

Charcoal is the most important forestry product in Japan, except timber and bamboo. It is very extensively used and is produced in the country, the yearly





last mentioned by the government. There are six inspection offices established at a cost of 1,000,000 yen for inspecting the quality of products of which sugar, honey, shell lacquer, ginseng, and other items are reported. The agricultural production is put in 2,000,000,000 yen in value, of which 1,000,000,000 yen is in question alone. In the same year, stock-raising also shows a considerable improvement. Combined with new land reclamation, the total value is estimated at 2,000,000,000 yen. As to timber, manufacturing alone produces 300,000,000 yen of timber valued at 200,000,000 yen and will be 250,000,000 yen in 1931. From this, the timber may be expected to gain general supremacy. The total production of the country is estimated at 2,000,000,000 yen, which is one-fourth of the national stock.

In the Manchurian Mangrove Planting, the government made use of rich materials and work cheap labor and sold at the South Manchurian Railway's Liao-shan Lumbering. It is thought will become a very important project in future. Other specialties in the handling are iron, coal, iron waste, bones of animals, and hair.

In the Kansai Building, such fine rich stoneware products which have increased through the efforts of the Japanese. The most important special products are stoneware bottles, flower vases, and tea sets.

In the Kansai Building, the most re-

spectable building is honey sugar, produced by the Dai Nippon Sugar Manufacturing Co. This industry has become a success and has added greatly to Korea's importance. It is also a noteworthy fact that the Hwanggang works of the Korea Cement Co. produce ready-made concrete blocks of cement and export a part of the product to Manchuria. The growing of cotton in the peninsula shows development, as may be noted from the fact that the production



DAI NIPPON BUILDING

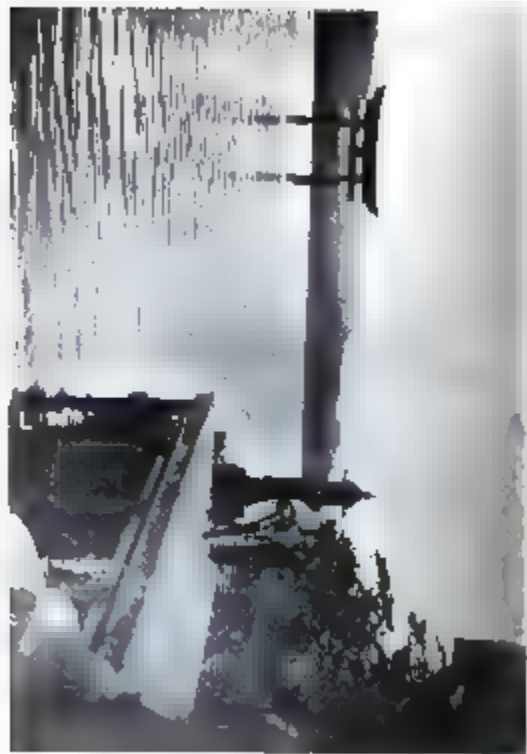
of cotton there amounted to 114,000,000 yen in 1929 as against 21,000,000 yen in 1912.

In Fuzhou, the products are richer than in Hokkaido, the yield of sugar cane amounting yearly to 2,000,000,000 yen of sugar production to 2,000,000,000 yen of stock-raising products to 2,000,000,000 yen and the output to 2,000,000,000 yen. Viewed in the Fuzhou Building, are considered at the production of various kinds of sugar and cane-sugar, which are the two important products of the island. The yearly value of Fuzhou's sugar trade amounts to 2,000,000,000 yen, which is the result of the Japanese work for the many years of their possession.



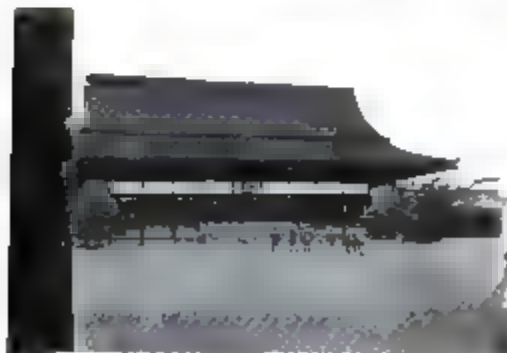
The President and the Vice President







Korea. Entrance to the Palace of the Witches, Kyōto.



The Temple and the Party-Antique, Kyōto, Japan.





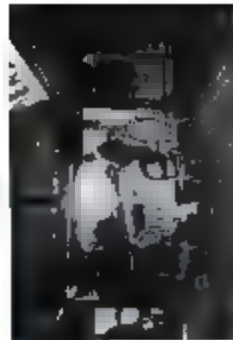
Christian Peters and Erik Anderson  
The Dining Hall at Alaska Fair



The Fair at a Fair Ground University



The Prince Visits the Kensington Museum



The Prince at the Royal Academy, Kent

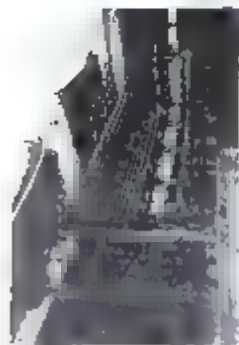


The Prince and Queen Visiting Oatlands



The Prince and Queen Visiting Oatlands





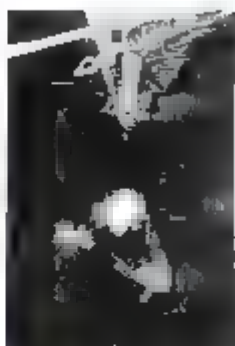
The Administration Building



The Administration Building



The Administration Building



The Administration Building

The Ketchikan Prison, Showing Part of the Boat House







THE LANCING OF THE TONGUE OF KONG-SUNG, CHINA



THE LANCING OF THE TONGUE OF KONG-SUNG, CHINA





to take the field—in a manner worthy of such a nation, and of the great ideal for which the British live—and, if need be, die—that is, the peace, happiness and prosperity of mankind, for the realization of which they have exerted all their powers in the past; and in spite of accusations of selfish aggrandisement, the nation has attained her position among the world's Powers, because her spirit has been right, and her ideal has been high, even if occasions have occurred when flagrant errors have been committed and individuals at times have acted unworthily. It is patent that her victory has not rendered her arrogant or vengeful in dealing with other countries, for her attitude is cool and gentlemanlike and she is ready to do her part in assisting to restore the balance in Europe, though it has been indeed a difficult task to shake hands in a right spirit after the terrible and cruel sufferings of so many innocent victims; yet her faith and her wisdom, her courage and her generosity have vanquished the meaner thoughts, and it is this which we esteem so highly, and which we desire so ardently to emulate. We are told that the root or source of it all is the Bible.

H.R.H. the Prince of Wales, the future sovereign of this wonderful Empire, has come as its representative and stands for its ideal spirit, and we welcome him, and through him pay our greatest respects to the Empire and the Imperial House.

His Royal Highness was born in 1894, and at the age of 14 years entered the Naval Academy, where he received training and education with other students. In 1911 he was appointed a cadet, and cruised in the North Sea for three months, on the battleship "Hindustan"—after which he visited France incognito, staying in

Paris five months, and studying the French customs, manners, and methods of civilization. In 1912 he entered Oxford University and for two years led the ordinary pleasant life of a student, and this simple, free, healthy, natural life was a patent factor in the creation of the manly, broad-minded character which answered so admirably to the call and the strain of the war, and which developed into so fine and popular a personality. During his University career, he associated freely with other students and lived under similar conditions with them.

The Prince is greatly interested in almost every kind of sport, and excels in swimming, bicycle riding, boating, shooting, golf, cricket, and horseback-riding, the last mentioned being his favourite; he is an excellent horseman, having been trained under Lord W. Cadogan. He is also often seen driving his own Rolls-Royce, and is a true sportsman, in the fullest sense of the word.

As soon as the European war broke out, he was appointed 2nd Lieutenant in the B. Guards Regiment, and trained regularly with the men, eager and anxious to be one with them, and when, five weeks after he had joined, his battalion was ordered to the front, he applied to Field Marshal Kitchener for permission to accompany the battalion, saying he was ready and willing to fight, and if he died he had yet four brothers younger than himself,—but the Field-Marshal declined the request, emphasizing the fact that he did not wish to dissuade the Prince from going to the front where each took his chance of being killed, but that there was also the risk of being captured, and so the idea could not be entertained.

However his ardent desire was fulfilled in November of the same year, when he

became aide-de-camp to Field Marshal French and was captain (volunteer) Trooper, the headquarters of the British Army.

Later he narrowly escaped death when, during his inspection of a trench position, a shell exploded close to him. He had been struck just a few minutes before, killing the chauffeur who had carried him since his arrival days in March with his wife and personal and became Staff Colonel of the Headquarters of the Mediterranean Expeditionary Force; later he was promoted to an equivalent rank of which probably but few have ever heard, when he atatched himself to the staff of the British Expeditionary Force in the field, and then to the Australian.

His life and experiences in the battlefield, though hard and harrowing, are of this nature, but he is a man of a most extraordinary strength of mind and character, and as a person of courage and fortitude, with those who in future years will be his subjects, and he was civilly awarded of this, and referred to the history of world war which makes the responsibility of government, in the present situation, in the representation of the interests of British with the present in May 1919.

Upon the termination of the war, the Prince started on a tour in Canada, visiting Ontario and the battle-ground "Rimouski" in August 1919. He then passed New Brunswick on the way, arriving in Canada August 15th and staying over a winter of 1920-1921, and then in the Western part, by rail, automobile and automobile, of which information is given

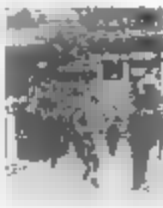
by the actual name of this well-known territory. In October 1921 the Prince was there at the time a tour of the four provinces. He visited in the famous "Lakeside" for Lake, where he was given an enthusiastic reception, and witnessed military and sporting displays in the various districts he visited.

Personally, in the great sympathy of the Empire, he landed at Yokohama on April 25th, and is visiting for the first time in his life to his already wonderful memory for a young Prince. This is a country which the Japanese greatly

admire—have, follow of their, democratic and powerful, a new blood, and a new generation. The relationship between the British and the Japanese is fully reflected by the Anglo-Japanese Alliance, which is the same, although the actual gift has dated in 1902 after the Russo-Japanese conference.

We find the conference, East and West, had we close to each other in many

ways, and have strong points of resemblance, not only in the fact that we are both great Empires, but in thought and in the and capabilities. The meeting of the Royal Prince has been a source of great satisfaction to both peoples. Our friendship with China dates back 2000 years ago, when Wilshu Shasta, an Englishman, visited Japan, and found friends with Tokugawa Iyeyasu, the "Shogun" whom he called upon in the condition of the outside world. Later he was again visited, taking the title of Shira Shira. Since that time British representatives frequently visited Shira



The Prince in the Field. His Majesty.



at Kyushu where British troops were engaged, Unfortunely, the British East India Co.'s trade with Japan was unsuccessful, and the Dutch took its place. Since the Meiji era, when our diplomatic relations were completely changed, we have regarded the British as our intimate friends, and in the late war we embraced them as the part of a faithful ally, by using all our energies to assist them, manufacturing their munitions - in enduring our struggle with Russia.

We had the pleasure of entertaining H. R. H. The Prince of Cambridge, who came to present the Emperor Meiji with the Order of the Garter, and H. R. H. The Crown Prince of Japan, who entertained in Great Britain in the summer of 1901.

One most noticeable thing for *The Japan Magazine*, is the fact that it is the only English magazine which was first

issued simultaneously with the opening of the Anglo-Japanese Exhibition held on the occasion of the conclusion of the Anglo-Japanese Alliance.

And so, at this moment, when all nation's spirits are at the highest and freest, when the blossoming season is at its height, and the splendour of our Eastern Alliance is being most conspicuously displayed, we feel the close and Royal fraternisation of our friends in the West, as well as among us, and we offer them the best we possess of good wishes and fervent desires for its happiness and prosperity, and we hope we will get a new insight into, and thorough understanding of, our ways and our interests, so that we may continue to work together for the common good - and here we raise a royal, enthusiastic and reverent cheer for H. R. H. The Crown Prince of the Western World, Prince. HARRY ALFRED!



Scenic Viewings to the Palace of Westminster

# WELCOME TO THE PRINCE OF WALES AT THE TOKYO SELF-GOVERNMENT HALL, PEACE EX- HIBITION

By BARON SHIMPEI GOTO

MAYOR OF TOKYO

**H**IS ROYAL HIGHNESS the Prince of Wales arrived in Japan on April 22th, 1923. This is coincident with the visit to England of His Imperial Highness the Prince Regent of Japan. It is thought to have contributed to the friendly relations between Japan and England far beyond our expectations.

The period which the Prince of Wales spent in Japan was not short compared with that spent by national guests in the past, for it was too short for the Tokyo citizens to signify their sincere desire to welcome him. Representing these citizens, I exerted my utmost efforts to welcome the Prince in the shortest time at our community so as to make this

celebrity as evident as possible. This royal visit is a happy chance for the Japanese people to express their friendly feeling towards England, besides affording an opportunity to the Prince

of studying Japan. I feel it grateful for the honor of being able to welcome the Prince, which I do most heartily as the representative of Tokyo, the capital of Japan.

On April 23th when the Prince entered



Giftware Box Containing the City of Tokyo's Warm Welcome to H.R.H. the Prince of Wales

Tokyo, had of thousands of members of the Tokyo Young Men's Association welcomed him to a train at Shibaura where bands of welcome were put up in red and green, in both English and Japanese, and on both sides of the rail-

road. The Prince was met by a large number of officials and members of the Young Men's Association. He was then taken to the Tokyo Self-Government Hall, where he was welcomed by the Mayor and other officials. The Prince then visited the Peace Exhibition, where he was met by the Mayor and other officials. He then visited the Tokyo Museum, where he was met by the Mayor and other officials. He then visited the Tokyo University, where he was met by the Mayor and other officials. He then visited the Tokyo City Hall, where he was met by the Mayor and other officials. He then visited the Tokyo City Hall, where he was met by the Mayor and other officials.



way tracks. The Tokyo Marine Aquarium was decorated beautifully with artificial flowers in full bloom, the pillars were adorned with Japanese and English flags, the entrance to the steps leading to the station was draped in red and white, while the parapets were decorated with crimson, and big Japanese and English national flags were crossed amidst a crowd of men and ladies. Here with members of the Municipal Council, I welcomed the Prince.

By force of the action, a big welcome gate was opened at the head of the Tokyo Bridge to England, and the roadside trees were decorated with beautiful decorations. The school boys and girls of Tokyo stood in rows on both sides of the street and welcomed the Prince by waving small English flags. The Municipal Electric Bureau ran two beautiful decorated cars on that day, and all the other cars showed Japanese and English national flags, which were also seen everywhere in Tokyo.

As soon as the Prince entered the Akasaka Palace, chosen for his hotel, he represented the Japanese government there and offered greetings to him.

On the day following, The Tokyo Young Men's Association held a great banquet reception, which welcomed the Prince on his way home from a dinner given in his honor by His Imperial Highness at 8 p.m., then occupied both

sides of the house from the mansion of the Imperial Prince to Akasaka Palace.

At Akasaka Palace, there were a number of school boys and girls of Tokyo representing all the grammar schools of the city. There were the English students



Presented to the Prince by the City of Tokyo

uniform, warmly welcoming the Prince, who greeted them very cordially from the balcony.

On April 17th at 11 p.m., the Tokyo City Mayor welcomed the Prince in the Imperial Association the Prince's Highness graciously presented a speech also. There I read a respectful letter of welcome, which was given to the prince and presented to the Prince who then read a reply.

On the same occasion, Prince Akiy presented the Prince with a large dinner vase of celadon elaborately designed by Mr. Gensai Miyakawa, a well-known artist in Yabūzawa, also with books concerning the city, squares of maps of photographs, and cinematograph pictures.

The vase in which the City's welcome letter was put was designed by Mr. Masako, the Director of the Tokyo Fine Arts Academy, and Mr. Shintani, a professor, and was made by Mr. Jūzō Andō, a noted ceramist who had been in Nagoya. The material was superb, and the design of the flowers and city emblematics were like new flowers appearing on a polished ground. The upper part of the vase had the coat of the English Imperial House painted and designed with special care. On the inside appeared clouds of deep purple and gold, and in the center was written "The City of Tokyo, April, 1922." In gold. The whole was a typical Japanese work of art.

After the reading of the welcome letter, musical plays were performed before the

Prince by representative actors and actresses of Japan, and I felt it a great honor and very gratifying to note that both enjoyed the performance.

The English Cinematic Exhibition was held at the Nishi-Shinjū-Kwan of the Tokyo Imperial Hotel beginning from April 10th under the auspices of the Tokyo City Office, in conjunction with the above mentioned office.

On April 10th, Japanese and English Naval Bands played on the Hibiya Ground, and citizens were invited to listen to the music. An exhibit of "slipways," Japanese color prints, a cinematographic art display developed, was shown in the Peace Exhibition.

When the Prince of Wales left Tokyo, he was welcomed by the school boys and girls just as enthusiastically as they welcomed him.

I believe that the sincere desire of the citizens to welcome and entertain the Prince as cordially as possible was appreciated by him, though I am afraid all the arrangements made were not perfect.



Hotel Chitose, in Nakano, with the Prince at Hotel  
by the City of Tokyo



# THE TOKYO SELF-GOVERNMENT HALL

**T**OKYO CITY erected the Tokyo Self-Government Hall in the Peace Exhibition as a semi-permanent building to be preserved for 30 years after the closing of the Exhibition. It cost ¥530,000. The lecture hall covers an area of 250 "tsubo" and accommodates an audience of 1,000.

The citizens have not perfectly understood the efforts of the municipal authorities in the past. This is thought to be regrettable and to be one reason for lack of success in the municipal administration of the past. The citizens must be prepared to administer municipal affairs themselves as mayors, and must be conscious of the necessity of so doing; otherwise it is almost impossible successfully to carry on.

Tokyo should be the model city of Japan, and all its institutions and arrangements should serve as models for other cities. Tokyo is one of the world's great cities, and the condition of its various departments has much to do with its reputation in the world. In other words, the faithfulness of the citizens to the municipal administration or otherwise indicates whether they are faithful nationally and internationally or not. For this reason, I have been urging the citizens' to become conscientious and thoughtful with a loud voice ever since my assumption of the mayoralty.

The Tokyo Self-Government Hall was

erected and equipped to help toward this end, viz., the arousing of a self-conscious and thoughtful spirit among the citizens. Tokyo Municipal undertakings are very extensive and diversified, and it is very hard to hope for the citizens' co-operation in the carrying out of this work with thorough understanding, unless they have extensive knowledge of the whole subject. It is the principal aim of this new hall to show to the public the present condition of municipal enterprises and future plans in order to secure a better understanding of these by the citizens.

During the holding of the Exhibition, the exhibition room of the hall will exhibit drawings, models, specimens and pictures explaining municipal arrangements and plans; in the lecture hall we shall give lectures to help in the development of municipal administration and industries, show moving pictures to train the citizens in self-government, and give music and plays with the same object. After the Exhibition closes, the hall will be open daily to the general public and we shall try to give a complete idea of municipal administration by means of lectures and cinematograph shows, and shall also hold exhibitions of the products of Tokyo and of other articles in a part of the present show rooms.

Let us give a brief explanation of the present and future exhibits in the hall.

(1) Organization of Municipal Admini-



Dr. Samuel Van Hook



St. John's Episcopal Church, First Street





Fig. 3. Model of courtyard garden.

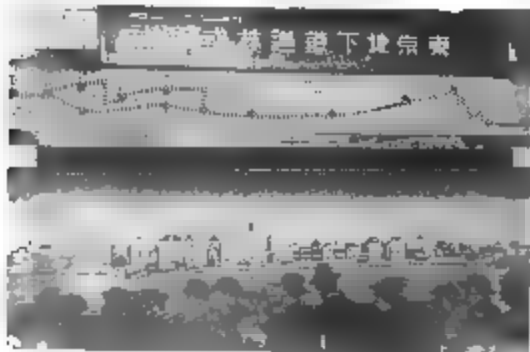


Fig. 4. A Tokyo Freightrail Highway.

stration.—Illustrations of the organization of the Tokyo City Office, with a comparison between the administration of the six principal Japanese cities and that of certain European and American cities.

(2) Municipal Plans.—Illustrations of the changes in Tokyo during the Tokugawa period, the first year of Meiji, the 27th and 28th years of Meiji, the 40th year, and the present day, and also of Tokyo upon the completion of the present program—a model of Greater Tokyo with an area of 10 square “ri” extending in four directions with Nihonbashi in the centre under the present program, showing a geographical view of the present urban and suburban parts of the capital and all their equipment.

(3) Water-Works.—Illustrations of the present conditions of the water-works plant, the forest at the source of water supply and the cleaning beds and various arrangements for a plan of extension of the water-works, and also for a return of the water-supply.

(4) Sewage-Works. — Illustrations of sewerage in Tokyo.

(5) Public Gardens and Cemeteries.—Illustrations of the present and future works concerning public gardens and methods of using public gardens and of the progress of cemetery arrangements.

(6) Rivers and Harbors.—A model of Tokyo Harbor under the present plans and illustrations of water and land equipments and the condition of rivers.

(7) Buildings.—Drawings of the Tokyo City Office and the Public Hall of Tokyo as a part of the future equipment of the city.

(8) Census.—Illustrations of the number of houses, population and occupations of the Tokyo citizens based on the first National Census.

(9) Social and Educational.—Plans for leading and guiding the Young Men's Association and for improving the life of the citizens by means of moving pictures, pictures, models, drawings and circulating libraries. The models are chiefly marionettes and show a comparison between the young men joining the association and those not joining it and also between the members of the association working for society and the idle, showing how beneficent it is to do social and educational work.

(11) Commerce and Industry.—Illustrations of the products and of commodity prices in Tokyo and also of banks and companies established and dissolved, the industrial zone and the condition of distribution of goods, and also illustrations and models of the present Tokyo municipal markets and of an ideal central market.

(12) Sanitation. — Illustrations and models of the condition of hospitals for contagious diseases and a hygienic laboratory to show the present and future plans of sanitation and disinfection for Tokyo.

(13) Education. — Illustrations, statistics and photographs of the condition of grammar schools besides figures on educational matters and articles made by common-school pupils.

(14) Roads.—Models of road-making in the city, together with drawings of roads and tools and machines connected with road making, to show the citizens what the present and future plans for road improvement and for building in Tokyo are.

(15) Social Work.—Illustrations, specimens and models of social work such as charity hospitals, asylums, municipal tenements, municipal intelligence offices, etc.

Electric Enterprises.—Illustrations and



specimens of municipal plans concerning electric lighting and electric railways.

In a word, the Self-Government Hall is a complete map of Tokyo. Tokyo citizens may understand truly the city in which they live by visiting the hall and may be able to form ideas as to how to

improve the city. For provincials visiting it, it will afford much to serve as reference for them, showing how self-governing bodies are held in position. The foreigners visiting it will learn how a great Oriental Empire's capital is being developed and improved.

## PEARL PAGODA

JAPAN'S "Pearl Wizard," Mr. Kokichi Mikimoto, who has set the jewelry world aflame by his development of the perfect cultured pearl, added new laurels to his crown at the opening of the Peace Exhibition. As his industry is unique so, is his exhibit at the great industrial fair here.

Six skilled artisans in the Mikimoto workrooms have toiled for seven months at the task of creating an exhibit for the exposition worthy of the fame of the house of Mikimoto. That their efforts were not in vain was evident when the finished product was first revealed to public view.

Under the personal direction of Mr. Mikimoto the jewelers have created a miniature pagoda, of the typical Japanese style, wholly made up from mother-of-pearl and Mikimoto culture pearls. The workmanship is exquisite and the beauty of the culture pearls is such that there can be little surprise that there was a *furore* among dealers and owners of collections when they awoke to the fact that a Japanese business man with the soul of an artist had quietly worked out a method of aiding dame Nature in the rapid production of her most delicate ornament.

There are pearls worth ¥325,000 used in the creation of the wonderful little pagoda; the carving is skillful, the cunning of Oriental artistry everywhere evident in the entire structure, and al-

together it is an object that must be seen—words do not do it justice.

In the tower alone 1,195 pearls were used, the "chains" surrounding the "grounds" are made of 285 matched pearls and the "sands" at the base of the temple are made up of 1,500 large and 120,000 small pearls—all from the Mikimoto pearl farm on the bay of Ago.

Mr. Mikimoto has studied pearl culture for more than 30 years, having been imbued with the idea by a talk he had with Dr. Mitsukuri, Professor of Zoölogy in the Imperial University of Tokyo. His first products were not round and, in consequence, lacked the value of those made by the slower process of Nature unaided.

About four years ago the Pearl Wizard reached the pinnacle of his success and was able to place on the market perfectly round culture pearls that the greatest experts pronounced identical with those grown under natural conditions. Two of his pearls included in the exhibit at the exposition are particularly fine, their joint value being ¥47,000.

Exceptional precautions are being taken to prevent the Pearl Pagoda from being stolen or damaged by fire. It is closely guarded during the daytime and at night reposes in a subterranean cavern that has been dug beneath the Mikimoto exposition headquarters.—*Japan Times & Mail*.

# REPORTS ON THE WELCOME OF H.R.H. THE PRINCE OF WALES

**T**HE following is the program projected for H.R.H. the Prince of Wales, in his visit to Tokyo and other parts of Japan. However this was changed somewhat at the request of the royal guest :—

The Prince landed in Yokohama from the "Renown" on the morning of April 12th, 1922, where he was received by H.I.H. Prince Higashi-Fushimi in capacity of proxy to H.I.M. the Emperor, accompanied by Count Chinda and other members of the Reception Committee. Later, the Prince entered Tokyo by a Court train especially constructed for him, and was received at the Tokyo railway station by the Prince Regent, with whom he reviewed the deputy troops, after which in the same coach with the Prince Regent and H.I.H. Prince Higashi-Fushimi, he proceeded to the Imperial Palace, where he interchanged formal greetings with H.I.M. the Empress, and H.I.H. the Prince Regent. Then he left the Imperial Palace and drove to the Akasaka Detached Palace, which had been chosen for his hotel, and there received a formal call from H.I.H. the Prince Regent, after which he made a round of calls upon the Princes of the Blood. In the evening he attended a reception given in his honour in the Imperial Palace. The first day of his visit ended in this way.

On the morning of April 13th, the Prince received letters of greetings from both Houses of the Diet, and then visited the Imperial University of Tokyo. At noon, he attended a luncheon-party in the Kasumigaseki Detached Palace given in his honour H.I.H. the Prince Regent. In the afternoon, he attended a reception for Japanese given by the British Ambassador, and then an evening reception in his honour at the residence of H.I.H. Prince Higashi-Fushimi.

On April 14th, Good Friday, the Prince attended the Ceremony of Unveiling the Memorial Tablets for those killed in battle held at St. Andrew's Church.

On April 15th, he attended a military review at Yoyogi in the morning, and a luncheon party given in his honour at the residence of Prince Tokugawa.

In the afternoon, the Prince attended a reception by the British Association and then an evening party and ball given in his honour by the British Ambassador in the British Embassy.

On April 16th, Easter Sunday, the Prince visited St. Andrew's Church incognito, and then attended a luncheon at the residence of Marquis Nabeshima. In the afternoon, he attended the Imperial Cherry Blossom Party in the Imperial Gardens of Shinjuku, and then an evening-reception given in his honour by the Premier.



On April 17th, the Prince took part in a wild-duck hunt at the Shiba Detached Palace, and also took luncheon there. In the afternoon he attended a reception for British residents of Japan in the British Embassy. In the evening, he himself gave an evening reception in the Akasaka Detached Palace, and then attended the Tokyo City welcome meeting held in the Imperial Theatre.

On the morning, April 18th the Prince visited the Peace Exhibition and later attended a farewell luncheon in the Imperial Palace. In the afternoon, he saw a polo and "horohiki" match in the Imperial Fukiage Garden, after which he attended an athletic welcome meeting in Hibiya Park planned by the students of the colleges in Tokyo. In the evening he attended a reception given in his honour by Count Uchida, the Foreign Minister, at his official residence.

On April 19th, the Prince left Tokyo for Nikko and was entertained at the Imperial Villa there.

On April 20th, he visited Nikko and Chûzenji.

On April 21st, he came back to Tokyo and attended an evening reception given in his honour by Baron Mitsui at his residence.

On April 22nd, the Prince attended the Ceremony of Unveiling a Monument for those killed in the European War in Yokohama, and also an evening reception party held in his honour on one of the Japanese warships in the harbour, after which he attended a ball planned by the British residents of Yokohama in his honour. He was entertained at the Kanagawa Prefectural Office.

On April 23rd, the Prince left Yokohama and visited Odawara, where he took luncheon with H.I.H. Prince Kan-in at

his villa. He then, visited Hakone, staying at Baron Iwasaki's villa.

On April 24th, the Prince visited the Imperial Villa on Lake Hakone and took luncheon there with H.I.H. the Prince Regent. He then returned to Baron Iwasaki's villa.

On April 27th, the Prince arrived in Kyoto on the morning and went to the Imperial Palace. Afterwards, he visited the Momoyama Imperial Tomb.

On April 28th, the Prince enjoyed a boating excursion on Lake Biwa and later observed the cormorant-fishing in Gifu, after which he returned to Kyoto.

For the four days from April 29th to May 2nd, the Prince stayed in Kyoto.

On May 3rd, the Prince left Kyoto and visited Nara, where he was entertained at the Nara Hotel.

All of May 4th the Prince remained in Nara.

On May 5th, the Prince left Nara to attend the Osaka City welcome meeting, after which he attended a similar meeting in Kobe by the local Prefectural and Municipal Offices, and then a ball given by resident foreigners. That night he slept on the "Renown" in the harbour.

On May 6th, the Prince attended an evening reception given in Takamatsu, Shikoku, by Count Matsudaira, and stayed for the night on the "Renown."

On May 7th, the Prince left Takamatsu and visited Miyajima, Aki. At night, he stayed on the "Renown."

On May 8th, the Prince visited the Naval Cadet School, Yetajima, and then the Naval Arsenal, Kure. He then sailed for Kagoshima by the "Renown."

On May 9th, the Prince arrived in Kagoshima and attended a luncheon given by Prince Shimazu in his resi-

dence. Later, he left the palace and bade farewell to Japan.

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The Akasaka Detached Palace, at which H.R.H. the Prince of Wales was entertained during his stay in Tokyo, is built in Renaissance style and covers an area of 4,500 "tsubo," its outer part being covered by granite. Its outward fineness together with its extensive and beautiful gardens makes it very magnificent in look. This palace was designed by a most prominent Japanese architect after the models of many European palaces, and it is thought to be rarely splendid in the world, although the fact is not well known.

The room selected for H.R.H. the Prince of Wales was in a southern corner of the two-storied and right square building. The room opened for the French garden. It was originally chosen for the room of the H.I.H. the Prince Regent. It has a space of about 30 mats, with bluish-yellow walls and two windows in the east and the south. A table 5' in size was placed by the eastern window, and on the table were put a tortoise-shell ink-stand and two letter-weights of gold swords. There was a single-leaf screen with a view of the Sacred Bridge, Nikko and a folding-screen with a picture of the Tosa school. By the southern window was put an "inrô" (a seal-case) from the Imperial Museum, a choice of Japan's fine arts. The foreign style's building was thus harmoniously ornamented inside purely in the Japanese style and with Japanese furniture.

In front of the upstairs from the main entrance is the Asahi-no-ma (the Room of the Rising Sun), in which the persons to meet the Prince rested. The walls were hung with light green Nishijin

fabrics interspersed with Norwegian reddish marbles. The ceiling is pictured with a goddess in a sacred cart drawn by four white horses and proceeding through cherry trees, whose blossoms reflect with the shine of the Rising Sun. From the ceiling hangs electric lamps suspended by a golden metal tube of 5' and with glass pieces hanging down from them like series of chrystals. Next to the Asahi-no-ma is the Presence Chamber. The northern wall of this chamber is hung with Goblen tapestry of 9' square, on which is drawn a picture by Mr. T. Asai, a celebrated artist, showing a retainer on horseback in the Kamakura period clad in a hunting dress and carrying a bow and arrows and stopping among the trees. The ceiling has an oil painting of small birds flying merrily in the sky.

The room next to the presence chamber is spread a greenish brown carpet, which gives a light feeling. On the southern wall hangs a picture of carp painted by Mr. H. Fukuda, which was exhibited in the Imperial Fine Arts Exhibition for 1921 and was very well reputed.

Following a French garden with a large fountain, there is a Japanese garden with cherry-trees blooming on a hill and a pond. A tennis-court was built specially for the Prince.

There are a dining hall, a dancing hall, a small dining room, a dressing room, a sleeping room, a toilet room, a bath room, a smoking room, an office room of the attendants, a social room, a saloon, a bedroom of the attendants and all other necessary rooms prepared.

Three pet horses of the Japanese Crown Prince were prepared for use by the Royal Prince.

We are sure that these heartily pre-



pared arrangements for the reception of the Prince in the Palace were not unsatisfactory to them.

The Presence of H.R.H. the Prince in Wales at the Unveiling Ceremony of the Monument for the Killed in Battle.—Over 50 young British subjects in Japan went to the front during the late war, and nine of them were killed in battle in France. A granite and marble coated monument was erected in commemoration of their death half way up to a hill at the back of the St. Andrew's Church on the Bluff of Yokohama, at the instance of the British Ambassador in Japan and with contributions of money made by British men in Tokyo and Yokohama. It was planned to hold its unveiling ceremony in the presence of H.R.H. the Prince of Wales to make the occasion more memorial, and to make the death of the British soldiers more honourable. Before the arrival of the Prince, Colonel Peagot of the British Embassy came to Japan carrying with him an inscription for the monument. It is on a copper plate 3 x 4 ft. containing short records of the careers of the dead written by General Woodlow of world's war fame, who came with the Prince, and also their portraits. On the occasion of the unveiling ceremony, the Prince offered a wreath and read a letter eulogizing the merits of the dead.

It was at first intended that the Prince should visit the tomb of Anjin in Tsukayama Park on the summit of Jusan-Toge, Hemmi near Yokosuka, to place a wreath upon it. Here lies asleep William Adams, an Englishman who laid the foundation of Anglo-Japanese friendship. But the plan was given up much to the regret of all.

The Prince's Visit to the Imperial University of Tokyo.—

On April 13th, the Prince visited the Imperial University of Tokyo. Some scientific specimens—the most interesting and useful of those treasured by the university in the institution to deepen the Prince's understanding of Japan and to entertain him. At 10 a.m., he arrived at the university, and after a rest, he inspected these exhibits, and then attended a welcome meeting held in the university grounds. The President Dr. Kozai read a letter of welcome and the Prince replied to it, after which the students and faculty gave three "banzais" for the Prince. This ended the meeting. The exhibits arranged for the Prince's inspection on the occasion were the following named:—  
The Literary Department:—Books of Registration and Taxes in the second year of Taiho (702 A.P.) kept in the Shôsô-in to show the civilization of Ancient Japan, a sutra written by the Emperor Komei and other ancient documents, diaries on waste paper and calendars, and stamps of Roman letters also photograph of the residence of William Adams in Japan in 1600.

Books sent by James the First in 1913. Interesting and beautiful picture-scrolls of the fifty-three stages of the Tokaido, a visit of Koreans and a daimyo's procession.

The Scientific Department:—Gold Fish and their varieties (drawings), and pictures of the great earthquake in the Ansei era.

The Agricultural Department:—Drawing illustrating the cultivation of rice and specimens of rice.

The Engineering Department:—Models of the Five-Storied Pagoda, Nikko and the Ôten Gate, Kyoto, and explanations in English.

The Appointment of the Prince as

Honorary General and A Military Review at Yoyogi.

The Imperial Japanese Court appointed the Prince Honorary General in Japan on the day of his arrival in Tokyo, as the title of Marshal was conferred on between the Japanese and British Sovereigns in 1918; and the appointment was an exercise of powers appertaining to the Emperor beyond the ordinary laws, and it had never been preceded in Japan. The Prince has been treated accordingly during his stay in this country. On the morning of April 15th, a military review was held in the Yoyogi Parade Ground by the Prince and the Prince Regent, when about 10,000 men of the Guard Division partook it. The Prince wore the uniform of a Japanese General for the occasion.

The Welcome Meeting in the Premier's Official Residence.

On the evening of April 16th, a welcome meeting was held in honour of the Prince by Premier Viscount Takahashi in his official residence. Every room and table was decorated with flowers in vases, which were arranged by Kojima Shoyei-ken, an authority on flower-arrangement, and music was played by the orchestra of the Court musicians. There were purely Japanese tricks by Sukejiro and Kosen and jugglery and water feats by Tenka-tsu. They were doubtless found most interesting by the young Prince.

The Welcome Meeting in the Official Residence of the Foreign Minister.

H.I.H. the Prince Regent was much pleased by the unreserved and free manner of welcoming him by the Foreign Minister of England in his tour in 1921. In this view, an evening party held by the Foreign Minister of Japan for H.R.H. the Prince of Wales on April 18th was

also quite informal, all the Japanese ladies attending wearing pretty Japanese kimonos. After the banquet, the meeting passed on to entertainments, including dancing by noted actresses of the Imperial Theatre under the supervision of Matsumoto Koshiro, a celebrated actor of the same theatre. The meeting was really very gay and the Prince much enjoyed it.

Duck-Hunting in the Hama Detached Palace.

On the morning of the 17th, the hunting of wild ducks took place in the Hama Detached Palace for the Prince. It is a special way of hunting in Japan monopolized by the Court. There are two ponds in the palace, each of them covers an area of 10,000 "tsubo." They are embanked high and are grown bamboo-grasses like one in the fields, so that wild ducks flock easily. About 200 domestic ducks are tamed and kept in the ponds as decoys. Wild ducks gathering in the ponds can be seen through holes in some parts of the banks, and as the domestic ducks kept are usually fed through these holes, the tapping of the wood soon gathers together these ducks. There are many canals round the ponds led from them, and wild ducks are enticed into these canals following the decoys gathered as above. The canals have a winding, and as soon as a sufficient number of wild ducks is seen entering the canals through the above looking holes, the metal net hidden above the water is raised so as to blockade the way of the wild ducks back to the pond, and five hunters on each side of the canal stalk to the game and scoop up the wild ducks, which are startled and are about to fly, with a scoop-net of about 6 feet.

This is a way of wild duck hunting



taken since the Tokugawa Shogunate, and is very interesting for the foreigner, as it is quite novel and peaceful and is easy for taking even by ladies.

The Prince Regent proved himself to be a skilful hunter on the 17th, when the

Prince of Wales caught two ducks. He was much interested in this novel hunting and repeated the scooping often. Hawking was also employed for some of the flying ducks, and aroused much interest in the Prince.

## WELCOME IN TOKYO

On the day of arrival in Tokyo of the Prince, big red, green and yellow letters of welcome were posted on both sides of the railway line at Shibaura, Tokyo, and tens of thousand of youngmen from the Tokyo Young Men's Association stood under the posts and welcomed the Prince in the Court Train. The platform ceiling of Tokyo Railway Station, at which the Prince arrived from Yokohama, was decorated gaily with artificial cherry-blossoms, and the national flags of the two countries were fostered alternately from the pillars. The front part of the place, at which the Prince alighted, was curtained red and white, and the railings were decorated with crowns. The big Union-Jack and Sun were crossed, and their surroundings were wreathed with roses and laurels. In front of these national flags stood Baron Goto, the Mayor of Tokyo, and other persons and welcomed the Prince. Opposite the station was erected a gate of the Tower Bridge, London in the welcome of the Prince. Even the road-side trees were beautifully decorated with the Prince's crest and the Japanese and British national flags. Both sides of the road were lined by the school boys and girls of Tokyo carrying small flags which they waved when welcoming the Prince.

Ten gorgeously decorated electric cars were run through the city in welcome of

the Prince, all other street electric cars fostering the national flags of both countries, which were also put up at every door in the city. When the Prince arrived at the Akasaka Palace, his hotel, the Mayor of Tokyo proceeded to it and offered greetings to the Prince representing the citizens.

In the afternoon of the 13th, 2,000 representatives of the Tokyo common school boys and girls assembled in a yard before the Palace and sang in chorus the God Save the King, waving the national flags of the two countries, and on the evening of it, a great lantern procession of the Tokyo Young Men's Association took place, and these young men lined the both sides of the roads and welcomed the Prince from the evening party held by H.I.H. Higashi-Fushimi to the Akasaka Palace.

On the night of the 17th, a welcome meeting was held in the Prince's honour in the Imperial Theatre by the Tokyo City. Baron Goto, the Mayor, read an address of welcome and presented it in a cloisonne box to the Prince. This box was planned by Mr. Masaki, the President of the Tokyo Fine Art Academy, was designed by Professor K. Shimada of the same school, and was made by Mr. J. Ando, a celebrated artist of Nagoya. It is  $5\frac{1}{2}$ " in height,  $1' 2''$  in length and  $5''$  in width, its stand being  $1' 3\frac{1}{4}''$  in



The Entrance Window, the Loggia, and Dome—Representing the  
 the Church of the Virgin.



Fig. 1. The Last Judgment in the  
 the Church of the Virgin.





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length and 3" in height. It is of copper, and had an old pattern of a phoenix, chrysanthemums and vases shown in the cloisonne way on the yellowish ground, the upper part of the cover having the most elaborately made Crest of the British Court somewhat embossed, which does credit to the skilful workmanship of cloisonne work, all metal figures and border lines being of gold. The inside of the case are figured clouds with gold powder on the deep purple colour, and inside the cover are inscribed the golden letters "The Tokyo City" April, 1922." The case was put in a case of rarely fine mulberry wood. A flower-vase of celadon was also presented to the Prince at the same time. It was very tasteful and elegant and was a masterpiece of Miyakawa Kozan, a first class potter in Japan.

H.I.H. the Prince Regent other princes of blood were also present at the meeting. After the British Prince's reply to the Mayor's address, he was led to a balcony seat in the theatre to see the Japanese dramas, which were commenced at 9.30 p.m. The first play was the "Kongen-Kusazuribiki," which had as the hero Soga-no-Goro, a brave man in the Kamakura period, and was primitive and picturesque. The second play was "Kôtô-no-Naishi" written by Mr. Kido Okamoto, a famous play-writer at present. Kôtô-no-Naishi, the heroin and the wife of Nitta Yoshisada, drowned herself in the Lake Biwa clad in her late husband's armour, the playing showing a good example of heroic and virtuous Japanese women. The third play was the "Kanjin-cho," which originated in the "no." Musashi-

bo-Benkei took very great trouble in passing through the Ataka-no-Seki, a barrier, with his master, Minamoto-no-Yoshitsune, and his fellow retainers, by deceiving Togashi Sayemon, the chief barrier keeper; and the latter allowed them through the barrier, as he greatly sympathized with them, while he was aware of his being deceived. The fourth play was the "Kosodemaku-Yamatoni-shikiye" written by A-éba Kôson. It was a dancing and the scene was backed with Yomei Gate and the Sacred Bridge, Nikko. It was written specially to welcome the Prince.

The actors and actresses were all first class ones in Japan, and the plays were worthy as representative Japanese drama, although they could not perhaps be quite understood by the foreigners.

The Tokyo City held a Japanese-English concert in Hibiya Park on the 16th, an ukiyoe exhibition in the Tokyo Self-Governing Building of the Peace Exhibition and an English Civilization Exhibition in the Shoko Shorei-kwan, all in commemoration of the Royal visit.

The Prince passed his quiet and free days in Nikko on the 19th and 20th. We have written too much about Nikko, and refrain from repeating it here. He put at the Imperial Villa of the place, which is a purely Japanese building, his room facing the Daiya River. He boated the Lake Chuzenji in a motor-boat, and angled trout in the Imperial Breeding Place, which aroused much interest of him. He enjoyed the quietness of the deep mountains until the 21st., when he came back to Tokyo.



## PRIVATE RECEPTIONS

There were a few private receptions given for the Prince, and these were planned to make him at ease as much as possible, as the public receptions perhaps much constrained him. Much pains were taken in this connection at the Prince Tokugawa's luncheon-party held on the 15th, which was quite free from ceremony. After the luncheon, the Royal Prince saw wrestling matches, which are called a national game of Japan. The wrestlers were all champions. The four pillars of the ring were from the Kokugi-kwan. There were a ceremonious display of the "yokodzuna" on the ring and the "yokodzuna" 's wresting exercises, besides a number of wrestling matches.

On the same day, a garden party was held in honour of the Prince by the Japaness-English Association in the Mansion of Marquis Inouye. The spacious ground was tented, and about 300 Japanese and English members of the association, including peers, scholars, businessmen, soldiers and different other classes, together with their wives and daughters, entertained the Prince in a very unreserved way.

At an evening-party held for the Prince by Baron Mitsui in his residence on the 21st., the Prince was shown the "no," the Japanese old play, which was found novel and interesting by him.

April 23rd. H.R.H. The Prince of Wales visited at the villa of Baron Iwasaki at Yumoto, and also at that of Mr. Shigezo Imamura, a wealthy magnate.

24th 1 p.m. H.R.H. The Prince of Wales and H.I.H. The Prince Regent, with H.I.H. Prince Higashi-Fushimi, went in the same motor car to the Imperial Villa and in the old-fashioned

Japanese style palace rooms together enjoyed luncheon; afterward at 2.40 p.m., both Princes mutually exchanged cordial farewell handshakes.

26th Again at the Imperial Villa, Miy-anoshita, Hakone, the two Princes took final leave of each other; though it lasted only fifteen minutes yet the pathetic scene when the two Princes bade each other farewell caused sympathetic tears to start in the eyes of all on the reception committee.

His Royal Highness the Prince of Wales appreciatively viewed Mount Fuji at Nagao Pass for the first time since coming to Japan, and afterward took luncheon at the Fujiya Hotel at Miyanoshita. At 4 p.m. His Royal Highness and suite returned to Baron Iwasaki's villa. Then a parting banquet was tendered the Prince at the Villa of Baron Iwasaki.

At 10 o'clock His Royal Highness and suite drove down to Kozu station in motor cars and started for Kyoto by the west-bound train at 10.49 p.m. As to the rambling trip projected around Susono—the foot-hill section of Mt. Fuji—since the mountain paths were broken and also the volume of water in the lakes increased by the recent rain this expedition was given up. Those who had eagerly awaited the realization of the anticipated program must have been greatly disappointed.

### A WORD OF WELCOME TO H.R.H. THE PRINCE OF WALES.

It is an extremely happy event for us to receive H.R.H. our beloved Prince of Wales in Japan at this time of year, when snow-clad Mount Fuji is bright in the sunlight and the Japanese moors and hills are covered lovely cherry-blossoms. We welcome him from our hearts.

# THE SOUTH MANCHURIA RAILWAY Co.,

## ITS SCOPE AND MISSION

**R**AILWAYS have performed pioneer service in the great development that has taken place in Manchuria during the past generation, and of all the forces which have contributed to the economic and cultural development achieved the activities of the South Manchuria Railway Company have been the largest factor. This railway company has not only given Manchuria a railway system superior to any other in Eastern Asia, it has built modern hotels heated from the company's own mines, lighted by electricity from the company's own electric works, and supplied with water from the company's own waterworks. It has built towns and harbours, schools and hospitals and, in short, has acted as the servant of progress throughout the territory traversed by the railways.

Railway transportation forms, of course, the main enterprise of the company. There are two main lines, that between Dairen and Changchun, 437 miles long, and the Antung-Mukden line of 170 miles. About 100 miles of branch lines bring up the total mileage of the railways owned by the company to 700 miles. The S.M.R. company also manages the Chosen railways which total 1,100 miles. All these railway lines effectually open up the rich resources in the interior and are instrumental in bringing Manchuria into contact with the world's international

trade and shipping. The two trunk lines form an important link in the great Trans-Asiatic highway from Japan to China and Europe.

It would be a mistake to attribute this success to political manipulation, since the economic character of the railway has been emphasized from its very inception. Unlike the Russian railway to the North, the South Manchuria Railway has never exercised control over the military or even the police force in its own railway zone. It has only received due protection and the diplomatic backing of the Japanese Government against attack and pillage by lawless bands that still infest Manchuria to-day.

Nor is there the slightest basis for that other serious objection made that Japan, through her railways, was trying to monopolize the markets of Manchuria for her own benefit to the exclusion of Western commerce and enterprise. In the economic competition for trade in Manchuria Japan has the great advantage of close geographical situation. But she is not the only beneficiary of the prosperity and progress initiated to a marked degree by the enterprise of her nationals the fruits of which are shared by the Western nations alike. The share of Great Britain in the foreign trade of Manchuria in 1918 was about 8%, the share of the United States, which were not handicapp-



ed by the war, 20%. These figures only give the direct trade with America and Great Britain. In addition, goods that originated in these two countries are annually purchased not only locally but also in China and Japan to a very large extent. But taking only 20% as the share of the United States this would already constitute a higher percentage than could be shown for any province of China. The reason is not far to seek. While railway and other enterprises in most regions of China reserve the bulk of their orders for nationals controlling such enterprises, the industrial and commercial undertakings in Manchuria, even though owned by Japanese, are open to all nationals. In this sense, we venture to say, the principle of equal opportunity possesses in its application to Manchuria a more comprehensive significance than it has elsewhere in China. Even more widely distributed are the fruits of the development of Manchuria amongst the Chinese resident who have shown an increase in number and wealth far above that of the Japanese.

So far as the attitude of the South Manchuria Railway is concerned it will always be one of complete impartiality towards merchants irrespective of nationality. There is no secret about the policy of the railway company, and no discrimination is shown in regard to treatment and carrying rates. Except for five cases of rebates allowed, these rates are all uniform and apply to whomsoever. The five cases in question are due to contracts of long standing, and the rebates given are those to the Standard Oil Co., the Asiatic Petroleum Co., the British-American Tobacco Co., the Toa Tobacco Co., and to a zinc factory at Fushun, the latter "arrangement" having

become inoperative owing to the closure of that works. We see, therefore, that these are actually given to four firms, three of which are British or American. The same impartial treatment is given in respect to the other enterprises of the company, and especially as regards the placing of orders for the large supplies of material the company is drawing from abroad. The attitude of the company is quite logical in this, it being clear that the commercial development and the advance of civilization which will result from international participation will, in the long run, favourably affect Japanese trade. The railway particularly is bound to benefit from the development of trade whether this is brought about by Japanese or other nationals. It is, moreover, fully recognized that Japanese capital alone will hardly suffice for the rapid development of Manchuria, and for that very reason, if for no other, the South Manchuria Railway earnestly desires to attract foreign enterprise and investments to Manchuria.

It has been reported in view of the approaching Washington Conference that there exists an inclination to recognize Japan's special position in Manchuria and give her an outlet for economic expansion there. If true, and ought to be true for the sake of equity and justice, it would merely confirm an established fact although, one must deplore the implication it reveals that Japan is bent upon egoistical exploitation in Manchuria. It is hardly fair to Japan and the South Manchuria Railway who have fulfilled and must hereafter fulfil a civilizing mission in Manchuria, and it is equally unfair to China if it implied that her interests were to be sacrificed for the benefit of international arrangements. The special position in

Shintoism, the recognition of which Japan is seeking does not justify the claims of the Japanese the international community, nor a guarantee of ethnic advantage, but a recognition of greater concern in regard to conditions there, a recognition in fact that, whether Japan wishes or not, she stands in a position of special responsibility in regard

to the Asiatic continent living her shores, that she cannot stand the loss of influence and prestige in the political and economic Far East. Only this recognition, however, Japan will also be ready to deal and co-operate with all the nations of the world in promoting the progress and stability of the Far East.





# INFORMATION CONCERNING THE LEADING BANKS, COM- PANIES AND INDIVIDUALS SUPPORTING THIS EX- HIBITION NUMBER

**T**HE Iwasaki Family and the Mitsubishi Firm.—The Iwasaki family, the multi-millionaires of Japan, from a state of obscurity suddenly came into prominence in the Meiji era, and their fame was established by the late Yataro Iwasaki, a hero, born in the Province of Tosa who studied with Toyo Yoshida, a well-known modern scholar.

Wishing to raise himself in the world as a business man he established the Mitsubishi Company in 1871. This company purchased a few steamers from the Tosa clan, and employed steamers chartered from the Army department as military transports during the Formosan expedition. Later, the company carried on a marine transport business with these boats and succeeded in competing with the Pacific Steamship Co. of America and the P. & O. Steam Navigation Co. of England. During the Civil War of 1877, the boats were employed as military transports, and the firm gained handsome profits. Subsequently, this firm was combined with the Kyodo Un-yu Kaisha into the present Nippon Yusen Kaisha, the biggest steamship company in Japan.

Yataro Iwasaki having made a great fortune, died of a cancer at the age of 52. Yanosuke Iwasaki, a younger brother of the deceased born in the Province of Tosa succeeded to the business of the Iwasaki Family. He was a true businessman, of steady character, quite unlike his elder brother of heroic nature. In he was created a peer and with the title of Baron.

The Mitsubishi Firm formerly carried on directly mining, shipbuilding, banking and real estate business. But each of these departments was incorporated afterwards, except the real estate business.

These companies are controlled by the firm, and are principally as follows :—

Mitsubishi Trading Co., Mitsubishi Mining Co., Mitsubishi Warehouse Co., Mitsubishi Marine and Fire Insurance Co., Mitsubishi Bank, Mitsubishi Shipbuilding and Engineering Co., Mitsubishi Iron and Steel Co., Mitsubishi Internal Combustion Engine Co., and Mitsubishi Electrical Engineering Co.

The Mining Company possesses the Takashima Colliery, the Ikuno Gold, Silver and Copper Mine and other mines, numbering twenty. The mines

are not so noted for the amount of the output as some owned by other millionaire families; yet the Iwasaki firm aside from the Mitsui Family is the possessor of the largest number of mines of any firm in Japan.

The Mitsubishi Yards, Nagasaki, occupy the west side of Nagasaki Harbor, the total area of which is 105,000 *tsubo*. The yards employ 700 clerks and 8,000 workmen, and built the *Chiyo-Maru* and the *Tenyo-Maru*, each of which is of 13,500 tons displacement. The Mitsubishi Yards, Kobe, employ 200 clerks and 2,000 workmen, and have floating docks, such as are not to be found elsewhere in Japan, their principal work being ship-repairing.

The firm's banking and real estate departments are very active. All the land near Tokyo Railway Station is owned by the department, which possesses some of the big buildings there also.

Besides there are many other important enterprises in which the firm is indirectly interested. The firm is presided over by Barons Koyata Iwasaki, and Baron Hisaya Iwasaki, the former of whom is the eldest son of Yanosuke Iwasaki and the latter of Yataro Iwasaki.

The Mitsui Family and its enterprises.  
—The oldest multi-millionaire families in Japan are the Mitsuis of Tokyo, and the Sumitomos and Konoikes of Osaka, led by the first-named. The Mitsui family is descended from the Fujiwaras; the sixth generation from Kanpaku Michinaga of the latter family possessed Mitsui village in the Province of Yamato and this was renamed Mitsui. The time was the warlike age in the Ashikaga period, and Takahisa Mitsui, the master of the house, resolved to become a merchant. Accordingly,

his son Takatoshi started in as a saké brewer in Matsuzaka in the Province of Ise in the Genna era. His fourth son, Takatoshi Mitsui, opened a drygoods store in Yedo (now Tokyo). He was a money-changer and exchange broker, and at last became a banker to the Tokugawa Government. This invested it with the central power of banking in the country, which built the foundation of the family's present wealth.

One of the enterprises of the family is the Mitsui Bank, which was formed in 1876 and was the pioneer of private banks in Japan. It succeeded to the family's exchange business kept up for a period of 300 years. Then, there is the Mitsui Bussan Kaisha, the representative business of the firm. It was organized in 1876, when the Mitsui Bank was established.

Further enterprises are represented by the Mitsui Gomei Kaisha, of which the President is Baron Hachiroyemon Mitsui, the Mitsui Bank, of which the President Gen-emon Mitsui, Managing Directors are Mr. S. Ikeda, Mr. U. Yoneyama, Mr. N. Kikumoto and Mr. O. Mashima the Mitsui Bussan Kaisha, of which the President is Mr. Yonosuke Mitsui, and the Toshin Warehousing Co., whose President is Mr. Tokuyemon Mitsui.

The Mitsui Mining Co., of which the President is Mr. Motonasute Mitsui, and it also carries on camphor manufacturing, afforestation and reclamation work. Its mining department is the biggest in Japan, except for the Mitsubishi's. The principal mines are collieries, besides which there are a few copper and sulphur mines. The famous Miike Colliery in Kyushu is owned by this family. The Mitsui Bussan Kaisha carries on foreign trade as its



chief work, and besides this, it acts as transporters and agents and operates also saw-mill, coal and machinery departments. As importers and exporters, the Mitsui firm stands pre-eminent. The principal export goods handled by it are coal, coke, charcoal, cotton yarn, cotton fabrics, raw silk, habutae, timber, box-wood, rice, copper, silver, zinc, ores, antimony, matches, munitions, camphor, cement, bricks, fancy matting, paper, coral and fish oil. Miike harbor was constructed by the Mitsui family as a coal port.

**The First Bank.**—Banking existed in Japan from of old in the form of exchange brokerage, and in the first year of Meiji exchange companies were established in the different towns of the country. In November, 1884, the National Bank Law was enacted following the standards of the American and English banking systems investigated by Viscount Shibusawa, who was then an official of the Finance office. Four banks were at once established under this law, and the First Bank was one of them. The bank started business on July 20th. Its capital was ¥2,500,000 at first, and it was authorized to issue ¥1,500,000 in bank notes. This bank has rendered very meritorious service to the economic world in Japan as the oldest national bank in the country. One case of this distinguished service was the Bank's activities in Korea. The first Korean office was established in Fusan in 1879, and in 1886 it took up an agency for Korean Customs tariffs under a treaty concluded with the Korean Government. At the same time it arranged to advance loans to Korea, in consideration of which it was allowed by the latter to issue bank notes under the control of the Japanese Government, which considered

the control necessary to safeguard the prestige of Japan, which might be impaired by the loss of its bank note reputation. The bank thus held a superior position in the banking circles of Korea as issuing bank. It re-adjusted the Korean currency system and acted as agent for her treasury. Later, the Kankoku Ginko was established after changes in the Korean Government, and this bank succeeded to the rights and obligations of the First Bank in that country. In this way, the bank did much towards the improvement and development of financial affairs in that country. The present capital of the bank amounts to ¥50,000,000. The President is Mr. Y. Sasaki and the Managing Directors Mr. K. Ishii, Mr. Y. Noguchi and Mr. T. Sugita. Viscount Shibusawa acts as Adviser.

**The Hypothec Bank of Japan.**—This bank was organized in 1897, when Japan adopted the gold standard, which constituted an epoch in the monetary history of the country. The object of the bank is to grant capital to agricultural and industrial men to improve and develop national economics. Its capital amounted at first to ¥10,000,000, but it now stands at ¥40,000,000. Its first president was Mr. J. Kawashima and its first Vice-President Mr. M. Fujishima. One privilege given to the bank is that it can issue premium-bearing debentures to an amount ten times as much as the paid-up capital, provided that its capital is paid up to more than one-fourth of the total capital and its debenture issues do not exceed the total of its loans to be repaid in yearly instalments and its subscriptions to Agricultural and Industrial Debentures.

This bank issues long-time loans at low interest and aims principally at promoting

the public good. This being different from an ordinary bank, it was prescribed by law before its formation that a Government grant should be given to it for the first ten years of its existence within limits not exceeding 5 per cent. of the paid-up capital, in case its dividends were less than 5 per cent. per annum. Practically, however, it was only one year and a half that the bank was compelled to receive the official grant, and since then, its profits have been so great as to enable it to dispense with the grant, thanks to the able management of its directors.

At the end of twenty years from the time of its formation, it had made 122,625 loans valued at ¥400,890,000 and its debenture issues aggregated ¥265,690,000.

Its present directors are Mr. G. Shimura, President; Mr. U. Yanagiya, Vice-President; Messrs. N. Kawakami, K. Kato, and K. Tsukuda, Directors, and Messrs. K. Matsuo, K. Otani, and K. Ono, Auditors.

There is a large number of successful agricultural and industrial firms who get loans from this bank. To cite a few examples, there are the Karatsu Iron Works, Saga-ken, the Hakodate Dock Co., Hokkaido, the Imperial Cold Storage Co., Tokyo, the Akita Timber Co., Akita-ken and the Nippon Seifu Kaisha, Kyoto.

The bank grants loans on credit to public bodies, arable land re-adjusting and industrial guilds, and its total loans of the sort come to over ¥100,000,000.

The head office of this bank is at Uchiyamashita-cho, Kojimachi-ku, Tokyo. Its building is characteristically Japanese in appearance, but is European in style inside.

**The Industrial Bank of Japan.**—This

bank was founded in, and the reasons for its establishment were the necessity for a financial organ to effect transactions in securities in industries, to introduce foreign capital, and to create trust business so as to foster industry. Essentially, the bank was organized to grant loans on chattels just as the Hypothec Bank of Japan does on real estate as security. Its capital amounted at first to ¥10,000,000 and its charter was for 50 years. Its business was confined to loaning money on national and local bonds and debentures, holding money on deposit and in trust and trust business in local bonds, debentures and shares.

One privilege granted to the bank was that it could issue debentures to an amount five times the paid-up capital and that its dividends were guaranteed by the Government at the rate of 5 per cent. for the first five years of its existence. One special feature was that trust business was included in its operations.

The bank issued ¥3,000,000 of debentures twice the first year of its establishment, and the same amount in the year following. Since then, similar issues have been made. Its business scope has been gradually enlarged, until it could loan on the security of railways, mines and factory foundations under the Railway, Mine and Factory Mortgage laws, issue debentures for supplying funds to public works in foreign lands and loan on the security of factory grounds and of certain specified building lands and buildings. One of the features of the bank's business is that it established a department to investigate gold and silver mines under specialists, so that applications for loans from mines can be accepted or declined according to its investigations.

Some years after its establishment, its



paid-up capital was increased to ¥17,500,000, of which ¥7,500,000 was subscribed by foreign shareholders. At present, its capital amounts to ¥50,000,000 and its debenture issues to ¥56,680,000.

Its first president was Mr. J. Soyeda; he was succeeded by Mr. T. Shidate, and the present head is Mr. H. Hijikata. The vice-president is Mr. Y. Ono, and the managers Messrs. T. Iwasa, K. Iyenaga, and K. Matsumoto.

The most distinguished service rendered by this Bank was its introduction of foreign capital through the issue of Japanese bonds and debentures in European and American markets. Another feature is its underwriting of debentures by trust contracts.

**The Fifteenth Bank.**—This bank was established in May, to protect the property of peers, with the latter as projectors and shareholders under the advice of the Government authorities. The bank was therefore commonly called the Peers' Bank.

Most peers received from the Imperial Government capitalized pensions for the fiefs which they used to possess under the Tokugawa Shogunate but had returned to the Imperial Government after the Restoration. It was the idea of the bank promoters profitably to employ the pension bonds through the bank. While the scheme to establish the bank was in progress, the Civil War of 1877 occurred, which quickened its formation, since the Government desired to meet the expense of the war by borrowing the bank's funds

rather than by floating national bonds, which would have been very hard then, or creating new taxes, which it was feared would disturb popular sentiment, and especially as the bank could find no good means advantageously to employ its capital which amounted to ¥17,820,000. Thus, the Government could get a loan of ¥15,000,000 from the bank at the rate of 5 per cent. per annum for a period of 20 years, and gave various privileges to the bank in consideration of this low-interest loan, one of these being that the bank was allowed to keep only 5 per cent. specie reserve against its notes of ¥15,000,000 which it loaned to the Government, and also to make excess issue of ¥2,400,000 and that the demand for conversion could be met by currency by the Government for 15/16 of the deficit of its reserve. Later, the bank invested funds in railway enterprises under the Government advice.

Subsequently, the Bank of Japan was formed, upon which the national banks lost their privileges, and since then the Fifteenth Bank has been working as an ordinary bank.

At present, the Bank's capital amounts to ¥100,000,000. The president and vice-president are I. Matsukata and M. Naruse respectively. The board of Directors is formed chiefly of peers. As a bank it is considered most sound and trustworthy.

Branch offices are found in Tokyo, Osaka, Kobe, Kyoto, Nagoya, Wakayama, Hiroshima, Shimonoseki, Fukuoka, Kumamoto and Kagoshima.

## THE THREE LARGEST STEAMSHIP COMPANIES OF JAPAN

**The Nippon Yusen Kaisha** was established in 1885 by the combination of the Iwasaki family's Mitsu Bishi Kaisha and the Kyodo Un-yu Kaisha. At present it holds the third position among the world's steamship companies, of which the first is occupied by the British-India Steamship Co., with a fleet of 880,000 tons, the second having 810,000 tons. The N.Y.K. has a fleet of 570,000 tons. The following table shows the number and aggregate tonnage of steamers owned by the N.Y.K. since the first year of its establishment :—

Year	No. Steamers	Aggregate Tonnage
1885 ... ..	58	68,000
1895 ... ..	57	110,000
1905 ... ..	73	250,000
1915 ... ..	93	420,000
1921 ... ..	109	570,000

The above figures suggests how remarkably the company has developed.

As to the increase of its passenger and freight business, this has been much more marked than that of its fleet tonnage, as may be noted from the following table.—

Year	Receipts
1895 ... ..	¥ 3,490,000
1905 ... ..	9,700,000
1915 ... ..	34,830,000
1921 ... ..	81,880,000

The company's steamship lines are European, Hamburg, Seattle, South American, New York, Australian, Bombay, Calcutta, Shanghai and Tsingtau. The directors are Y. Ito, president, Y. Nagatomi, vice-president, H. Fujishima, A. Shimamura, S. Nakajima, T. Ishii, F. Midzukawa, M. Yasuda, N. Nagata and M. Yukawa, Directors.

Its boats include such excellent and commodious steamers as the "Fushimi-Maru" (10,938 tons), the "Suwa-Maru" (10,927 tons), the "Hakone-Maru" (10,100 tons), the "Haruna-Maru" (10,100 tons) and the "Asama-Maru" (10,100 tons).

**The Toyo Kisen Kaisha** has made very great development and ranks next to the N.Y.K. Its regular lines are San Francisco, Hongkong and South America. Its San Francisco liners are splendid, including the "Tenyo-Maru" (22,000 tons), the "Taiyo-Maru" (22,000 tons) and the "Shunyo-Maru" (22,000 tons). There are besides two steamers of 20,000 tons and one steamer of 9,000 tons run by it on this line. Its South American liners are the "Gakuyo-Maru" (18,500 tons) and the "Anyo-Maru" (18,700 tons), besides which there are two steamers of 14,000 tons and one steamer of 16,000 tons on the same route. The "Toyo" owns nine cargo-boats of which the "Reiyo-Maru" and the "Fukuyo-Maru" are the biggest, with 8,600 tons each.

The directors are S. Asano, president, R. Asano, Y. Sekine, U. Hashimoto, Baron K. Okura, H. Okawa, M. Shiraishi, S. Ito, Z. Yasuda and Y. Hara, Directors.

**The Osaka Shosen Kaisha** is the third largest steamship company in Japan, and was organized in 1884. Its principal business is coastal trade. It has attained very marked development as may be noted from the following table showing



the number and aggregate tonnage of steamers owned by it since the first year of its establishment :—

Year	No. Steamers	Aggregate Tonnage
1884 ... ..	90	160,000
1894 ... ..	52	180,000
1914 ... ..	109	190,000
1921 ... ..	133	410,000

It has a capital of ¥100,000,000 and fifty lines.

The directors are K. Hori, President, J. Yamaōka, Vice-President, R. Kafuku, K. Kimura, R. Fukao, S. Murata, and H. Ota, managing directors, H. Abe, and Y. Ikeo, directors.

**Baron K. Okura.**—Born a village chief in Shibata in the Province of Echigo, Okura belonged to an old family of the locality. He lost his father by death when only 17, and his mother when 18 years of age. He was given a sum of 20 “ryo” by his elder sister, with which he came up to Yedo (now Tokyo) to raise himself in the world. He got employment in a pawnbroker’s shop and served very diligently. His service was so much appreciated by the master that he wished to adopt him into the family. But Okura declined the request and established himself as a fishmonger at Uyeno.

There lived a “kengyo” (a blind shampooer of the highest grade) in his neighborhood, who emphasized to him the necessity of saving. Accordingly, he saved as much money as possible by his diligence, and desired to deposit his savings with the blind man, but the latter declined the trust, and while praising him for his thrift, advised him to use the money more profitably and to increase it more and more. This advice was well acted upon. After careful consideration, this shrewd man purchased guns with the

money in Yokohama and sold them to soldiers, as this was the time when the Tokugawa Shogunate was falling and guns had become fashionable. His business was successful, for he received very good orders and traveled many times back and forth between Tokyo and Yokohama, laying in goods. He showed great courage in pushing his business so fearlessly in a time when there were a great many wandering retainers of former “daimyos” who made nothing of killing men, and robbery too was very frequent.

He was once about to be killed by the “Shogi-tai” (Tokugawa men against the Imperial Army,) for the reason that he would not sell guns to them. He told these threateners with a self-possessed air that, being a merchant, he was quite willing to sell to them as well as to the Imperial army. So he received an order from them and escaped death. He acted with extraordinary energy and diligence during this emergency and at last became a great merchant. Later, he established the present Okura-Gumi.

The Okura-Gumi is interested in different business enterprises. Its capital amounts to ¥10,000,000 and its principal business is to acquire securities and real estate and to invest money in important enterprises. Affiliated enterprises are the Okura Rubber Co., the Okura Mining Co. which mines coal and manufactures iron with a capital of ¥20,000,000, the Okura Trading Co. which has a capital of ¥10,000,000 and does a trading, contracting, warehousing, trust and manufacturing business, with branches in England, America, Australia and China, and the Okura Silk Mill, in Susaka, in the Province of Shinano. There is also another silk mill run by the firm in Shibata where Baron Okura was born.

The interest taken by Baron Okura in Chinese enterprises is very extensive. He is also greatly interested in collecting curios and in the fine arts. He has established a magnificent fine art gallery, which he later offered to? He controls also the Okura Commercial School in which a middle school education is given. For a business-man, he is unusually interested in education. He was created a peer in recognition of his great public work.

**The Yasuda Family.**—The present great prosperity of the Yasuda family owes very much to the efforts of the late Z. Yasuda. He was a retainer, with the fief of Toyama in the Province of Etchu, and was so poor that he had to resort to agriculture in his leisure time. He and his family were very thrifty and saved some money. He studied in the village school for four years, and was engaged in copying from the age of 12 or 13, as he wrote a good hand. At the age of 14 or 15, he went out with his father, one day when it snowed and was very cold. On the way, they met a fellow retainer of the highest position. His father as was customary, took off his clogs and sat down on the ground and very respectfully saluted the "karo," who returned the salute simply with his eye. Seeing this, Yasuda felt how extreme the class system of the samurai was. He saw another example [later when one in a splendid "kago" (a palanquin) in a procession respectfully followed by men of very high rank. He did not know who the man in the palanquin was and was told that he was an agent of a wealthy man who used to grant money to the lord. He recollected the event occurring to him on that snowy day, and saw how powerful money was even more than that of the

samurai, for the money lender's agent was respectfully sent for and led to the castle of the lord personally by such men of rank as compelled his father to sit down on the ground and salute. This strengthened his resolution to become a wealthy man. He was then, 15 years of age.

At the same time, he vowed to himself that he would never rely upon others, that he would never lie and that he would save one-third of his income. At the age of 17, he came up to Yedo (now Tokyo) and got employment in a toy store where he was regarded as a model "banto" through his extreme assiduity. He was so much favored by his master that he wished him to become his adopted son. He declined the wish and left the store, lest trouble should occur by his staying longer. He next a pawnbroker. At the age of 25, he established himself as a merchant and married. He led a very frugal life and amassed a fortune which later came to be reckoned in millions.

His principal enterprises were the Yasuda Bank and the Yosuda Trading Co., the former of which was established in 1880, has a capital of ¥25,000,000 and is known as the soundest bank in Japan, and the latter of which has a capital of ¥11,250,000 and does a great manufacturing, warehousing, transportation, coal mining and trading business. He died in 1921. Yet his family and business continue to flourish as before. The Hozensha, one of his enterprises, has as its chief purpose investments in various sorts of business with a capital of ¥10,000,000. It intends capitalizing social and charitable work in future.

**Mr. K. Murai.**—Murai is from Kyoto. Before the Government monopolized tobacco, he manufactured and sold cigarettes which were popular with the Japa-



nesc. One of these brands was the "Sun Rise," the most noted of all them. His "Pinhead" and "Camera" grades also met with much public favor. His business naturally prospered greatly. There are many millionaire families in Japan, which were greatly enriched during the period of disorder from the end of the Tokugawa Shogunate to the beginning of the Meiji era, but there are comparatively few of them which amassed an immense fortune as the Murai family did in the subsequent period when society became more orderly. This success is ascribable to Mr. K. Murai's uncommon business ability and his prudent management of affairs.

After the Government monopolized the tobacco trade he devoted his whole energy to other lines, old and new, including the Murai bank, cotton-yarn and soap factories, gold, silver, copper and oil mining and Korean reclamation work. All these enterprises are directly managed by the Murai family, although the Murai bank has been re-organized lately, and the Murai oil works, carried on extensively in Niigata and Gumma prefectures, were combined with the Hoden Oil Co. in 1906. The mining of gold, silver and copper is still done in Aomori, Kagoshima and Fukuoka prefectures, and the reclamation work in Korea is also on a large scale.

The Murai Bank was established in 1898 and has a capital of ¥10,000,000, its deposits amounting to ¥57,000,000.

**Mr. Kahei Otani** is a business man well-known not only in Japan but in foreign lands, and is the President of the Yokohama Chamber of Commerce and the leader of Japan's tea industry. He is highly respected as one of the older business men in Yokohama and is a typical gentleman of the time.

He was born in Miye prefecture, in 1844, and came to Yokohama in 1862, where he started in the tea trade. Later, he established a tea guild to prevent the careless manufacture of teas and to improve the tea industry in general. He travelled round the tea-producing districts of the country to advise those engaged in the industry to be more considerate and scientific in their methods.

In 1898, the United States imposed a heavy duty on teas as a result of the Spanish-American War. Thereupon, Mr. Otani, representing the Japanese tea merchants, visited America in the autumn of 1899 and talked with President McKinley and other Americans of note about having the import duty removed. His efforts were successful in 1902.

He attended the Philadelphia International Commercial Congress as deputy of the Chambers of Commerce of Tokyo and Yokohama, on which occasion he proposed the immediate laying of a cable in the Pacific between Japan and America. This quickened the formation of the Pacific Cable Co. much to the benefit of trade between Japan and America. In addition to tea Mr. Otani exports marine products; he is also interested in the raw silk trade. In 1909, his silk trade was incorporated and was renamed the Otani Gomei Kaisha.

He holds a position so important in the economic community of Japan that he is known as "Otani of Japan" and not simply "Otani of Yokohama."

He is the President of the Japan Tea Co., an Auditor of the Hypothec Bank of Japan and the Bank of Taiwan and a Director of the Tokyo Fire Insurance Co. and the Yokohama Warehouse Co. He is much interested in the public works of Yokohama and acts as a member of the

Municipal Council, is President of the Yokohama Bankers' Club, the Central Association of Tea Guilds, the Educational Council of Yokohama and the Yokohama Buddhist Lecture Society. He has been interested in every important exhibition as a juror. He has often visited foreign lands, and recently, in 1910, he was invited to America with certain other Japanese business men by commercial men there.

He has received the Fifth court rank, junior grade, the Third Class Order some years ago, and was promoted to a higher court rank in 1915, when H. M. the Emperor ascended the throne.

He is a man of taste and is an expert at "go." He writes a good hand. He is a high-minded gentleman and is highly respected. In Yokohama, he is in antecedents and social position very like Baron Shibusawa in Tokyo. It is suggested that he be the first business man in Yokohama to be created a baron, if such honor could be hoped for Yokohama men in future.

**Mr. Kintaro Hattori** is the representative man in the watch and clock industry of Japan. At first he was only a struggling merchant, and achieved his great success through constant energetic and assiduous work coupled with the use of his distinguished intelligence.

He is the proprietor of Seikosha, the biggest watch and clock manufactory in Japan, where clocks and watches are made from raw materials secured in Japan. His watch and clock store on the Ginza, Tokyo, is worthy the implicit confidence of the public, its goods being considered very excellent and reliable.

That he is a man of discernment may be seen from his view as to exhibits suitable for the present Exhibition in Tokyo.

He thinks that the Japanese are fond of exhibiting articles so exquisite and valuable that only one can be made and this must be avoided, for the purpose of an exhibition must be to show articles which are suitable for use by the masses in their daily life.

He is said to be always encouraging his employees with similar sensible views. When his design department designed a clock with a looking glass, he did not approve it, saying that it was similar to the Waltham Watch Co.'s design and it was a disgrace for the Hattori firm to imitate another's design. The Japanese are criticised as skillful in imitating, and it is therefore interesting and important to know that there is such a man as Mr. Hattori who dislikes imitation.

He is an expert at "shogi," which is thought to be a proof of his possession of a clear and clever head.

**Ashimori Rope Works.**—This business belongs solely to Mr. Buhei Ashimori and was established in 1878, it being the pioneer in driving cotton rope and spindle band manufacturing in Japan.

In , the works and machinery were readjusted to manufacture improved goods. After the Japan-China War, the demand for the goods increased greatly because of the various industries which developed, and many similar establishments came into being. But these manufactories were too little concerned about the quality of their manufactures, being simply desirous to raise their prices. The keen rivalry therefore only benefitted the Ashimori firm, whose reputation was steadily enhanced until all rivals fell one after another and it was necessary for it to erect additional works.

In 1900, the proprietor made a trip of inspection, traveling in England, France,



Italy and America, and a further expansion of the Japanese textile industry was expected. In 1931, however, because of the immediate economic crisis and the depression in the Japanese textile industry, the importance of developing new export textile types has decreased, and much attention is paid mainly to the price being taken for the Japanese goods which are being sold on a greatly enlarged scale abroad. After the Japanese War, the demand for a great deal of the Japanese goods in the present foreign market has almost disappeared, and the Japanese textile industry has been forced to turn to the domestic market.

In 1932, the Japanese government began to export Japanese goods to England, America, and France, but even in these markets of

European countries. The Japanese textile industry is still in a very depressed condition because of the depression in the same industry in the same countries. As a result, the Japanese textile industry has been forced to turn to the domestic market.

In 1933, the Japanese government began to export Japanese goods to the United States, but even in this market the Japanese goods have not been sold in large quantities. The Japanese textile industry has been forced to turn to the domestic market.

In 1934, the Japanese government began to export Japanese goods to the United States, but even in this market the Japanese goods have not been sold in large quantities. The Japanese textile industry has been forced to turn to the domestic market.



Textile factory, Osaka, Japan

manufacturing goods than those sold last year, according to his survey. In 1935, he has great satisfaction in the progress of the Japanese textile industry, which has been established in greater than foreign markets. In the same year, he was given a letter of appreciation by the Minister of Agriculture and Commerce in recognition of his work. In 1936, he inspected the textile industry in Shanghai and planned its future development. Since then, he has been busy making plans to introduce a number of textile goods to China.

In 1937, the Japanese government

began to export Japanese goods to the United States, but even in this market the Japanese goods have not been sold in large quantities. The Japanese textile industry has been forced to turn to the domestic market.

The works are at Imabashi, Hiroshima, and Imabashi, Osaka, the office being at Kanda, Tokyo. The buildings cover an area of 100,000 square meters, and the ground is covered with a large number of trees. The complex includes a large number of buildings and a large number of trees. The buildings are made of concrete and steel, and the ground is covered with a large number of trees. The complex includes a large number of buildings and a large number of trees. The buildings are made of concrete and steel, and the ground is covered with a large number of trees.

dle-wick-making machines, 30 sash-cord-making machines, 3 twisting machines, 6 throwing machines, 6 tape looms, twilled roling machine 11, 50 spinning machines, 2 intertwisting machine, 4 lathes.

The manufactures include patented cotton ropes of the Ashimori type, which are popular for driving purposes and cannot be manufactured by others, they being exported largely to Shanghai, spindle braids for spinning and weaving mills, also exported, spindle tapes which are absolutely necessary for use in works running American spinning jennies, candle wicks which are greatly in demand in Japan, Shanghai and Manchuria, sash cord and plaited cord employed for trolley cords, bells, etc., hemp cord to be used for packing by spinners and paper manufacturers, and anti-fraying rope composition. The yearly output amounts to ¥1,500,000 in value.

**The South Manchurian Railway Co.**—The Japanese Government acquired on September 5th, 1904, the Changchun-Port Arthur railway belonging to the China-Eastern Railway, together with its branch lines and all its rights, concessions, property and collieries, under the Japanese-Russian Peace Treaty, Art. VI; and the South Manchurian Railway Co. was then established under a charter granted on November 1st, 1905, when the President was Baron Goto and the Vice-President Mr. Z. Nakamura.

The company is divided into five departments, namely, General Affairs, Investigation, Transport, Mining and Local.

The most important business of the company is railways and next shipping, the latter being combined with Shanghai and South China coast lines, and being run by the Dairen Steamship Co. under its

own control. The third place is given to mining. The company also supplies gas and electricity to Dairen, Mukden, Changchung and Antung. It runs hotels, such as the Yamato Hotel in Dairen, and others in Port Arthur, Hoshiga-ura, Mukden and Changchung, which serve partly as clubs for Japanese, Russians and Chinese.

Of indirect enterprises there are the Dairen Steamship Co., the Dairen Oil Industrial Co., the Manchurian "Nichi-Nichi" (a daily newspaper), a publishing office and the Yingkow Water and Electric Works. It also holds share in two Chinese electric-light companies.

The company is bound by Government order to provide for education, civil engineering work and sanitation within the railway zone, and it is granted authority to raise the money for this work in the zone by collecting it from the residents. One important public work is its line of hospitals which are established in Dairen, Yingkow, Liaotung, Mukden, Tiehling, Kungchling, Changchung, Antung, Kirin and Honkeiko.

In education, the company is likewise making great efforts. There are 19 primary schools owned by it, the total pupils numbering 3,967.

For the Chinese there are eight common and middle schools, and also three schools of the Japanese language, the total number of students amounting to 1,094. Besides this, there are supplementary business schools, the South Manchurian Technical School (middle school grade) and the South Manchurian Medical College (high school grade).

The South Manchurian Railway Company is a success in business and in all social and educational work, as everybody recognizes.



**The Kanegafuchi Spinning Co.**—This original capital of this company was only ¥100,000, but it has made great advance during the past five decades, and is now a very giant of a concern with a capital of ¥17,427,650, 43 works and 30,000 workmen, male and female, and paying 70 per cent. dividends for a number of business terms past. At first, it had only one mill on the banks of the Sumida River. Later, it took into amalgamation the Shanghai Spinning Co., then the Kawasaki Spinning Co. and the Kyushu Spinning Co. At present, its mills are situated in different places in Japan. It manufactures dyed and bleached cottons, besides spinning. Its goods are supplied even to China and the South Sea islands. Its present directors are Mr. Y. Muto, President managing director, Mr. M. Fuji and Mr. R. Nagao.

One feature is that the company's workmen are treated very well, their dormitories and other arrangements being ideal.

**The Fuji Gasu Spinning Co.**—This company is at Oshima-machi, Minami-Katsushika-gori, Tokyo-fu. It was established in 1896 with a capital of two million yen. At present it is a very strong company with a capital of ¥18,000,000. In 1900 or 1901, it was in an extremely distressed state. When Mr. T. Wada was appointed manager, he succeeded in bringing the business to the present state of great prosperity. Messrs. Wada and Muto are considered the two most distinguished and valuable men in

the cotton-spinning circles of the country. The company has recently bought up the Sagami Water Power Electric Co., and has ten plants. It is as prosperous and important as the Kanegafuchi Spinning Co. Its present directors are T. Wada, President, S. Takahashi, managing director, T. Mochida, Y. Kawasaki, R. Inanobu, K. Morimura and K. Mimura.

**The Oriental Iron Manufacturing Co.**—During the European War, Japan suffered greatly from shortage of iron and steel due to the export ban in the belligerent countries. This made it urgently necessary to get sufficient metal from this country. So this company was established in 1917 with a capital of forty million yen, as a result of this. Its works are on the north coast of Kyushu, which is the centre of industry in Japan, and are the biggest of the private iron manufactures in the country. They were erected after the best European and American models, and their arrangements are thought to be more up-to-date and better even than the Government Iron Works. The company's present directors are Baron Go, president, Baron Nakajima, managing director, S. Ohashi, T. Wada, R. Fujiyama, T. Aso, and G. Ayugawa.

Its 150-ton furnaces were completed in 1919 under the first program, and it is producing very good iron. Its workmen are given good and careful treatment, the houses, hospital, clubs and amusements for them in the works being quite ideal.

# CEREMONIES ON THE COMPLETION OF THE FRAMEWORK OF THE PEACE EXHIBITION AND ON THE OPENING DAY

**T**HE ceremony on completing the framework of the Peace Exhibition was held at 10 a.m. October 18, 1921, in the presence of H.I.H. Prince Kan-in, the President of the Exhibition.

The ceremony took place in the Takenodai Dyeing and Weaving Buildings, which are in the first section of the Exhibition. The ceremony is one peculiar to Japan and is held when the ridge-beams are placed on the main pillars, to pray for the protection of the house against fire, lightning and storms, and also in the sense of congratulation.

The ceremony was conducted by thirty prominent Shinto priests of Tokyo Prefecture, led by the Chief Priest of the Hiye Shrine and was attended by 3,000 personages, including Cabinet Ministers, members of both houses of the Imperial Diet, and Prefectural Governors. At 11 a.m., 500 carpenters entered the ceremonial place to the chorus of "kiyari-ondo," a chorus handed down for such ceremonies from the Yedo period. This was followed by the offering of a "norito" (Shinto ritual) by the Shinto priests in a solemn way, after which red and white "mochi"

(rice-cake) in boxes was distributed to those present. This ended the formal ceremony. Afterwards, there were various entertainments given by "geisha" and others. During the feast, fireworks were sent up.

The ceremony on the opening of the Exhibition was held on March 10, 1922, at 9.10 a.m. All in attendance were seated in the same buildings as on the occasion of the aforementioned ceremony. They included Cabinet Ministers, foreign Ambassadors and Ministers and prominent personages in Government service and private life and numbered 20,000. At 9.30 a.m., H.I.H. Prince Kan-in, the Honorary President of the Exhibition, appeared. The ceremony was opened with a word of greeting to the Honorary President from Mr. K. Usami, the President of the Exhibition, by the presentation to him of a map of the Exhibition and a catalogue of the exhibits. He read the address which follows:—

"K. Usami, the President of the Peace Exhibition, wishes to respectfully to state to your Imperial Highness Prince Kan-in, the Honorary President of the Exhibition, that it is a great honour to the Exhibition



that you have been pleased to attend this opening ceremony. The European War lasted for several years, during which the belligerent countries fought at the risk of their national fate and at the cost of many millions of men and the exhaustion of their national strength. Consequently their industries were greatly depressed and the progress of civilization retarded. Japan being far away from the centre of war, was not so seriously affected as other countries; yet she was not free from the indirect influence of the great catastrophe. Peace having been restored now, the Powers are busily reworking to store their industries and develop their civilization further. At this auspicious time, we have planned this Exhibition for Tokyo, the capital of Japan, and the centre of distribution of numerous commodities, with the hope that it might serve as a great bell of peace and contribute to the welfare and happiness of the country. We are very happy to see that the plan has received unexpectedly great foreign and domestic support and that the Exhibition excels all preceding ones in the scale and number of exhibits, which comprise nearly all kinds of modern tools, machines, etc. This we owe largely to the able leadership of your Imperial Highness and also to the vigorous progressive spirit of the nation."

After this, H.I.H. Prince Kan-in read the gracious message which follows:—

"I am much pleased to see the completion of the Exhibition and to attend the opening ceremony held to-day. The world's peoples are heartily tired of the evils of war and long for the happiness of peace. So at this fitting

time, the Exhibition is extensively collecting and displaying articles from both foreign and domestic quarters so as to contribute to the development of the country, which is an aim profound and far-reaching. Japan must assuredly develop her industries and advance her civilization, and although the present Exhibition is greater than any preceding it in the number and extent of its exhibits, yet it is highly desirable that you do not remain satisfied with the present achievement but make ever greater and greater exertions to keep pace with the world's progress, which is now advancing steadily and rapidly."

Following this, Prime Minister Takahashi, Minister Yamamoto, of Agriculture and Commerce, and Baron Goto, the Mayor of Tokyo, made congratulatory addresses, the last-mentioned representing the chiefs of the Government and municipal offices supporting the Exhibition. The ceremony then came to an end, at 10.30 a.m. with a musical performance. After that, His Imperial Highness, conducted by the President and the general Manager saw the dyeing and Weaving and Manufacturing and Industrial Buildings, enjoyed an entertainment at the Amusement Hall, and at 11 a.m. with the Cabinet Ministers, foreign Ambassadors and Ministers, and others partook of a banquet in a tent erected in front of the Music Hall. There were on that day 300 military carrier-pigeons flying with pigeongrams from the Military Carrier-Pigeon Corps in celebration of the opening of the Exhibition, and these peace messengers flying in flocks high up over Shinobazu Pond on the Exhibition grounds and reflected in it made a graceful and fitting scene.

# ITCHO HANABUSA

By F. YAMAZAKI

**O**GATA Korin has been introduced to the readers of this Magazine in a previous article, as a representative artist of the Genroku period. But he was a Kyoto man. The subject of the present sketch was an artist of the same period, but a denizen of Yedo—now Tokyo. As representative not merely of the art of his time, but of the life as well, he is an interesting study.

Hanabusa Itcho was his pseudonym, made use of chiefly in his later years. His real name was Taga and his father was known as Haku-an. The latter was the personal physician of Lord Ishikawa, a feudal daimyo of the time, and he was also an expert swordsman.

Itcho was born in 1652 in Osaka. In childhood he was called Isaburo, and later Jiyemon, or Suke-no-shin. When he assumed the tonsure he was known as Choko. Of his several pen names we may mention Suisaō, Ushimaru, Kyusodo, Ikkan Sanjin, and Shosetsu. In 1666, when only 15 years of age, he accompanied his father to Yedo and lived there from that time on. He studied Haiku—Japanese short poems—with Matsuo Basho, a noted poet, and had as intimate friends Kikaku and Ransetsu, disciples of Basho. He further studied penmanship with Genryu Sasaki, an expert in the art.

As to painting, his teacher was the noted Kano Yasunobu. Thus he experimented in various lines, not being able to decide to what craft or art he

should ultimately devote himself, but this diverse training gradually developed him into the representative artist of his time whom we are to consider in this brief sketch. After he became an expert artist, he was, strange to say, thrust out from the society of his kind. Why this happened we do not know, but two explanations have been given:

(1) The Kano school was in the service of the Tokugawa government and inclined to bureaucratic methods. Hence stereotyped forms were in favor and art methods which had been transmitted through generations. Originality was discouraged, and when Itcho, a bright young fellow, was inclined to disregard the methods in vogue, and wanted to follow his own bent, he probably displeased the master and was expelled from the school.

(2) Another view is this: Despite his youth and inexperience he chose the pen name of Suisa-ō (Ō=senior) and when the master remonstrated he refused to give it up. Hence his dismissal and loss of favor.

The style he employed was a mixture of the two schools. He liked the forcible, bold stroke of the Kano school, but could use with good effect the graceful, delicate line of the Tosa method also. Hence his originality developed a new school, especially noted for the deep, bright colors employed.

His disposition was a pleasant one; he was open-hearted, witty and unselfish—just



such a character as suited the age in which he was born—and he was able to depict the life of his time with a bold and faithful as well as a delicate and discriminating pen. Sometimes his pictures show the Manzai dancers at New Year's time, and again the strings of huge, gay paper carp hoisted up on high poles for the boys' festival in May. Sometimes his work was allusive and witty and humorous; sometimes his conceptions were so original as to give a tonic sensation to the observer. With all these various styles he was able to preserve the spirit and life of his day to a remarkable degree.

He received aid in grants and subsidies from such feudal lords as Ishikawa and Arima, and thus was able to produce noble specimens of painting. He was also able to assist in the development of the industrial arts through his intimate acquaintance with Yokoya, Somin an expert engraver. At this time there were two noted schools of metal workers, headed respectively by Sukenori and Munenori Goto, chiefly employed in government work. Yokoya, on the other hand, worked independently. Hence the Goto's were called "Oie-bori," or "official engravers," and Yokoya "Yedo-machi-bori" or "popular engraver." At this time metal work was very important, since every knight carried two swords. The metal work on the sheath and all the ornamental part was done by these engravers. Now as Yokoya and Itcho were friends they helped each other, Itcho furnishing his most original designs, and Somin executing the work. Hence the latter's success as an engraver depended on Itcho's designs as well as on his own skill.

On August 15, 1693, Itcho was

arrested on some charge not well known. Later he was released, but on Dec. 2, 1697, he was again arrested and sent into exile, to Miyake island, Izu an exile almost as bitter to him as death.

Two reasons are given for this exile; one is that his picture "Asazuma-bune" had offended the Tokugawa government, and the other that he assisted in the demoralization of three young daimyo.

The picture in question was undoubtedly painted by Itcho, but there is good reason to believe it was executed after rather than before this exile. The picture represents a certain young nobleman fishing in a boat under a willow-tree while a beautiful dancing girl is sitting in the boat, holding a hand-drum. The figure of the man represented Tsunayoshi Tokugawa, the Shogun of that day, and the girl his favorite mistress Oden. Such allusions to the follies of a man high in power were of course made at great risk to the artist.

The other story relates to Itcho's connection with two profligates named Mimbu and Hanbei Murata, expert makers of Buddhist images. He was asked by these two rakes to make designs for "Hyakunin-Joro" or "a hundred beauties." Among the faces one was that of a well-known noble, and for this reason Itcho was arrested and examined. It was alleged that he had made 100 men's faces instead of women's. The first time a satisfactory explanation was made and the three escaped punishment, but the police kept them under surveillance. Later they were convicted of enticing three young lords to the Yoshiwara prostitution quarters and introducing them to an immoral life. The names of these three nobles were Ii, Honjo and Rokkaku, the latter the nephew of Kei-

shoin, the mother of the Shogun in power at that day. For this reason Itcho was severely punished.

To me this reason seems the one most likely to be correct. A word in explanation of the charge seems necessary, however. I am sure Hanabusa would not have intentionally demoralized these young noblemen for the sake of serving his own interests, but at that day artists were in the habit of frequenting the Yoshiwara as a place of social intercourse and gayety without any seriously bad motives. Both East and West, literary and artistic geniuses have been wont to choose their own friends with but little regard to rank or the conventions of society. Itcho was such an artist, and made little distinction between the nobility and commoners. He merely joined with them as comrades in this form of amusement, or dissipation, but the young lords, having been carefully secluded from such scenes, were carried away by this democratic social life and soon became quite demoralized. We think it most unlikely that Itcho would have enticed them into immoral pleasures for financial gain.

While our exiled artist was living in the island of Miyake he had to get his colors from stones, earth and the bark of trees. The paintings he produced there are known as "Shima Itcho" or "Itcho's island works," and they are now highly prized by the public. All his paintings he sent to his mother, alone in Yedo, and she sold them to support herself. This is a proof of strong filial devotion. While in exile he once wrote :

"The first bonito — without mustard, the tears start forth." He, a city man living in a remote island, could get fish to his heart's content, but without

the city's piquant seasoning how tasteless it was to him !

Another anecdote which relates to his life in Miyake is the following: Itcho had a friend named Yenomoto Kikaku who wrote Haiku poems. The two agreed that Itcho should place a little sand in the branchia of the dried fish exported by the villagers, and when Yenomoto found this sand he would understand that Itcho was sound and well. So Kikaku often searched in the gills of fish to find the grains of sand that would be a message of good cheer from his absent friend. The fishmongers thought him of unsound mind, but if he could occasionally be rewarded by sight of the longed-for sand, he was well content.

Itcho lived in Miyake for twelve years, but when Tsunayoshi, the Shogun, died, an act of amnesty was proclaimed, and in September, 1709, he returned to Yedo, being then 58 years of age. He had been called Taga Choko hitherto, but after this he adopted his mother's surname Hanabusa and took Itcho as a pen name. He resided in a Buddhist temple called "Giunji" which was founded by Takuzen, a priest related to him. For this priest's sake, he painted Buddhist shrines and folding screens and paper partitions which the public called "Itchoji." The temple became very popular but was entirely destroyed by the great earthquake of 1855.

Itcho died January 13, 1724, at 73 years of age, and was buried in the graveyard of Shokyoji at Nihonyenoki, Shiba, Yedo (now Tokyo).

Some of Itcho's Haiku poems and popular songs still remaining, as this, for example :

Hana ni kite,  
Awase baori no  
Sakari kana.

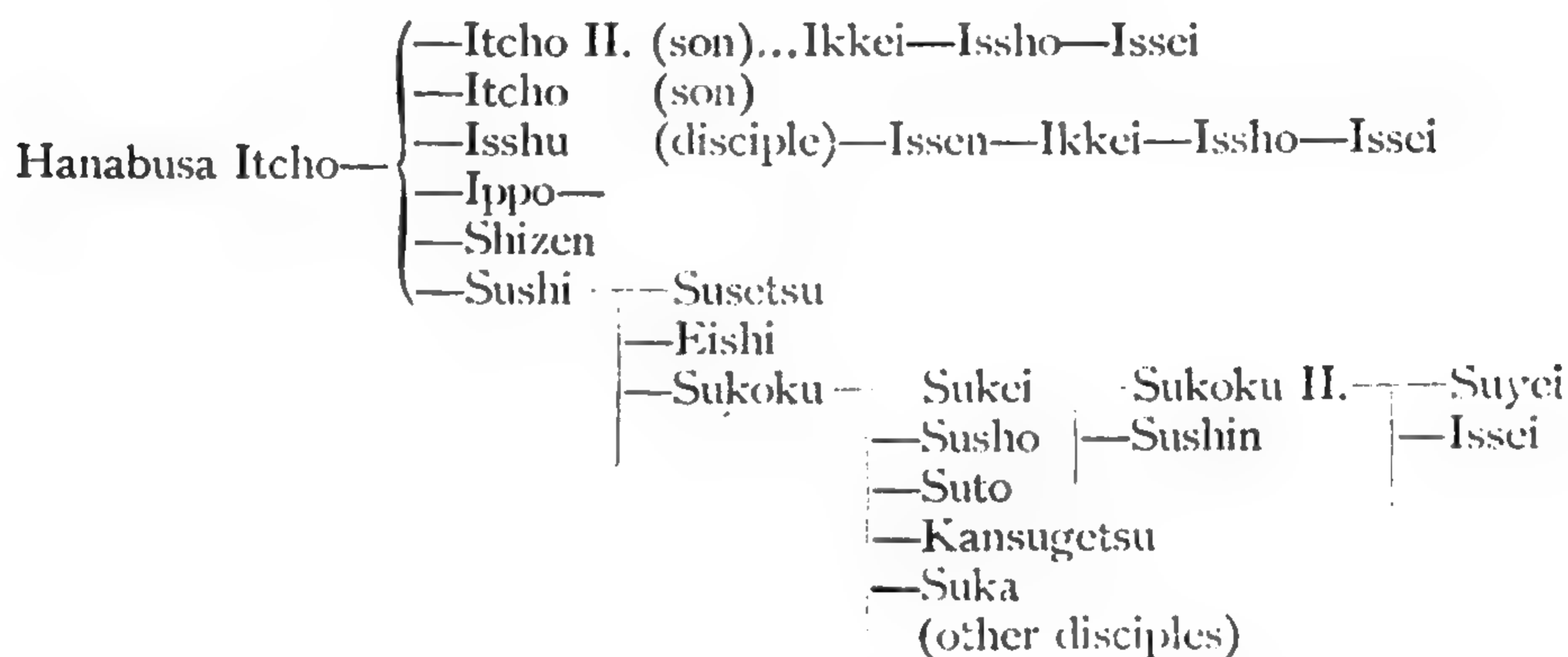


(It is fine to see the visitors and looking themselves like flowers, coming to view the full-bloom blossoms clad in modish silk-lined suits and coats).

In his eyes, there was neither proud noble nor wealth nor rank, and he was indeed an artist of gentle breeding. One anecdote more we must relate in closing :

In a certain place, there was a quaintly shaped stone lantern. A certain feudal lord tried to purchase it even at a high price. The first egg-plants at that time

were also high priced and highly prized. Itcho purchased the stone lantern himself and placed it in his tiny garden ; and at the same time, he bought the first egg-plants at the ruinously high prices charged. While he was eating the rare vegetable he caused the stone lantern to be lighted and haughtily boasted : " This is the best pleasure under heaven." His system of painting became every popular as the table below will show. His school is popularly called the " Hanabusa school."



Hanabusa Itcho II was the son of Itcho senior. According to tradition, when he was in Miyake Island he loved an island woman and married her, and a son was born to them and was named " Nobukatsu." Among all his disciples, no great master ever arose who could surpass Hanabusa Itcho I. There was only Sūkoku, whose brush stroke was forcible and sturdy, and who was skillful in delineating warriors in colors, and who was ranked among the great masters. He was popularly called the able artist who revived the Hanabusa school. His surname was Kō. In 1795, he dedicated his own production re-

presenting Minamoto Yorimasa killing a fabulous night bird in the Imperial Palace, to the Asakusa Kwannon Temple. The general public of that age considered it a great masterpiece. His fame became more and more widespread. Even now traces remain.

In short, the life of Hanabusa Itcho was full of satisfying artistry—his life too was a true artist's life. He passed through wickets rather unlike those of ordinary people. His mood was always revealed in the style of his art. However on one side, we must not overlook the fact that this was a reflection of the open-mindedness of the Genroku Period.

# THE BEAUTIES OF THE INLAND SEA HAIR

By TOMITARO SUZUKI

PROFESSOR IN THE ENGLISH DEPARTMENT OF THE KOBE HIGHER  
COMMERCIAL SCHOOL

NOT all foreign tourists to Japan go farther west than Kyoto, Osaka or Kobe, but this old Empire of mystic gods and flowers first laid her national foundations in Kyushu and then gradually extended her territory eastwards through the Inland Sea and the Kyoto region, while Tokyo came under the Imperial sway considerably later. The process of national expansion here in Japan was something like that of the United States, only the latter, in opening up her forests in the West, secured results in a much shorter time. Such being the history of this land, it will be seen that Old Japan—the garden-like fairyland that the earliest western visitors loved to describe—lies west of Kyoto and Osaka. The inspiration we receive from nature on the shores and waters of the Inland Sea are inestimable, and my own experiences impel me, as I sit quietly here in an upstairs room of the Kamefuku Hotel in Miyajima, to urge all foreign travellers not to neglect this placid sea, full of historic and scenic fascination. Even chance travellers always seem to feel their journey well worth the time and expense involved.

The Inland Sea is the narrow sea lying between Osaka and Shimonoseki,

Chugoku and Shikoku forming the north and south boundary shores just as Southern Europe and Northern Africa bound the Mediterranean. Through this sea the first Emperor, Jimmu, made his slow, steady way to the valley of the Yamato, and there founded the wonderful dynasty destined to endure through more than twenty-five centuries. Every Imperial Japanese envoy from or to the ancient courts of China and Korea sailed along this aquatic course, assuredly not without deep poetic feeling being excited by the innumerable isles and inlets incessantly confronting the primitive vessel. Many were the courtiers and warriors who, sent into banishment or recalled to favor, have sailed across this sea, one in despair, another in hope; and cases have not been few wherein arrogant clans or unfortunate daimyos met their sad fate in this enclosed water. Rich have been the tales of pirates upon this inland plain, some flourishing for quite a while and others paying their cursed debts right early and fully too. The sea abounds in mystic charms for the traveller who will take the trouble to experience them in person. Let me describe here some delightful trips I myself have taken in past and present times upon this fairy sea.



We residents of Kobe, not only Japanese but foreign, are so much accustomed to the beauty of the place and so much absorbed in boasting of her wonderful progress in trade and commerce that her scenic superiorities too often sink into insignificance or are ignored; yet whenever we climb any one of the beautiful hills which form the background of this port city, we find the view of ocean and mountains spread out before us a sight both romantic and inspiring. Numberless are the enthusiastic hikers up Suwayama, Takatori, Mayasan and Mt. Rokko, and not one of such adventurers seems to rest content with his initial climb, finding the birds, eye view from these heights too exquisite and rare for a single glance to satisfy. I myself find it most refreshing to make the strenuous half-*ri* ascent up Mt. Takatori, especially at the twilight hour, when the fan-shaped city of Kobe lies outstretched in the murky haze and smoke to the left and the dark gray deep of the outer portion of Osaka bay begins to rest undisturbed under the black mantle just in front. I meet numberless pilgrims up there even in the very early morning or late evening hours. They all have something to ask of the gods enshrined upon this eminence and all alike breathe a sigh of profound admiration, as they gaze over the irregularly illuminated city below and the misty sea beyond. We all admire the wide charming views to be obtained from any one of Kobe's eminences, but where could we enjoy a more impressive one than from this same Takatori? Much might be told also of the numerous *geisha* and other town beauties that frequent the spot from a sort of local superstition in relation to the gods up here.

In a dark-foliaged thicket-like ravine

halfway up the ascent I generally hear an ascetic priest or two going through his austerities under the cold waterfall near the pass and cannot but think of those austere yet chastening days of old when even ordinary men of faith went regularly through disciplinary rites, quite regardless of bodily pain.

One trip inexpressibly sweet to all travellers in this country is no doubt that by boat down this quiet Inland Sea. Some of you must have already taken it, from Osaka or Kobe to Shimonoseki or Beppu. I urge you to start on a sunny spring day or a moonlight night when the numberless pine forests, squatting hills, and dreamy islets come incessantly into view like fairy characters presenting a preternatural scene upon a huge stage of land and sea. Let me mention here very briefly a few places of note in this sea—the spots I myself like most, and have visited oftenest.

First comes Suma which is immediately next to Kobe as we leave for Shimonoseki. Suma is a place of no small reminiscence and consolation to those acquainted with Japanese history, not to speak of its attractive pine forests, ages old, which draw large numbers of nature-lovers from Kobe and cities still farther away. Ask men of information here how an exiled noble lord, Yukihiro, wooed the two gentle daughters of the village master, Matsukaze and Murasame, while spending unaccustomed lonesome days of solitude among the pine giants on this very spot; how the valiant Kumagai was compelled to behead that noble youth, though he did it most reluctantly, with tear-swollen eyes and pity-stricken heart; how Atsumori of the Taira family whose beloved flute is still treasured in the temple fared here, and how Yoshi-

tsunc led his dauntless hosts almost vertically down by the Hiyodori Pass immediately behind the town—then every weather-beaten pine and dripping foot-hill spring in the temple precincts will mean something quite definite to you and your interest will be increased immensely. Think, indeed, how many a banished *samurai* or solitary priest has shed tears of self-pity in these hermitages of nature in days gone by, sighing out his sorrows and writing here the memorable lines we treasure today.

Our eyes, grown dim in the bustling streets and suffocating smoke of Osaka and Kobe, become at once acute again at the lovely sight of the pine forests all along here from Suma westward. I love these aged giants at Maiko and Akashi; Yes I love them beyond words. Are they not graceful when their mysterious shadows waver and dance upon the clean-swept, sandy beach, as the sea breezes steal high and tease their basking branches, and isn't it sweet when the pale moon pierces with her fairy beams through these needled boughs and lights mysteriously those loitering souls in the evening hours? I almost protected my brow with my quickly raised hands to-day as the train ran through this forest along the shore, for the green needles came so near my eyes when I was utterly absorbed in the unspeakably charming glimpses of the floating island of Awaji that I totally forgot about the existence of the window pane right in front of face.

The pine-trees at Maiko are most attractive for their rare size and their singularly deep green color. Awaji seems so near that we almost feel like calling to the Islanders yonder and requesting them to sing us some sweet coral song.

Octopods have a high degree of popularity, being regarded as delicacies all along here and the local fishermen tell us that these wicked creatures stand up on their feet and walk out to the sandy ranches to steal potatoes on moonlight nights. Oh, the number of silver-sailed boats that look like innumerable snow-white butterflies perching upon the greenish blue mirror, intoxicated with the lovely reflection of their own angelic wings! why is this world made so cruel that even these poetic angel wings must carry men to fish for poor harmless creatures that are precariously enjoying their nature-given life in the quiet deeps? Why must beasts, fish and all other living things become a prey to man? Because God willed it so? And why? Buddha is said to have once forbidden the killing of any living thing because he believed a part of the Absolute Life exists in every living creature on this earth.

The most fascinating spot in the whole Inland Sea is no doubt in the region of Tomo. Every steamer from or to Kobe sailing through this sea passes by this spot of celestial attraction, but we can reach it by land as well, from Fukuyama. It is situated at the end of a peninsula near Onomichi and has been known as an exceedingly beautiful and important locality since the days of our earliest emperors. Several tiny islands around it are full of shrines covered with dwarf pines, and we may see several antiquated temples and shrines in the town also. Two-thirds of a mile off from this haven is the island of Sensui-jima which is the centre of picturesque attractions here. We find the temple of Benzaiten and a sea-bathing beach also, whence an exquisite view of Tomo itself may be gained. The noted Kwannon-do of the Bandai-



zenji is situated about two miles away at the southern end of the island, upon a huge wall-like cliff. It is here that neither poet nor artist can ever satisfy himself even with his most inspired delineation of the delicate seascape. The sea right below, walled in by this cliff, looks immeasurably deep and the broad southwestern view of the sea and Shikoku comes perfectly into our view as we stand within the temple compound. Many a promontory have I seen along the extensive coast of Japan, but none, I think, exceeding this in quaint attraction. The whole scene here is no more nor less than an inspired poem.

No traveller between Kobe and Shimonoseki ever seems to be contented without visiting Itsukushima, and almost all sightseers from the eastern half of the country make this noted spot the western limit of their journey. I love the place for its matchlessly clear, blue sea water, the beautifully wooded hill reposing quietly upon the blue mirror, the compactness of the town in the quaint dale and also for the refined shrine buildings floating upon the rippling surface just below the green hill slopes. The number of houses seems just enough for the space afforded on both sides the sea-shore eminence upon which the pagoda stands. The hill tops are not too high, for we can reach them within an hour without any difficulty. The Itsukushima hills, the sea and the shrine structures seem to be all in perfect harmony and make the general effect exceedingly well-balanced. The entire scene is best appreciated when viewed from the ferry-boat just before landing upon the island. Of all the classic spots throughout the country, Miyajima is no doubt one of the most aristocratic and refined, so to speak. Assuredly it has

not the grandeur of Mt. Fuji, the singularity of Ama-no-hashidate, the artificial gaudiness of Nikko, nor the playful element to be noted in the scattering of many curious little isles about Matsushima, but where else can we find this appropriate combination, this harmonization of hills, shrine edifices, and the matchless coloring of the sea? The only thing I regret every time I come here is that photographing the scene with the hills and islands in the background is forbidden. The place is within the zone of fortification, that curse of modern civilization.

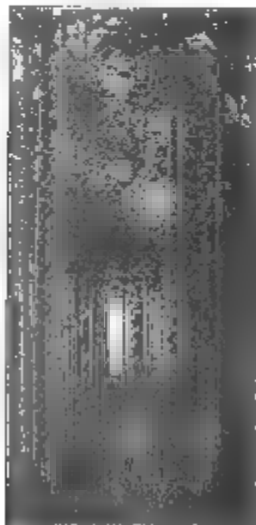
I once wrote of Miyajima, "The shrine is built in the shallows of the sea, surrounded by the spacious corridors that turn in many ways at the front of the main building. These are painted a bright crimson. On the corridor walls hang countless paintings by celebrated artists, and lovely shaped lanterns are suspended from the ceilings at intervals of six feet. It is truly an enchanting sight when the tide comes up and the lanterns are lighted—a veritable floating fairy palace. Sail-boats can be hired on such evenings and travellers may enjoy sailing through the great torii (portal) that stands in the deep away off from the shrine structure. The reflection of this floating palace in the slumbering sea is a sight never to be forgotten. Along the pine-covered shore a number of deer are browsing, receiving edible presents from the kind-hearted tourists. It is always pleasing to see men and beasts mingle together without fear of offence from either side, especially so in the precincts of temple or shrine."

My readers may tire of this rhapsody, but let me not leave Ondo-no-seto without a word. I remember my early

Impressive when cutting through this sea, between Tsushima and Honshu— I repeatedly felt in this voyage as if our steamer were entering small inlets and narrow creek-like exits, but as the boat sailed *through* protruding or protruding, there were always narrow ways out into a wider sea. The narrow passage of the Yodo was Oshu-no-uchi. Both sides of this strait are full of houses that are within a pole's reach of the passing boat. Innumerable fishing boats that filled the

strait began moving out of the way politely as our steamer parted them with its dull whistles and hardly escaped collision with our masts. This strait was made by cutting through an isthmus, by Taimon Fijisanai—the mightiest system of the Heisei.

Besides its place I have mentioned here the body sea presents countless clouds of sea and sky which one's memory will delight to recall in after years.



Tsushima Strait viewed from Japan



# SOCIAL MOVEMENTS IN TOKYO

By K. O. SAKAUYE

## II

THE principal institutions established for juvenile protection are the following :

1. *Futaba Children's Day Nursery*.—This was established in 1900 by two teachers who had formerly been employed in the kindergarten of the Peeress, School, the Misses Yuka Noguchi and Mine Saito. After teaching the children of aristocratic families, they were especially impressed by the unhappy condition of the little ones in the crowded and unsanitary quarters of Tokyo, and by their efforts a day nursery was opened at Motomachi, Yotsuya ward, and a branch nursery at Shinjuku. The number of children in both is estimated at 371. The children of the proletariat class from 2-6 years are received in these day nurseries, daily from 9 a.m. to 4 p.m. free of charge. As to the methods employed, the kindergarten system is in use and the work is conducted on Christian principles. Plays, singing, story-telling and handwork are all employed and a free bath once a week is given; usually the children are required to bring one sen (half a cent) each day,  $\frac{1}{2}$  to be used for food and the rest saved for emergencies. Meetings for parents are held twice a month at which one of the parents is expected to be present and to talk freely. The large

building used as an official dining room at the time of the funeral obsequies for the Meiji Emperor has been given for the use of these children and is now occupied, while in addition other buildings are being provided.

2. *The Fukudenkwai Ikuji-In (or Children's Hall)*. This is located at Kameido machi, Tokyo, and was established in 1879 by volunteer donations from the United Buddhist sects. The contributions are given annually, and in addition warm clothing is supplied in winter from the private purses of the Imperial Family. Of the 147 children supported in this institution, 41 are orphans, 4 deserted and 102 neglected children. If under three years of age, children are placed in farmers' homes. After that they are cared for in the Institute. Here the family system is imitated, each family consisting of twelve members. On reaching school age the children are sent to the public schools, and those showing special aptitude are allowed to take higher courses.

3. *Tokyo Ikusei-En (Children's Home)*.—This is located at Minami-cho, Aoyama ward, Tokyo, and was established in 1899. Its supporters number 778 and contribute privately, the original incentive being the great tidal wave which dev-

astated the northeastern part of the main island some years ago. At this time Hatsu Kitagawa rescued 26 orphans. The Empress sent her representative to assist in the work in 1918. The total number of children in this institution is 43, including 13 orphans. These are cared for in rooms containing about twelve persons, the older children caring for the younger and the matron is regarded as the mother or kind supervisor. Christian ethics are applied in conducting the home.

4. *The Sugamo Branch of the Tokyo Yoiku-In (or Home for Dependent Children)*. The president is Viscount Shibusawa, and the institution was established in 1909. There are 445 children cared for here, including 114 orphans, waifs and strays 129, deserted 31, and lost 59. Kindergarten and elementary schools are provided for the fit from 4-17 years of age, with special classes for the feeble-minded and otherwise abnormal children. To inculcate habits of industry the inmates are required to paste envelopes, knit, etc. in addition to their daily study, and for this work they are paid in money and allowed to save their wages. About 20 such institutes are to be found in Tokyo and vicinity.

Of Reformatory Institutions there are the following :

1. *The Tokyo Reformatory* at Shibuya —This was probably the first of its kind established in Japan. At present it is managed by members of the Nichiren sect of Buddhists. From 1890-97, annual contributions were granted by the Department of the Imperial Household. The number of children cared for at present is 33, ranging from 7-16 years. At every chapel assembly, morals are inculcated by the reading of the Imperial

Rescript and the teaching of Nichiren's precepts. In addition a common school education is given, with instruction in horticulture and the trades. In order to protect their reputations after they leave school their real names are concealed and new names given them. Great care is taken about allowing intercourse with their families. The pupils are divided into 12 groups, according to merit, and the first-class children are treated as elders regardless of age.

2. *Katei Gakko (or Home School)*.—

This was established at Sugamo in 1899 by Kosuke Tomeoka. When their newly erected building burned to the ground the work received a check, but in 1905, a good-sized donation was received from the Imperial Family's private purse. This made the foundation more solid. In 1909 the institution was made an adjunct to the Tokyo prefectural government, and in the same year laundry and carpentering departments were added. In 1914 two farm projects were started in the Hokkaido, Kitami province, and 24 of the inmates settled upon these tracts of land.

The number of students at present is 42. Having received students through direct request and official order the home is training them by the family system under strict regulations. Each family cottage accommodates ten or fifteen members. The head of the household and his wife train the boys. Sometimes students are placed in private homes. The officials occasionally visit these homes and the guardians and encourage regular communication. In addition earnest endeavors and constant attention and direction for those retired from the institute and those under its charge, are features of this Home School.



3. *The Inokashira School*.—This is at Kisshoji, Kita Tama Gun. It is one of the affiliated institutes of the Tokyo Yoiku-In (or Home for Poor Children), its President being Viscount Shibusawa. In 1897, on the occasion of the demise of the Empress Dowager Eisho, a fund amounting to over ¥16,000 was bestowed upon the city of Tokyo from the department of the Imperial Household which, being made the foundation fund, encouraged the citizens to make contributions. In 1900 this school was established and the number of students at present is 156, besides 79 others under its charge. In addition it will receive incorrigibles from 8 to 19 years of age, especially boys from 14 to 15 years, who are in the majority. At first, these were placed in separate homes and after being thoroughly instructed and trained were allowed to move into the dormitory, while those showing the best results of reformation are placed in charge of commissioned educators. Since the homes of the boys are almost all either unknown or undesirable, the institution makes earnest efforts to effect connection with these homes and improve them. It also pays great attention to the inspection and reformation of the youth domiciled in private homes and also looks after those who have retired from the Reformatory.

4. *The Ogasawara Shusei Gaku-En (or Reformatory)*.—This is at Chichijima, on Ogasawara Island and was situated in this remote island in order to avoid the temptations of the outer world and make reformation easier for the boys. There are 39 inmates and 101 specials domiciled in private homes. The family system is in force. Regular school lessons are studied in the morning, and farming is practiced in

the afternoon. Besides official visitors, student visitors go to the private homes from time to time to keep in touch with boys living outside the Home. Once a month lectures on ethics are given, and the younger inmates are required to write letters home; in addition official reports are made to parents and guardians from time to time, and supervision is exercised even after the boys have left the Home.

Of schools for neglected children there are eleven elementary private institutions in Tokyo. One of these is Sozan School whose principal is Hon. Shigenobu Hirayama, the founder of *The Japan Magazine*. The pupils in this school number 117 and they receive elementary education, as well as schoolbooks and supplies, entirely free.

Tokyo municipality provides eleven schools for these neglected children. In 1890 when the present Emperor was proclaimed Crown Prince, the happy occasion was celebrated by the Meiji Emperor and the Empress who contributed a special fund to this work, and thus these schools were started, and now there are 9,254 in attendance. Besides the school lessons an attempt is made to improve the homes through the agency of the pupils. In addition to the day schools, there are 41 night schools for boys who have had to work before completing their school course. The total enrollment is 7,334, with books provided and no fees charged.

Finally we may record here the names of some educational and philanthropic institutions not coming under the foregoing classification.

1. *The Takenogawa Gaku-En (or Asylum for Feeble-Minded Children)*.—This is located at Sugamo, and has a train-



Figure 12.17.1. Form of the electrolyte





Fig. 1. H. H. Kuo in T. H. Kuo's office. After the T. H. Kuo's office was destroyed.



Fig. 2. H. H. Kuo in T. H. Kuo's office. After the T. H. Kuo's office was destroyed.



Arched Entrance to the Art Building



Art Supplies in the Art Building



222,768; and the number of day's sickness 6,501,629.

The president of this Saisei hospital, in which a thousand patients are receiving free-treatment during one year, is Dr. Kitazato, the noted authority.

The work of protecting ex-convicts; Tokyo Ex-Convict Protection Station—This was established in 1883 and is now at Moto-yanagiwara machi, Kanda ward, by Taneaki Hara, as an individual enterprise. In 1897, on the occasion when the Empress Dowager Eishō expired, he especially protected the ex-convicts who left the following prisons according to the act of general left amnesty. At the outset, he assisted men only, but from 1904, he received women too. From 1909, he received ill-treated children and waifs and strays. He was decorated with the specific Blue Ribbon Medal for this merit. During the last year, he rendered protection to 831 persons. The grand total of the ex-convicts assisted and protected by him since the beginning of his work is 6,198, of which 607 were women.

Besides this, there are others of the same kind in Tokyo viz., The Rosaku-Kan (attached to a certain Buddhist society), the Jiritsu Kan (Independent institute), the Hoko-kai (attached to Soto Zen-sect), the Tokyo Bukkyo Jisai-kai, the Tokyo Jisai-kai (attached to Nichiren sect), the Shisai-kai, the Hachioji Fuyo-en, etc.

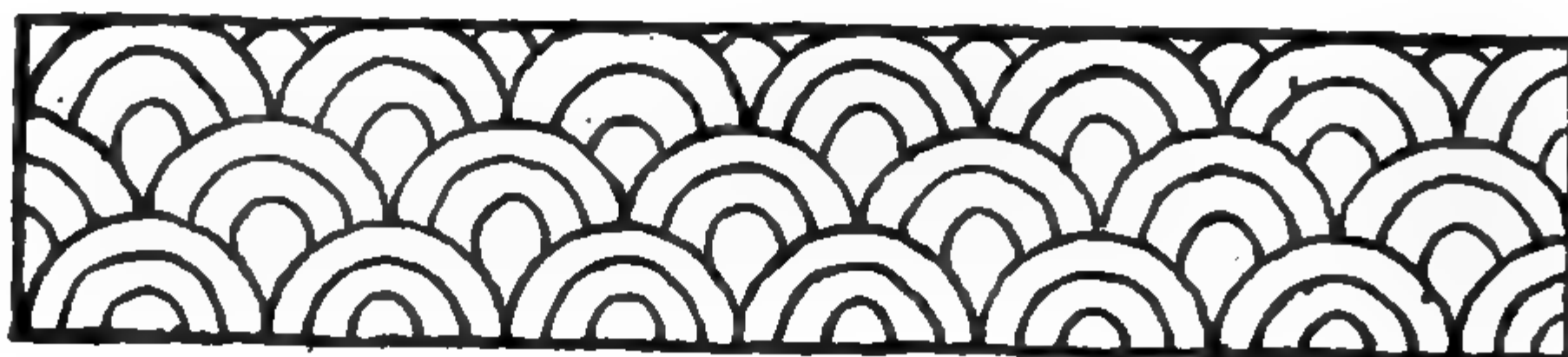
As to relief for the needy and relief

work for calamity sufferers, there is, first, the Tokyo Municipal Poor-House. It was re-established in 1872. If we trace back its origin, we find about 1787, when Sadanobu Matsudaira was minister of state in the Tokugawa administration it was originated, as he instructed the citizens to economize the municipal expenditure and save part, and then one-seventh of the total savings they, should devote to relieve paupers within Edo city, and the plan still continues. It was at the outset a private establishment, but in 1890, it came under the jurisdiction of Tokyo municipality. Those receiving aid at present are divided into four classes: viz.,

- (1) Paupers orphans and individuals: who have lived over 2 years in the city and cannot work for a living because of their physical defects.
- (2) Sick travelers.
- (3) Deserted children.
- (4) Delinquent youth.

The foundation fund of this institute has reached over ¥480,000. The assessed value of its entire property is over ¥1,480,000. The president is Viscount Shibusawa. There are nine more of the same kind of institutes in Tokyo. The statistics of the past fiscal year are as follows:

Paupers 472; sick travelers 1,097; deserted children 451; bereaved 92; lost children 87; delinquent youth 142, etc.



# THE RED CROSS SOCIETY OF JAPAN

## REPORT OF THE THIRTIETH ANNUAL MEETING AND AWARDS

ON May 5th, the day before the annual meeting, the awarding of honors took place on the second floor of the Society's Building. His Imperial Highness, Prince Kanin, the Honorary President, was present and personally presented medals to 263 persons from the various branches and also badges for special services to 3,355 persons.

~~President~~ Hirayama presided and there were present ~~also~~ the two vice-presidents Tokugawa and Sakamoto, directors, and permanent councillors, besides 30,000 members and guests. After the medals and badges had been awarded President Hirayama presented honors and certificates to those who had earned them, and after this refreshments were served.

### THE ANNUAL MEETING

On May 6th, fortunately a fair day, 27,672 members assembled on the luxuriant grassy spaces of Hibiya Park. Of the Imperial family we may mention Prince Kan-in, Prince and Princesses Higashi-Fushimi, Nashimoto, Kuni, Kitashirakawa and Takeda. Among the principal guests, were Mr. Ono, Vice-Minister of War, Mr. Ide, Vice-Minister of the Navy, General Nishikawa, Divisional Commander, Dr. Tsuruta, chief of the Surgical Bureau, Dr. Suzuki, chief of the Naval Surgical Bureau and the superintendents of the respective branch offices.

At 10.11 a.m. Her Imperial Majesty the Empress accompanied by Miss Chigusa, a court lady, Mr. Omori, the lord steward to Her Imperial Majesty, and attendants arrived and were welcomed by their Imperial Highnesses the Princes and Princesses of the Blood and all the officials and members and then entered the Imperial Rest Room. While Her Majesty was taking a rest, President Hirayama, Tokugawa and Sakamoto, two vice-Presidents and other officials, honorary members, Marchioness Nabeshima, Viscountess dowager Motono, and Presidents of the Ladies Volunteer Nursees' Association, were granted an audience with Her Majesty. Then the President presented ~~the~~ reports and other documents and orally reported in regard to the present state of the Red Cross Society to Her Imperial Majesty. After this the honorary Prince President accompanied by the other officials assembled in the Meeting Hall. President Hirayama made the annual report of business during the year 1921 and submitted a financial statement; the supplementary election of the permanent councillor followed. Then Mr. Usami, the superintendent of the Tokyo Branch, made a motion to commit this to a special committee and it was so voted unanimously. The President then appointed Messrs. K. Usami, H. Horiuchi, and M. Orihara a committee of three and this committee elected the following three candidates, viz.: Marquis Hachisuka,



Count J. Sano, General K. Oshima. Thus it was reported by the President and it was so voted unanimously.

While the National song Kimigayo was being rendered and Their Imperial Highnesses the Princes and Princesses were still standing Her Imperial Majesty the Empress entered the Hall and addressed the audience in the following gracious words, spoken in a clear sweet voice :

"We are exceedingly happy to attend this thirtieth annual meeting of the Red Cross Society of Japan, and are pleased to meet all the members and friends here assembled.

The work of this Society is extending its activities every year. At this time the Special Relief Corps sent to the needy and the reports of the work done are quite encouraging to us all.

We earnestly hope that you, the members of this society, each and all will unite in studying world conditions and making all possible efforts to fulfill the mission of this Society."

The Honorary President at once responded as follows :

"On the occasion of the thirtieth annual meeting of our Society it is a great honor to enjoy your Majesty's gracious presence and to hear this cheering message from your Imperial Majesty. As your Majesty has wisely noted, the progress of our Society tends to advance year by year and its foundations are strengthened ever more and more. This is indeed due to the beneficence of your Majesty, for which we are very grateful. We shall therefore earnestly strive hereafter to fulfill the expectations of your Majesty through our utmost efforts."

Then President Hirayama pronounced the meeting adjourned. While Her

Majesty was quietly retiring from the Assembly Hall all the audience of thirty thousand gave farewell Banzais with one accord. Her Majesty wore a simple gown of delicate lavender silk and a white hat paused three times to respond cordially to the cheers. President Hirayama acting as guide called Her attention to the prize banners displayed on the east side of the hall, and her Majesty then paused to glance in that direction.

President Hirayama's speech was substantially as follows :

"It is a great pleasure to us to enjoy the gracious presence of the Honorary Prince-President, Prince Kanin, at the Thirtieth General Annual Meeting of the Red Cross Society of Japan and also to meet you, the member and friends, on this auspicious occasion.

Our Society has been under the patronage of our most gracious and benevolent Empress for years and furthermore we are profoundly touched to have the gracious presence of Her Majesty at this annual meeting to-day.

Since the outline of business done and the financial statement of our society for the year 1921 have been printed and distributed among you, I will now give my report concerning the important points demanding your consideration.

The two special relief corps sent to eastern Siberia in November, 1920, returned home in November, 1921. And again in place of these another special relief corps was sent and is still engaged in the Military Hospital there.

Our immigration to Alexandrovsk, and Saghalien, has remarkably increased. Subsequently many became sick and were unable to get help as the sanitary equipment of our army alone is unable to meet the demands. Accordingly our society

organized a special Relief Corps and sent it there on July, 1921, and this is still at work.

In regard to the relief material loaned in order to relieve Austro-Hungarian captives in Siberia in June, 1919, and also the advance to make provision against cold weather for relief of captives in Siberia by the urgent request of the leading Commissioner of the Austro-Hungarian Red Cross Society on September, 1920, it was decided not to claim the repayment in either case by the Permanent council of our Red Cross Society. Again after relief funds for the children of Germany and Austria, ¥10,000 toward the Red Cross Society of Germany and ¥5,000 toward the Red Cross Society of Austria had been contributed by us both countries cordially expressed their appreciation to our Society.

Kumazo Kuwata, I.L.D., who attended both the tenth International Red Cross and the meeting of the Board of Directors of the Red Cross League, having visited the respective Red Cross Societies of European countries, returned home in March, 1922. And also in the same month in the same city, when the Second General conference of the League of the Red Cross was held Dr. Arata Ninagawa, adviser in Foreign affairs, Mr. Tetsuichiro Miyake, secretary of the Legation in Switzerland, Dr. I. Ogawa, President of Mukden Hospital, who traveling Europe. Mr. Kichiro Arai, medical member of our society were commissioned as a committee to attend said conference. We received the telegraphic message that said conference was successfully closed on April 1st.

Our membership increased during the year 1921 by 88,914. The total number at present being 2,060,040 and the

amount of various fund increased during the year reached over ¥1,314,000 and the entire total over ¥38,387,000.

Since relief work is increasing in extent year by year, the training of those engaged in the work and the equipment of materials, of course, treated by our relief is requiring corps more attention those have reached 160,047, the number of tuberculous patients 222,701; the circuit relief stations and the summer health resorts for children too have greatly increased, and moreover of new enterprises at the Headquarters, from this fiscal year. The Maternity Hospital and the midwife training school have already been established within the premises of the Red Cross Hospital. We are also preparing to spread the principles of our Society among the youth of the second generation by forming Juvenile Red Cross branches and we are planning to diffuse knowledge concerning the spirit of the Red Cross work and of existing conditions by establishing a Red Cross Museum within the premises at Headquarters, therein displaying books, documents, and articles concerning the Red Cross at home and abroad and holding lecture meetings and motion-picture entertainments, etc.

In short, though the main object of our Society is to aid the wounded and sick in war time, the same as before, yet in the time of peace, we are earnestly endeavoring to extend the scope of our work to contribute to the world's weal we therefore hope that all of you perceiving this aim to be wise and good will exert your utmost efforts for the prosperity of our work.

#### NEW RED CROSS FREE MATERNITY HOSPITAL

A charity maternity hospital, completed after six months' work and financed by



the Japan Red Cross Society, was opened on the 9th, ult. The new building is in Shimo-Shibuya. Lieut-General Yamana-shi, Minister of War, Baron Goto Mayor, Mr. Hirayama, President of the Japan Red Cross Society, Marquis Tokugawa and Mr. Sakamoto, Vice-Presidents of the association, Dr. Sato, President of the Red Cross Hospital, Baron Ishiguro, ex-President of the Red Cross Society, Marchioness Nabeshima, President of the Public Nursing Association, and several hundred other prominent persons were present.

#### THE INSTITUTION OF A JUNIOR SOCIETY

Over the President's signature the following notice was sent to each branch society :

Since the European war great attention has been paid to the question of Peace-Time Work for the Red Cross Societies. In Article 25 of the Peace Treaty the matter is mentioned, and when the International League of Red Cross Societies was established, the subject was further discussed.

In accordance with these recommendations, the Red Cross Society of each nation is endeavoring to provide suitable work for the Societies in time of peace. One suggestion relates to the organization of a Junior Society. This was made in March, 1920, at a Convention of the League. At the second meeting, further recommendations were made and our Society decided to begin at once plans for the protection and education of children.

The purpose of these Junior Auxiliary Societies is to cultivate a human spirit among children of the primary schools, to inculcate a spirit of helpfulness in the second generation while characters are yet plastic, and to make children

careful of their own health and eager to help others maintain physical efficiency.

In order to attain these objects it is deemed advisable to organize branch societies in every district as soon as possible.

The following provisions for Junior work were approved :

I. Members shall be admitted only from the fifth and sixth and higher grammar school grades, but in cases of necessity children as low as the fourth grade may become members.

II. The work shall consist in general of :

- (1) Talks on Red Cross Work.
- (2) Talks on Sanitation, etc.
- (3) Aid in times of sickness and calamities. Presents of manual work to be given to the poor.
- (4) Correspondence with children both at home and in foreign lands.
- (5) Lectures, distribution of circulars, moving pictures, athletic exercises, exhibitions, bazaars, as educative agencies.

III. No collections shall be made.

IV. These branch societies shall choose officers as follows : director, vice-director, managing secretary, and councillors—all to be honorary. In addition committees shall be constituted, and these shall be chosen by the members.

V.—The badge as represented at the end of this report shall be adopted and one presented to each member and officer.

These provisions are here given only in outline. Acceptance or rejection shall be left to the discretion of the head of each local society.

As this work is closely connected with the schools, it will be advisable to work in co-operation with the local authorities, teachers, sanitary officers, secretaries,

school physicians, etc.. When the Red Cross Society consulted the educational authorities about the matter much encouragement was received, which we esteemed an honor to our work.

While it is desirable that each locality should organize a branch, we realize that conditions are different in different places, and that all cannot begin at once. The work may auspiciously undertaken only when the time is ripe. Where other juvenile organizations exist, it may be possible to co-operate and thus avoid duplication. Where the local conditions seem unpropitious for all the activities of a junior society, a small beginning may be made and its scope later extended.

An exchange of correspondence, both home and foreign, has many advantages. It promotes the spirit of mutual helpfulness, gives breadth of view without necessitating travel, extends knowledge of history geography, customs and manners, etc., by means of the letters, drawings, and photographs, received. At first the attempt will be made between children in Japan, and if successful this will be extended to include those living in foreign countries. At present we shall "make haste slowly."

The badge is intended to strengthen the spirit of unity and mutual respect and hence its presentation should be made a ceremonious matter, the recipient promising to make an honest effort to carry on the work of the society. It should never be given carelessly. As to allowing the children a vote in the management of the affairs of the society, this, it is believed, will foster independence and train members in self-governing habits, and give respect for leaders.

As the co-operation of school officials is vitally important it will be necessary to

hold meetings to inform such of the various features of the work, sanitary measures, to supply materials for relief and emergency work, nursing, and all important lines of activity.

In short, since this work is quite new in Japan, it is desirable that the sympathetic co-operation and advice of the community leaders should first be secured in each locality where the establishment of a junior society is projected, in order that when once organized it may be completely successful.

#### DESIGN OF JUNIOR BADGE Front View



The material is celluloid. The design is a red cross on a white ground. The words "Junior Red Cross" are stamped below the cross. The blue circular line around the edge indicates a junior's and the gold circular line an officer's rank.

#### REPORT ON THE RUSSIAN FAMINE

Mr. Sakamoto reported that contributions of materials and expressions of warm sympathy had been sent to the refugees collected in Siberia.

In regard to the famine in European Russia, we are very sorry to hear that our Society has been criticized as coldly regarding the suffering of last winter without making any efforts to relieve it. It is true that we were unable to render effective aid but the various reasons for this seem to us sufficiently cogent to explain our inactivity. These were, briefly stated, geographic remoteness, economic conditions, failure to receive



definite instructions from the government although holding ourselves in readiness to co-operate internationally in this as in other matters. It is true that since the war broke out we sent out special Relief Corps to England, France, Russia, Vladivostok, etc. In addition we co-operated with our government in sending necessary supplies to Russia for the relief of Austro-Hungarian captives, assistance to the Polish orphans in Russia and the famine sufferers in North China, and more recently to German and Austrian children. We are still maintaining relief units in Saghalien and other parts of Siberia, and have shown a readiness to co-operate in all worthy international undertakings as the public has noted with approval. Our expenditure has already amounted to ¥1,680,000. We never willingly overlooked the suffering in European Russia, but on account of the distance and inherent difficulties were unable to give the aid we desired to render.

We received very recently a request through our Consul-General at Harbin, Mr. Yamanouchi, for the refugees flooding the Far East after having escaped from the Bolshevik atrocities. These numbered 80,000 and 25,000 of them are concentrated in Harbin. Being unable to get work, they are in extreme distress and in need of chemical, medical and surgical supplies, gynaecological instruments, etc. After investigation our Society decided to appropriate ¥9,000 for this purpose, and are sending seventy boxes of supplies, including sheets, shirting, etc. We trust this explanation will reach and satisfy our friends abroad and that they will understand our hearts are ever ready to respond to cries for help, but our ability is limited in various ways.

#### PRINCE KAN-IN'S VISIT TO THE TOKYO PEACE EXHIBITION

The visit of His Imperial Highness, Prince Kan-in, its Honorary President, was a great honor and highly appreciated by us.

The Tokyo Peace Exhibition was formally opened on March 10th, but on March 23rd H.I.H. Prince Kan-in, Honorary President of the same, accompanied by Mr. Fukuda a military officer, paid a visit. After a short rest, His Highness carefully inspected every hall on the precincts under the guidance of Governor Usami, president of the Exhibition; in the Sanitation Hall especially His Highness earnestly observed the Exhibits of the Red Cross Society. Mr. Sakamoto welcomed His Highness and explained the exhibits.

#### VISIT OF H.I.H. THE PRINCE REGENT

H.I.H. the Prince-Regent accompanied by Mr. Irie, Grand Chamberlain, and Count Chinda, Senior Steward, and Mr. Nara, a military officer, graciously paid a visit to the Tokyo Peace Exhibition on March 27th. His Imperial Highness, in a light dress coat and silkhat, appeared in a very genial humor; he was welcomed by President Usami, Vice-President Ohara, Mr. Hirayama, chief of awards, and Baron Goto, Mayor of Tokyo, and escorted to the reception saloon. After a short rest, under the guidance of President Usami, His Imperial Highness together with H.I.H. Prince Kan-in gradually inspected the different Exhibition halls in order. On this occasion three aeroplanes handled by Takahashi, Yasuoka, and Yasu, three aviators, soared up into the air to welcome the Prince. Their Imperial Highnesses were delighted and glanced up from the bower of cherry trees which had begun to bloom. In the Exhibit Hall of the

Red Cross Society, especially Mr. Sakuma, who is the president of the Red Cross Society. The Prince Kamei visited Mr. Sakuma to explain the activities of the Red Cross Society. He gave detailed explanations of most of the Red Cross Society and the Imperial Japanese Red Cross Society. The Imperial Japanese Red Cross Society was founded in 1897.

On March 27th, in the Hospital of the Imperial Red Cross Society, the 4th anniversary of the hospital was celebrated. The celebration was held in the hall of the Imperial Red Cross Society. The Prince Kamei, president of the Imperial Red Cross Society and the Imperial Japanese Red Cross Society, gave a speech. He said that the hospital was founded in 1897 and has been growing ever since. He also said that the hospital is now one of the best hospitals in Japan. He also said that the hospital is now one of the best hospitals in Japan. He also said that the hospital is now one of the best hospitals in Japan.

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# A WINTER ASCENT OF MOUNT FUJI

By MAJOR ORDE LEES

**I**N nothing is convention more hide-bound than in the matter of mountain climbing. Fixed dates mark the "yamabaraki" for each and every pilgrim's goal, and Fuji finds no favor with the devotees before July 15 nor after September 10.

Even the guide-books give little encouragement to the snow-craftsman other than to make passing reference to the fact that the great symbolical peak has been climbed occasionally at dates without the recognized season and that plucky Mr. Nonaka and his plucky wife attempted to spend the winter on the summit. Unluckily the adventurous couple fell victims to scurvy (probably through trying to live on tinned meats) and had to be rescued. Fortunately for them and their rescuers the calamity occurred before the snows of December had rendered rescue almost impossible.

Every year in December the sides of the mighty giant receive a new white mantle of snow which, for the first three or four thousand feet from the top, freezes into solid ice and makes the summit virtually one great uncompromising iceberg.

There are tales of those who have previously reached the top in midwinter on

ski, but as ski will not "bite" on sloping ice the ski-climbers must have discarded their treacherous footgear thousands of feet before reaching the summit. Again the report of 15 feet of snow which a party of Japanese climbers are alleged to have found on January 24 at the seventh station (10,693 ft.) must be received with caution.

Although the little hut at the seventh station January 28 was nearly buried by drift snow which had piled up in front of the hut three or four feet deep, the snow all around, and for that matter all over the mountain side, was nowhere more than 24 inches deep, and was mostly in the form of solid ice.

Even at that date, however, owing to the effects of the insolation of the sun on black surfaces, the ash-screes and lava outcrops stand out naked in places, especially near the summit. To some extent these rocky outcrops aid the climber, but owing to the fact that much of the lava is covered with "ver-glace" (a thin layer of ice) and that the ash-slopes have combined with the snow they thawed to form a solid conglomerate of ice and ashes, much of what, from Gotemba, appears to offer an adventitious aid to the climber, proves, on closer acquaint-

tance, to be a serious menace, offering no foothold for the climber's crampons but an adamant resistance to his ice-axe.

The successful climb of Fuji was not made without a great deal of careful preparation, organization, hard work and a preliminary reconnaissance on the mountain itself. On the other hand, starting from Gotemba single-handed, and with no equipment other than a steel-shod alpenstock, I succeeded in reaching the summit and returning to Gotemba in a little over 12 hours, on December 18, but then there was very little snow on the mountain, except at the very summit, so that it was "dead easy."

Miss Fuji received the main part of her winter mantle on January 12 and the three succeeding days. From thence she became an ideal worthy of a climber's respectful homage. In the summer she flirts with the errand-boys of Tokyo and offers no serious resistance even to the little schoolgirls. The mountaineer disdains to woo her then. To attempt to climb Fuji, at present, without ice-axe, crampons and ski or snow-shoes would be a mere waste of time, besides being very foolhardy. Even to reach Hoeizan, the sixth station, without these aids would be little short of a miracle.

For the next two months, and probably until the end of May, the summit cannot be reached without the equipment just mentioned. Suitable clothing is merely a matter of personal requirements and modification to suit the weather on the day the climb is made.

The winter climber's greatest enemy on Fuji is not the cold, but the violent hurricanes and blizzards that circle round these icy slopes, licking and swirling in the bowl of Hoeizan like tormented demons rushing out of hell.

These winds, which vent their fury on the mountain side nine days out of ten, burst upon the mountaineer almost without any premonitory signs and threaten every minute to dislodge him from the ice-banks on which, by dint of axe and crampon, he has secured a precarious foothold.

The first attempt was made on January 28. Arriving at Gotemba at 12.07 o'clock early Sunday morning it was found necessary to walk the whole way to Tarobo Hut (No. 1. Station) through deep snow. Tarobo was reached at 5:30 a.m. A fire was soon going, tea was made and a rest was taken until daylight.

At 7 o'clock the climbers set forth, but having neither ski nor snow-shoes the time occupied from Tarobo to the base of Hoeizan, owing to wading through snow which was sometimes waist-deep between No. 1. and No. 2 stations, we were prevented from reaching the ridge of Hoeizan until 1.30 p.m.

Here a violent hurricane forced us to cling to the icy surface roped together, unable to move more than a few yards in a whole hour for fear of being whisked off the mountain side. When the hurricane subsided sufficiently to permit of further ascent the time was already too far advanced to make it possible to reach the summit and again reach Hoeizan before nightfall. The attempt of January 28 was therefore abandoned after reaching the eighth station.

On this occasion both of us wore ordinary knee-high rubber boots for the whole distance from Gotemba to the eighth station and back again. Gum-boots can be recommended as by far the best footgear for overcoming soft deep wet snow with impunity. Leather



boots fitted with screwed-on "crampons" were carried the whole way, but when we needed them the wind gave no respite to change boots in safety. We returned to Gotemba at 8 o'clock in the evening, having been climbing continuously for 20 hours.

During this hard climb I had three fingers frost-bitten, although I was wearing a pair of wool gloves with seal's hair flying-gauntlets. The circulation was restored to the fingers only after prolonged friction accompanied by severe pain; the old idea of rubbing the affected part with snow is a fallacy which should never be adopted.

The equipment for the second attempt comprised six main items, as follows: rubber boots, snow-shoes, crampons screwed into leather boots, ice-axes, a sledge, flying suits.

Each component was an essential without which it is doubtful whether a successful climb could have been accomplished within a reasonable time. The rubber boots were used over the lower slopes, where much of the snow was in a thawing condition, and enabled us to wade up a running water-course.

To prevent the snow from entering the tops of the boots the simple expedient of turning the tops of the stockings over the tops of the boots was adopted. It is attention to just such small matters as this that make the difference between success and failure on difficult climbs.

The snow-shoes were home-made, on the Canadian plan. They were constructed from long strips of ash bent round to the requisite racquet-shape after immersion for an hour in a hot bath. The centres consisted of cross pieces of ash interwoven with bamboo strips and string. They served for

crossing the soft deep snow found between the third and fourth stations and exceeded all expectations as to their value. They were worn with rubber boots, tied on with tape.

The crampons were also home-made from diamond-shaped pieces of  $\frac{1}{8}$  inch steel turned over at the extremities to form spikes like shark's teeth. They were drilled with five holes through which passed the screws holding them to the soles of the boots. They too answered their purpose admirably. Excellent ice-axes were purchased at Mimatsu for 8 yen apiece. Although the whole of the ascent was accomplished almost without the cutting of a single step they were invaluable during the descent by night, preventing fatal "glissades" more than a score of times.

The sledge was a very necessary adjunct, needed for the transport of sleeping and camping gear over that portion of the route between Gotemba and Tarobo hut, which was snow covered. The heavy padded flying suits, known as "Sidcot" suits, made sleeping possible in the chilly air of Tarobo. A blanket each was also taken. A few necessary camping utensils—lantern, candles, paraffin, kindling wood, thermos flasks, water-bottles, cameras, spare socks, warm clothing and provisions—comprised the rest of the impedimenta. Food sufficient for three days was taken.

The train arrived at Gotemba at 12.07 o'clock on the morning of February 11, a national holiday. The Gotemba hotels were filled to capacity with press photographers taking part in a competition for the best photograph of Fuji. They arrived at all hours of the night and passed the remainder of it talking, laughing and making merry. In the early

morning they were serenaded by the Gotemba brass band before setting off on foot, on horseback and in motor cars.

After considerable difficulty a small hand-cart was hired. On this was loaded the entire equipment including the sledge and a kettle purchased at the last moment.

One member of the party walked between the shafts whilst the other three hauled by means of straw ropes, and at 11 o'clock followed by most of the youth of Gotemba our party set out for Tarobo.

The day was moderately fine, but the barometer was falling fast, and at about noon a fresh breeze sprang up which gradually developed into a gale as the day wore on. The village of Nakabata was reached at 12:30 o'clock. It is about three miles from Gotemba. A light luncheon of beer and sandwiches was partaken of and thereafter not a human being was seen for two days.

Soon after leaving Nakabata, at a little over 2,500 feet, the first snow was encountered. At Umagaeshi the snow became so deep that the handcart was left in the hut there and all gear transferred to the sledge.

The stiffening gradient and mild temperature had made the load grow heavier and heavier, and now it seemed to weigh a ton. Water-bottles were frequently resorted to, especially the one which had a little whiskey in it "to keep the water from freezing." When these ran dry the trickling thaw-water in last year's wheel ruts was acceptable.

At 3:30 p.m. Tarobo's welcome hut hove in sight. An hour later the weary travellers had settled down to the cup that cheers.

By this time the storm had fairly set

in with driving rain and wind. It was not until then that it was discovered that one pair of rubber boots and one pair of leather boots had dropped off the sledge between Umagaeshi and Tarobo. One member had to go back a mile and a half and find them, which he did before dusk.

The hut at Tarobo is empty, cheerless and draughty.

There are, however, plenty of trees for firewood in the vicinity.

After a supper of Japanese tinned beef, bread and butter cakes and tea we turned in in Sidcot suits and blankets, and Adams and Earwaker, who formed the supporting party, sat up by turns and kept the fire alight. The wind increased in violence from a gale to a hurricane. Rain fell in torrents. At times it seemed that the roof must be blown off the hut as its rafters creaked and groaned with the wind.

At 6 o'clock in the morning the rain stopped. Although it was misty and overcast, we decided to make a start there and then and at 7 o'clock we bade farewell to our two companions and set off on the 18 hour climb.

The thaw water was rushing down in a lava gully, and up this torrent we waded with our rubber boots. Across snow-fields it was necessary to use snow-shoes, as the snow was soft and often three feet deep in the drifts. This was the deepest snow found anywhere on the mountain.

The route selected followed the line of huts of the Gotemba ascent as far as No. 3 station (7,000 feet) which was reached at 11 a.m. after much hard work on snow-shoes. Hoeizan was avoided owing to the boisterous winds almost always present at that spot. A line was



taken to the right and the only other hut touched at was No. 7.

Luncheon was partaken of at No. 3 hut, after which the gradient steepens very considerably. The surface of the snow was not yet too hard for the snow-shoes to bite, so these were not exchanged for crampons until the level of No. 6 hut was reached (9,000 feet). Here the surface was icy for the most part.

At No. 7 hut (10,200 feet) the whole surface was covered with a thin layer of solid ice, on which no form of footgear other than crampons ~~could possibly~~ hold. Here it was decided to "cache" the snow-shoes, rubber boots, cameras and knapsacks in order to make a dash for the top, lightly equipped.

No. 7 hut was left at 3 o'clock in the afternoon, and the climbing became steeper and increasingly difficult.

The crampons held so well that it was not necessary to cut steps, but the axes were frequently used to cut hand-holds. At 10,500 feet we joined ourselves together with parachute-tape, which is capable of supporting the weight of two men.

A slip at this point would have meant a "glissade" down a 3,000 foot ice-glacis and would have ended in almost certain death.

Only 2,000 feet lay between us and the summit, which it was scheduled to reach at 5.30 o'clock; but climbing continuously over treacherous snow for five thousand feet, at a slope of nearly thirty degrees, tires the fittest of climbers, and the estimate of two and a half hours to the top was exceeded by an hour and a half.

The summit was reached at 7 o'clock.

The summit was gained at a spot a little to the East of the gap by which

summer pilgrims, on the Gotemba ascent, usually enter the crater. Only a brief halt was made, sufficient to tie to a rock, close to the hut in that place, our identification mark—a six-inch aluminum foot-rest from the rudder-bar of an Avro airplane. It is tied by parachute-tape to the rock which is in a prominent position, about 30 yards northeast of the hut and on the inner edge of the crater lip.

The descent, as descents always are, was much more perilous than the ascent. Slip after slip occurred; the climbers alternately saving each other's lives by the parachute-tape ~~rope~~. Every slip was potentially fatal. To make ~~matters~~ worse dense mists began to rise up the mountain's sides, shutting out the view and the kindly moon. At 11,000 feet we were enveloped in a thick fog from which we never wholly emerged the whole remainder of the way down, though the moon was just ~~discernible~~ at intervals. By it we were able to take our bearings from time to time.

All attempts to find the cache were futile in the fog, and very reluctantly the equipment—and the food—had to be abandoned to be retrieved another day; the ice had been much too hard to leave any definite tracks on the way up, and it was too dark to see the slight trail.

Great difficulty was experienced in keeping any direction at all. The compass had been mislaid. The gradient and the moon were our only guides. The loss of the rubber boots and the snow-shoes was a serious handicap; especially when the snow-fields around the base were reached. An hour before midnight we were wading through snow a couple of feet deep, sinking in at every step for want of snow-shoes.

Boots and socks were soon wet through and the danger of frost-bite had to be guarded against by keeping continually on the move.

At midnight we passed over a great avalanche (which must be a rarity on Fuji) evidently due to dislodgements by the previous night's rain. This is an unexpected danger on such a mountain, but one which future climbers should take into consideration. The one in question was of sufficient magnitude to have overwhelmed a good sized building.

A few minutes after midnight, in a temporary break in the fog, we found ourselves more than a mile east of Tarobo. A new course was set and, wading through soft snow, the outgoing tracks were picked up just before the fog again descended.

With great difficulty these tracks were followed almost to the hut, when a slight lifting of the fog revealed the hut, not more than 50 yards away.

At 12.45 o'clock Monday morning Tarobo was safely reached. Five minutes later the fog descended thicker than ever, trees less than ten yards away did not lift again until 7 o'clock.

A fire was lighted and wet things left to dry while we rolled ourselves up in blankets and flying-suits and lay down to three hours' sleep. A little tea was available, but practically all the rest of the food had been lost in the cache on the mountain nearly 12 hours beforehand. The single remaining packet of sandwiches was reserved for breakfast, so half of a four-ounce "Kasuteira" cake made a frugal supper.

At 7 o'clock the remains of the equipment were placed on the sledge and hauled down to Umagaeshi. Here the

sledge was left as a present to anyone who would like to go and get it and the handcart again put into commission.

The gradient made for such easy running that the climbers took turns at alternately pulling and riding in the handcart down the eight-mile hill into Gotemba, which was reached at 10.30 o'clock in the morning. We arrived at Tokyo at 2.30 in the afternoon.

We made a vow we would recover our lost property the following week end. Arriving at Gotemba at 9.45 o'clock Saturday night we hired a motor-car which took us a mile beyond Nakabata. We walked the rest of the way to the Tarobo hut, where we rested for three hours.

A start was made up the mountain at 3 o'clock in the morning. The weather was perfect and the moon made traveling almost as easy as by daylight; moreover, the surface of the snow was everywhere frozen as hard as a side-walk. The 4,500 feet were climbed in three hours and the Ridge of Hoeizan reached at 6 o'clock.

We witnessed a glorious winter sunrise from near Fuji's crest, but with the dawn there sprang up one of those blinding blizzards for which Hoeizan had previously distinguished itself.

A slight mistake in the situation of the rocks of Hoeizan involved us in an exceedingly stiff climb of some 250 feet at an angle of about 60 degrees before we were able to surmount the ridge. This was the only piece of real climbing done on the two trips.

The ridge of Hoeizan is one great snow drift with here and there a dangerous cornice; but nowhere is the snow more than four feet deep as the ice-axes touched bottom on every sounding.



While an argument over high place as to the most probable position of the creek, the blizzard increased, the big particles whirled along by the wind quite blinded our eyes and caused our miserable guide (2000 ft. was impossible to see) to lose his way in the mist, and a dangerousness arose as the mountain side was quite out of the question. There was nothing for it but to visit each list in turn. And it was just as expected, a height of 10,000 ft. was found fairly certain that the creek was but "a mile lower down" as Mr. Campbell said.

Willis, Jr., got out of the mist the land, we commenced the descent. But after but was snowed out of the road at once, some eight miles in all. We were going up for the first of a foot in half an hour to be lost, when a guide that only one existed at the mountain and that that one intended your circle this day, was to be literally correct with lists.

The guide, who was a good one, told us that No. 1.

Then it was to the back of the list, as taken up with still more which had across the landscape and filled up the

rubber boots. The thermometer had burst but the correct one passed, being both wrapped up in a coat. The photo graphs subsequently developed beautifully in spite of their long freezing. The most interesting discovery was that the pocket of weathered sandstones preserved in cold storage, were found to be quite palatable.

The snowing climate in the neighborhood of No. 6 Station formed an inducement to stay longer than necessary, and the descent was started at once. From No. 6 Station (8,600 ft.) a dense layer of cloud extended downwards for nearly 2,000 feet to No. 3 Station, through which, with eyes made open by the hillside, we walked with eyes shut, maintaining direction as best we could by the gradient.

On emerging from the cloud, we found ourselves walking in a two-line for Tsuru, so uniform is the gradient of Fuji.

At No. 2 Station we came upon young Japanese on skis; and the ski of Sumitani, but as the skis were not at hand. At a little Tsuru but we reached and a formal match struggle in the Gakko just at 11:00. So rolls the 3. 15. 00. — *The Japan Advertiser*



# SHINTO DRAGON-DANCING AND CHINESE TRAVEL

By LORD NORTHCLIFFE

**T**O all who yearn for variety—for violent contrast—let me recommend what I have just done—travel in all the luxury and comfort of the official hospitality of Japan: and thence go straight to Korea and China.

I came to Japan an outspoken opponent of her war party; yet, despite my oft-declared conviction that that party is a danger to the world, we were freely offered the best that Japan has to give. From the moment of our arrival at Tokyo, on the first day of our visit, to our last in that enchanting land, when we sailed from Shimonoseki to Korea, the comfort of travel, the beautiful of town and country, the interest of the people and things that we encountered, increased, thanks to Government care, steadily and as if magically. The Japanese show their best to strangers, and they are both hospitable and right in doing so.

Our last two crowded days in the land of flowers included a stay at Nara (which might be called the Fontainebleau of Japan), where a forest ranger obligingly called up all the deer in the demesne to the steps of the club at which we lunched; a special electric tram to bring us over the 20 miles to and from

the vast city of Osaka; a luxurious saloon on the train from Tokyo to Osaka; a 1,200-ton yacht (called in Japanese "The Painted Lady") for the voyage through the Inland Sea to Miyajima—and at Miyajima an exhibition of mystery and horror unapproached by anything staged at the Grand Guignol.

Miyajima is a little village at the southern end of the Inland Sea—the place where the wine-red maples grow. It is charming in the most charming Japanese manner; and what better could be said of any place?

From the upholstered, ventilated bespringed luxury of our private railway car and the fathomless comfort of a well run yacht, we entered, without a word of warning, upon an uncanny, an ominous approach to a scene of mystery and horror. We walked along the sea-road under twisted pines (exactly like those in the picture-books), with strange and rather horrible stone figures—deformed animals with human eyes, and things of that sort—leering out at us between the trunks. It was the first really wet day we had had since April; the rain and the wind beat in our faces, and the little bay was dark with hurrying squalls.



Round the corner we came upon the Shinto temple, a wonderful three-sided thing, built out over the sea on gigantic piles. The shrine itself is a miracle of splendor, kept in bounds of restraint by Japanese tidiness. And before the shrine lay the Place of Dancing—a large square platform jutting out into the water.

Exactly facing it, and in a line with the shrine, stood the Father of Torii—the oldest of the famous scarlet gateways which stand at the entrance of every temple in Japan. Only this Torii stands half a mile out to sea, looking China-wards.

And on the Place of Dancing there leapt, poised, crouched, and twisted a glittering nightmare.

Its dress is beyond adequate description—scarlet and gold for the most part, with enormous sleeves and a white muslin train like the train of an English bride. During that which they call the Dance, It swung this train behind It with much the same action as women used in the ball-rooms of 25 years ago—a backward sweep of the heel. On Its head It wore a mask of brass and gold and silver and lacquer—the Dragon's Face.

That was the supreme terror. For the face was the face of no dragon known to a Western child, but the cruel, sneering, bestial face of a swine.

A thin, pointed little snout, slightly cocked up; loathsome black bristles sprouting round the mouth: wicked, listening ears—it was a face of utter terror, a memory to wake one, shuddering, in the dark.

Four musicians dressed in white played to Its dancing. And, to make the whole thing more incredibly strange, the sounds that they tore and wrenched from lutes and drum were very nearly

European music. In rhythm and cadence and coherence they were wholly unlike Chinese or Japanese music; and the rare syncopated tump of the drum (it recalled the shooting of blindfolded men) made one think wildly for an instant of tango-teas. But the thought seemed not at all funny.

Another thing there was that terrified—the ruthless punch of the Dancer's heel on the boards, half a bar after the execution drum. You saw no movement of leg or body; only a flicker of slender ankle and a blow of the foot, merciless, shaking the planks. Round and round It swept, with Its swine-face darting a dreadful snout now towards the shrine, now in our faces, now, and most often, towards the Torii.

In Its hands It held two black wands; and with these it invoked heaven knows what demonic powers, but always, as it seemed to me (shivering behind a pillar) appealing passionately, with insane desire, to somebody or something beyond the Torii—in far-off China.

This is the art—now all but lost—of Shinto Dragon-dancing. The dancing is so old that no one today can tell its story or its meaning; but that it is full of evil I have no doubt. It is utterly malignant, a thing of unclean terrors.

And all the while the sea splashed and muttered round the piles beneath our feet; the wind and the rain swept across the stage, and round about the infernal Thing writhing in the grey light, and we stood in silence, appalled.

We said good-bye to exquisite Japan at Shimonoseki—a nasty, windy wharf which reminded me unpleasantly of Holyhead Pier on an ugly night. There followed an interlude on the Sea of Japan in a steamer (called in Japanese

"The Wine-loving Gentleman"), which had not dared to cross to Korea that morning because of the great seas that sweep down from the North.

From Fusan, the port of Korea, to Mukden we traveled still in luxury under the watchful care of the Japanese South Manchurian Railway, revelling in the best sort of comfort and still wondering about dainty, war-like Japan.

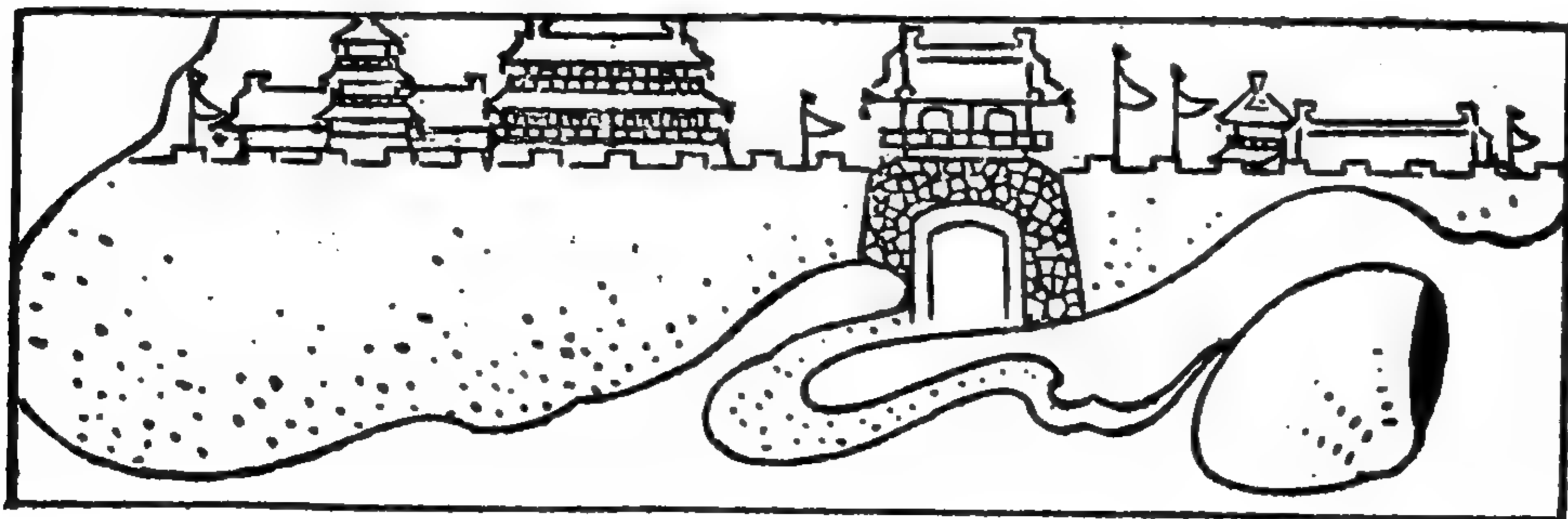
We paused at Seoul, the capital of Korea; then, at Mukden, we entered both Russia and China; and, with the suddenness of a slamming door, the cultivated beauty of puzzling Japan was gone, and we were in a country several centuries behind the times.

Attached to our train from Mukden to Peking was a private car, or, as it is properly called in Chinese, an "en-shrouded (in much dignity) carriage"—a good and comfortable car, but not nearly so good as its nature. There was a dining-car in the train, but it was not

at all like a Japanese dining-car. It was, if I may say so, excessively democratic. China is suffering at present (she will get over it) from an acute attack of infantile republicanism—the kind in which every man is greatly the superior of every other and official salaries are always overdue.

Consequently, some of China's dining-cars resemble public-houses. Every one comes in, whether he means to eat or not, and brings all his luggage with him. Every one makes as much noise as possible. Some bring malodorous and repellent coolies in with them. Many smoke rank tobacco, heedless of meal-times. And, be heaven my witness, every one spits without pause.

That habit was the only thing to remind us of Japan. We had known violent contrast, indeed. And it takes some stoicism to sit out even the shortest repast in such surroundings as were ours in that Chinese dining-car. (*Times.*)





# THE HAUNTED CASTLE

By K. MATSUMOTO

A FAVORITE general of the famous Taiko Hideyoshi named Fukushima Masanori had suffered the confiscation of his domains and a consequent loss of favor by some fault committed by him. This was the time of the Tokugawa Shogunate. A tiny castle in this same province at the foot of Mt. Iwakuni was at this time in the care of the chief retainer Yoshimura Mataichi. He lived in it for years without spending much on repairs, as the place was not of great strategic importance. When the Fukushima clan was disgraced, this castle too was confiscated, and uninhabited for several years was left to decay and neglect.

Weeds grew rank and tall and on the overgrown pathways no human step was ever heard. Gradually weird stories were circulated about the place and it was believed that evil spirits haunted the old castle. A certain villager incautiously approaching the spot was said to have been mysteriously killed, and his body to have been seen lying among the weeds. Others who passed nearby were said to have disappeared and certain who had gone this way returned no more.

These disquieting stories caused a fear to seize upon all in the locality, and the region was avoided as a pesthouse or a wild beast's lair might have been. The castle became ever more unpopular until at last it was entirely abandoned.

Now at this period a certain squire

named Tamiya Saijo was living in the vicinity and one day when following the chase, his favorite pastime, he happened to hear some of these fearful tales.

"Anyhow," his informant assured him, "it is certain there are ghostly creatures haunting the castle, and making the place unsafe for human beings to visit."

But Tamiya was a bold fellow, so he only laughed and replied,

"That is quite a wonderful story. I will straightway investigate and it may be some lucky chance will permit me the glory of dispatching the evil one."

Waiting not at all for preparation he gathered up a few sturdy henchmen and proceeded to explore the premises of the haunted castle. The path was covered with miscanthus so tall as to hide the human figure and nowhere could a trace of living creature be seen. Tamiya boldly entered by the neglected front gate and tearing his way through the rank growth of weeds pressed on into the main reception room. The matting was torn, the dainty glass of the transoms was broken. Suddenly his progress was arrested by the sight of a big dirty fellow sprawling at full length upon the floor. He had the appearance of being a vagrant priest—like those who embrace a mixture of Buddhism and Shinto—and as he lay asleep, our squire took him for the goblin who had so disturbed the peace of the villagers. Striding up to the prostrate monster, he shouted out :

"This is too outrageous! What are you doing here, tormenting the honest village folk? Give an account of yourself or I'll make short work of you."

Yamabushi—for such was the vagrant's name—got up in a rage and drew his long sword, preparing to defend himself. Tamiya also dashed into the fray and they were soon raining murderous blows upon each other. After fighting a while Yamabushi was defeated and thrust through without any mercy by the sword of Tamiya. When lo, he suddenly changed into a flame of fire and vanished into the air.

Tamiya, as though this encounter were an everyday occurrence, proceeded to explore the interior of the castle. Finding nothing unusual anywhere he returned and reported the incident to the feudal lord of his day. The latter commended the bravery of his squire and rewarded him with lands of considerable extent and the use of the castle for himself and family and henchmen. Greatly appreciating this favor, Tamiya had the abandoned castle cleaned and renovated, the paths and grounds reduced to order, and the defences repaired, and soon was living in the erstwhile haunted castle with his family and dependents. For several months they all lived in great contentment and without any untoward happening to disturb their peace.

Once when Tamiya was supervising some repairs on the stonework of the wall, he found a pot under a stone and looking within discovered 3000 ryo in gold coins. As he was wondering what he ought to do and whether he should report to the lord of the district, an old gray-haired man made his appearance as if from nowhere, and thus addressed the young squire:

"I am the spirit of these gold coins so long buried and at last by fate brought out into the light of day. Therefore you need not inform your lord of the matter, but if your conscience forbids you to appropriate the money for yourself, I would suggest a good use to make of it. Sometime this fall a severe inundation will occur which will destroy many houses and much property in the neighborhood. If you use this gold to relieve the sufferings of the people, all will love you, and when the report is carried to your lord he will praise you more highly than ever." And with these words the old man disappeared.

Tamiya reflected upon this advice and considering it good proceeded to act upon it at once. He enjoined silence upon the workmen who had unearthed the gold, and later when, sure enough, a disastrous flood occurred, he used the gold to relieve the distress of the afflicted villagers. Even the farms and rice fields were almost totally inundated and the crops destroyed, while many homes were washed away. Thus doing, Tamiya became the village idol.

Some time after this a leading retainer of the succeeding feudal lord was out hawking in the mountains when suddenly he was almost shot by an arrow whizzing close to his head from some concealed spot. Sending men to search for the mysterious foe, he was informed that a young man of the village had been caught who was the culprit beyond a doubt.

On examining him, the following confession was secured.

"I am a young fellow living in this vicinity. When all the neighboring farmers suffered from the great inundation this autumn they were relieved by the charity of Mr. Saijo. Our feudal lord, on



the contrary, never helped supporte his own people nor showed any signs of sympathy with them whatever. Hence all the people feel resentment against him. Since I am skillful in archery, a deputation requested me to satisfy their grudge. Now, I thought, the principal retainer who is concerned in the administration of the estates as well as our lord, is responsible, so I intended to kill him today by shooting an arrow from a distance."

The principal retainer was naturally very indignant and arrested the young man and had him brought to his mansion and next proceeded to investigate the deputation who had requested the young fellow to do the shooting. However, when he ordered his men to bring the prisoner out the next morning, alas! they found that thoughttightly bound he had cut the ropes and escaped. They searched for him everywhere but could not find him.

On considering the case, the chief retainer became indignant. He wondered how Tamiya could have secured so much money and began to suspect his honesty. One day when he was on a tour of inspection of his lord's domains he saw Tamiya pass by. All the villagers bowed low before him, saying to each other: "Behold our dear benefactor passes—our saviour and the preserver of our lives!"

The retainer thereupon investigated and finding out all the details regarding the pot of gold and its distribution among the people by this man—halfsquire, halffarmer—questioned the man's integrity more and more. Just at this point the keeper of the feudal treasurehouse came running to him excitedly and informed him that when examining the gold stored within the vaults he had found 3000 ryo of gold was missing, but there was no trace of human hand to be seen.

The chief retainer thereupon struck his hands together and shouted, "I have it. This is a traitor's deed. The man who stole the 3000 ryo robbed his lord at the same time of the hearts of his people. The man who attempted to assassinate me is merely one of the tools of this man with his incredible, insatiable ambition. The chief retainer determined to arrest Tamiya at once so after an interview with his lord, he summoned Tamiya to come before them, and when the honest squire appeared he was forthwith seized by soldiers concealed on the premises and placed in custody. Closely examined by the chief retainer, Tamiya explained the whole matter, offering to produce the pot in proof of the truth of his story. While men were bringing the pot, however, it was by some magic changed into a box and as the men could do nothing but proceed, the box helped to prove Tamiya's guilt instead of innocence, as it was exactly like the box which had been taken so mysteriously from the treasurehouse. Tamiya was discomfited and could in no way account for the change. At last he began from the beginning and told his lord the whole story of his killing the vagrant priest and the consequent finding of the pot of gold, etc. In conclusion Tamiya spoke thus:

"I am convinced the priest was a goblin, and as he could not vanquish me in arms or frighten me he plotted to destroy me by this crafty scheme. I beseech you, my lord, with your superior wisdom, to discern the true state of the case."

But all his protestations were quite without effect. Both the lord and his retainer hardened their hearts, thinking his story an incredible one, and more especially from the evidence of the box were they firmly convinced of Tamiya's

200. No survivors were accepted. Tanaga was left without hope and in desperation proposed a common burial.

200. Tanaga did not long for immortality and as there was no weighty evidence to lead to the only relief from their miserable condition further. The old and broken, pitiful, broken men, half-dead and half-living of house and food starved to death in the cold world. Before long they were being buried in large pits from the direction of the valley.

"For a long time we have been taken from our rightful place by the hands of

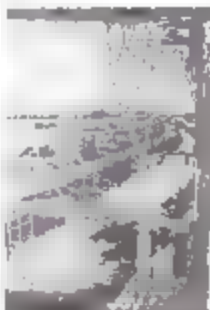
Salpa, but now at last we shall regain our old home."

And so, in the night, all came to ruin. The men and women covered the walls, the village people gathered in groups the hands of well-spread and finally the old people of Katsuyama fell away until only the foundation stones and a portion of the building were left.

Dear reader, if you should the work of the Salpa, take me long, you will spend only a few days in that of the Salpa, but you will be able to see the old Katsuyama. Then we are sure you will know only too well that truth is stranger than fiction.



Salpa of Katsuyama by Hiroshi



Salpa of Katsuyama by Hiroshi



## BOOK NOTES

**"A Gentleman in Prison ;** with the Confessions of Tokichi Ishii written in Tokyo Prison." Translated by Caroline Macdonald. With a Foreword by John Kelman, D.D. New York : George H. Doran Company. Price ¥3.85 (\$1.75).

The reason for the publication of this remarkable "human document" is given by Miss Macdonald in the Preface. It was the suggestion made to her by a prison official in the following thoughtful words :

"Much is said nowadays about the difficulties of mutual understanding between the East and the West. Ideals are different, customs are different, the background of life and history is different, and we face an *impasse*. Educated people, it is said, may approximate in thought and outlook, but for the people at large the case is hopeless. And while this is being said, we have had in this very prison an example to the contrary. A man uneducated, steeped in crime, condemned to death for murder, waiting daily for the unescapable end to which his crimes have brought him, is touched by one of another nation, and a woman at that, with traditions and history and education as different from his as night is from day ; but the universal message of the love of God flashes across the gulf of human differences and the man's soul responds. I want your people also to know this story because it illustrates from real life, and beyond the shadow of doubting, the fact that underneath all the superficial differences that separate us, we are one in the depths of suffering and sorrow and sinning, and in the heights of love and sympathy and God."

One is especially impressed by the difference between this realistic study of life

and the entertaining volume by Julian Street recently put out by Doubleday, Page & Co. and now attracting much attention abroad. The latter, "Mysterious Japan," was written by a journalist who came out with the Vanderlip party not long since and who had extraordinary opportunities to see and hear the best in Tokyo and elsewhere in Japan. Yet his greatest ambition would seem to have been to learn how to give a *geisha* party in correct form ; also his discussion of the so-called California problem, while intended to be mollifying and elder brotherly to both sides, is far too superficial to be satisfying to sincere students of race problems,—more especially so, because of the number and character of the confidential discussions to which we may presume he was a privileged listener.

Of non-essentials or purely intellectual problems he has made a painstaking and laudable attempt to acquire accurate knowledge, and of such he discourses entertainingly and instructively, as in this bit of thoughtful writing :

"After a time, however, I begin to understand why a Japanese so often fails to give a simple and direct answer to a simple and direct question about things Japanese. It is because, in many instances, no such answer is possible. Nor is this impossibility due to any mental kink in the Japanese of whom the question is asked. It is due to the fact that the thing asked about is not a simple, self-contained unit, but is a minute part of some great mass of thought or custom

which must be in a general way understood before any single detail of it can be understood. It is as though you were to ask a question about a coloured pebble only to find yourself thereby involved with cosmos."

If, however, one is in search of serious information as to the races, politics, or psychology of the Orient, he will find little of permanent value in this record of tourist impressions, attractive and well illustrated though it is.

"The Confessions of Tokichi Ishii," on the contrary, carries conviction on every page of its simple story and makes an impression of reality and truth from which the reader cannot escape. The book is a composite photograph of life, four or five persons giving a vivid description of the impression the facts made not only upon themselves but upon the world at large. These narrators, though not by any means pessimists, all take life seriously, and all, even the prisoner, may be said to be rather unusually normal in temperament and mental outlook.

First, we have the prisoner's friend, Miss Macdonald—Japan's Mrs. Ballington Booth—whose faithful, unselfish, efficient work for humanity many of us in Japan have noted with ever-increasing admiration, as the years pass, and whose ability in understanding and making practical use of the vernacular as well as in speaking and writing vigorous English is the wonder of all who know of her life and work.

And, second, there is the prisoner, whose diary is so successfully translated by Miss Macdonald. How true a picture it gives of the unfortunate criminal, more sinned against than sinning, it would appear, considering his drink-besotted father, his poverty, his bare two years of schooling, and the boy gambler associates he had during his impressionable years!

What wonder he went wrong! And yet through all these years, this "gentleman," as Dr. Kelman calls him, never quite lost sight of "the gleam," or why should he have confessed his crime voluntarily to save another man from an unjust fate?—surely one of the noblest of actions, judged by any ethical system!

And, third, there is Dr. John Kelman, the preacher and writer of international fame, who adds his word, or rather furnishes the Introduction to the moving tale. He is indeed the Ian Maclaren of the whole story, and we suspect had no small part in the production of the book, since sympathy is the dynamic which produces creative work. Dr. Kelman's power, sincerity and charm, as well as his deep knowledge of the human heart and his broad culture, none of us who heard him speak two summers ago in Karuizawa or Tokyo can forget.

And, lastly, of the makers of this brief compilation of 164 pages, perhaps we are impressed most of all by the high degree of sensibility, the warm hearts and the broad international spirit possessed by the Japanese advocates and prison officials who figure in the story. A certain aviator who was looking at the book recently said, when he caught sight of Mr. Arima's face,—Mr. Arima is the governor of Tokyo prison,—“Oh, I know that man. He is a very good man. Please lend me the book.”

Yes, this is life, a "world story," as Dr. Kelman truly calls it. "Mysterious Japan" is meringue, whipped cream, jiudo, a clever raconteur's clever writing, but not an interpretation of the mind or heart or life of Japan. Only those who have an intimate knowledge of and a sincere love for her fascinating people can begin to solve their "mystery."—*K.G.L.*



# FROM THE JAPANESE PRESS

Anglo-Japanese  
Intercourse of  
300 Years Ago

While it is presumably unimportant now to mention how Anglo Japanese intercourse was begun with the conclusion of a treaty in the first year of Ansei, it would be interesting to learn something about the still earlier relations of the two countries, which can be traced back as far as 300 years ago.

The Portuguese and Spanish came to Japan even before the English, but the latter were the first seriously to contemplate a commercial expedition. It was in 1580 that the Jackman and Pet sailed for Japan by taking the north-eastern route. In 1600 Queen Elisabeth authorized the establishment of the East Indian Company, which offered £500 reward to any contracted navigator who was successful in reaching Japan or China via the northwestern course. Just before this, in 1598, five Dutch sailing vessels had put to sea for the South Sea Islands. Only two of them successfully reached the Pacific, where, however, they were unable to keep together because of a violent storm. They departed and one of them managed to get to Bungo with only 18 men alive, most of the crew having perished while fighting the raging waters. This was in March of the fifth year of Keicho (1600).

William Adams, who was English by birth and the navigator of the fleet, was among the survivors. Iyeyasu Tokugawa, the first of the Yedo Shoguns, heard the news and invited these adventurers to Yedo (Tokyo), where he treated them very kindly. They were never allowed to return, but asked to remain and teach ship-building and mathematics to Japan. They did so, and Adams was highly trusted by Iyeyasu.

By the letters Adams sent home to his wife and his fellow-countrymen, through a Dutch merchant, one can glimpse his life in Japan. He was frequently called up to Iyeyasu's palace and asked to tell of conditions in the European states, and sometimes he was asked to teach arithmetic and geometry. Once he built a schooner of 80 tons. Iyeyasu was thus greatly pleased and rewarded him with an annual allowance, which corresponded to 70 ducats, and two pounds of rice a day. He built another ship of 120 tons. In this new vessel he escorted the Philippine Governor to Mexico, who had been wrecked off Kazusa shortly before. Trade with Mexico ensued, which Iyeyasu had long wished to open. Through these useful services Adams became more and more trusted by Iyeyasu. He was given a fief with about 80 peasants to work on it. The land given Adams was in Miuragun in Sagami province, and he began to be called Miura Anshin (Anshin meaning pilot). Anshin lived mostly in Yedo (Tokyo). The present Anshinmachi in Nihombashi-ku is the site where his residence stood formerly.

Affection for his native place and his wife and children caused Anshin to beg for the Tycoon's permission to return to England, but his request was always denied. By this time, however, reports of Anshin's had reached home, and proved a relief to his poor family. In 1613 (18th year of Keicho) another, the eighth expeditionary fleet of the same company, arrived at Hirato. Hirato is the oldest historical port of Japan. The earliest trade with Korea and China was carried on through this harbor. There had been a short interruption, owing to the strict prohibition of Christian inva-

sion. Nevertheless, Portuguese ships constantly visited this port as if it had been a Portuguese port, till the transfer of foreign trade to Nagasaki in 1570 (first year of Genki). With the opening of Nagasaki, Hirato became less important than formerly. But in 1548 a Spanish ship which had lost her course dropped in. Hoin Matsudaira, who was in charge of the port, was glad. He sent a request to open trade with the Spanish to the Governor of the Philippines through these mariners.

Owing to historical ties, Hirato was selected as the site for the erection of the foreigner's business houses. On the arrival of the British ships, Hoin Matsudaira went to meet the commander, together with his lord Tokanobu. They were cordially received by the British mariners, who showed them the Royal letter to the Japanese Tycoon. Sixty small boats were hired to help the ships into the harbor and to drop anchor. In the meantime, Saris, the Commander, had sent a message to Anshin informing him of their arrival. Anshin made a 47-days journey from Yedo to see them. At Anshin's suggestion, Saris decided to proceed to Sunpu (now Shizuoka), where Iyeyasu then lived. Consequently 12 foreigners escorted by eight samurai set off on a strange journey, loaded with gifts—guns, telescopes, insect-glasses, woollen and linen goods and several other valuables. The trip was not as easy then as now, and they spent about a month in reaching Sunpu. There the British mariners met Iyeyasu, the retired Tycoon, and presented the letter from the King and the Royal gifts they had brought with them. Iyeyasu comforted the adventurers and received the letter, which was translated by Anshin. The contents of the Royal letter was a request that Japan open her ports for international trade. The party proceeded to Yedo to meet Hidetada Tokugawa, then Tycoon, after which they returned to Sunpu and received Iyeyasu's answer to the King and the documents authorizing trade relations. They also received five reels of Byobu (artistic screen) to be presented to King James I. In three months Saris had finished his mission and returned to Hirato.

The Tycoon's grant given to the English was the most generous that had ever been made.

As the Osaka Yedo war (the decisive battle Iyeyasu fought with the Toyotomi) matured, the English merchants prospered most, dealing in fire-arms, gunpowder and woollen goods, although they were not quite free from war loss. In 1619 (2nd year of Genna) Iyeyasu died. The necessity arose for the English to renew the trade grant. Cox, the head of the Hirato Business House, came to Yedo for this purpose. With the help of Anshin he got it from the Tycoon, after which they returned to Hirato; reports reached him that direct trade in Osaka and Kyoto were officially prohibited after the expiration of the first grant. He hastened to have documents translated and learned that limitation had been put on this section of the business. By the new sanction the English could not carry on business except in Hirato. He immediately returned to Yedo and requested an amendment to make it like the former one. He did not succeed, so that after that time the scope of their business was confined to the district of Hirato. The reason of the limitation was, of course, the Tycoon's anxiety to prevent the spread of Christianity in Japan.—*The Asahi in Japan Advertiser*.

Farewell to  
the Prince

His Royal Highness the Prince of Wales is to start on his homeward voyage on the "Renown" from these shores to-day after successfully completing his illustrious mission to the Imperial Court and the Japanese nation, and finishing the pleasure trips over the places of historic interest and scenic beauty throughout this country. Too much has been said of the substantial effect on the Anglo-Japanese amity which was brought about by the reciprocity of mutual courtesy in the shape of the visit of our Crown Prince to England and the return of the visit to Japan by the Prince of Wales. The genial personality with which the Prince of Wales is amply endowed served to intensify the impression of good feeling of the Japanese nation to the British people and this will without doubt go a long



way to relate Japan to England spiritually and sentimentally for many generations to come, though the Anglo-Japanese Alliance is bound to be unavoidably renounced.

This visit of the Prince's also furnished us with a good opportunity to consider the relation between the Imperial family and the nation. England is known as a den of anarchists and socialists of various nationalities, and radical thought is fermenting there, but the British Government maintains an indifferent attitude to them, placing no restraints on these elements. This is due to the trait of British character by which they remain cool and unruffled at this state of things, but due in larger measure to good understanding reached between the Royal family and the British nation. On his return home from the trip to Europe, His Imperial Highness the Prince Regent behaved in a genial manner and pleasant attitude to the Japanese nation at large, and this fact certainly served to intensify our respect for the Imperial household. Those who are so petrified in thought as to be totally blind to the tendency of world situation were overwhelmed to see the democratic attitude of the Prince Regent.

His Royal Highness for whom our nation hold respect and esteem is to take leave of Japan to-day, and we take this opportunity to congratulate the Prince upon the successful completion of his mission to Japan and wish him a pleasant trip and safe return to England.—*Hochi in Japan Advertiser*.

The Japanese Language The *Japan Chronicle* Says, the decision of the Japanese educational authorities to increase the period of compulsory education from six to eight years is a step which has long been contemplated but which appears to have been directly due, like so many other recent activities, to the war. Success in peace and success in war have been taken as bound up in education, and although so far education seems to have gone a very small way to make humanity peaceful, it has certainly gone a long way in making war more horrible. It is the practical side of education which is here signified

—not that liberal culture which education is taken to be but which it so often is not. In fact it may be said that the education compulsorily administered by the State is so far from productive of a liberal culture that it often ends in rank intolerance. If the children are caught young enough, the theory is, they can be moulded in any way you please, and thus the State, while preserving an appearance of working for the public welfare, is—semi-consciously, it may be—moulding the people to suit its own purpose. Education, at one time regarded as a danger to the State, has been made into a weapon which can be wielded in a perfectly innocent manner even in times of peace. Even if the State does not hold a monopoly over education it can exercise a supervision over it which is just as effective. In Japan, for instance, all the private schools come under the sway of Mombusho, which is omnipotent in deciding what shall be taught in the State schools. This uniform discipline does not always produce uniform results, but it goes a long way towards doing it, especially among the great bulk of the people, who, in the necessity of earning a livelihood, have not the opportunity of obtaining a wider knowledge and thus correcting the undue influence of the State education upon their immature minds.

But the prolongation of the term of compulsory education from six to eight years does not arise from any feeling that there has been a failure to unify the thoughts of the nation; it appears rather to be due to practical reasons. It is true that complaints are heard from time to time of the decay of national morals and great efforts have been made, by visits to shrines and other means, to keep alive what it regarded as the national spirit, so that the additional two years may be welcomed as giving further time to mould the youthful mind before casting it out on the world where possibly it may be influenced by dangerous thoughts. The chief motive for the prolongation, however, is undoubtedly the practical reason that the children have not acquired enough knowledge during the six-year course to be of value. This does not matter so much in the case of the girls,

who are expected to be merely mill or household drudges, but complaints are constantly made in the case of the boys that their small amount of knowledge does not enable them to be put to other than very minor tasks. Here the writing difficulty comes in. The children are, we believe, supposed to learn some 2,500 Chinese characters during the six-year course, but there seems to be some doubt whether they actually do this. A large part of their time is spent in formalities, in quasi-military drill, and in that inculcation of the national spirit which goes under the name of "moral teaching." To attain a complicated system of writing demands a special concentration of the mind, which children find it difficult to give, the more especially as they are invited at the same time to acquire an antique form of the language which differs from their everyday talk. In languages like Italian, where the pronunciation can be learned from the spelling, children can learn to read with great ease and the time thus saved can be devoted to other subjects and in widening the scope of interest. In a language like Japanese, with its present method of writing, the time devoted to learning to read must necessarily be much longer, with a consequent diminution in the amount of general knowledge. The result is that to acquire an education in the higher sense takes much longer in Japan than it does elsewhere. Here is the stumbling block which retards the progress of the Japanese child and necessitates a lengthening of the school course if he is to be more than a mere drudge.

Can that be said to be a language which is a mere collocation of sounds, not understandable until reduced to writing? This is what Japanese, in its more erudite form, becomes. The well known case of an Imperial Edict read before a Diet which was quite at sea as to what it was all about will perhaps be remembered. Another recent instance is where an address to a certain high personage was read to an assembly of professors, whose intelligence was only awakened when the reader drew the

characters in the air with his finger as he chanted the lofty phrases. Of course it may be said that addresses and other documents should not be written in this way; that as it is possible to speak to an audience in a way that is perfectly understandable it should also be possible to write in such a way that sound conveyed sense. This is regarded as a vulgarisation of the language, however, and in all countries the opposition among the learned to any simplification which deprives them of the prestige they have attained by overcoming complications is greatly resented. Nevertheless, it may be said that the colloquial language in Japan as a literary medium is gaining ground over the literary language, though naturally enough in the popular literature as a start, and the time may not be far distant when even learned men may be induced to write as they talk. Even then the difficulty will not be removed, for in scientific and philosophical works it will hardly be possible to forego the Chinese characters without any change in the terms which have been chosen to represent the vocabulary of science and philosophy. The complete reliance on the character and the complete disregard of the sound has led to such a collection of homonyms that unless there were a reform of the vocabulary, the use of paraphrases would be necessitated if the Chinese character were abandoned. Even now it is said that scientists prefer to read their subject up in another language than their own because of the superior clarity of the writing.

Occasionally there is a break in the clouds. Thus recently the principal of a newly established college wrote his opening address in Roman letters and circulated copies of it in that form among those present. This may prove to have been an epoch-making event or merely a flash which accentuates the gloom. Romaji, as it is called, makes very little headway. Proposals are made from time to time that it should be taught in the elementary schools, but the lack of interest in the subject causes the idea to be shelved each time on the ground that the children cannot be burdened with another subject on their curriculum,



which is already heavy enough,—what with military training and “moral teaching,” one may suppose. The burden of the ideograph lies heavy on the Japanese child, albeit an unconscious burden, for the writing of these complicated characters may afford him much mere delight than pothooks do to the English child. The writing of ideographs may even become a craze to be carried on into old age, the means to the end being taken as the end in itself. Their very picturesqueness is their danger.

**The London Times  
and Japan**

The Yomiuri says, the London Times, of Lord Northcliffe, and the Daily Mail under his signature have recently been making continuously a hard criticism of Japan's alleged ambitions in China and of the ways of Japanese militarists. This has aroused indignation among the people of this country, and several Tokyo and Osaka newspapers have tried to repudiate the remarks of Lord Northcliffe.

The London Times, of Lord Northcliffe, has been a staunch supporter of the Anglo-Japanese Alliance, but its pro-Japanese attitude has undergone a change since he visited America on his Round-the-World tour. Carrying with him the anti-Japanese thoughts which he acquired in America, Lord Northcliffe proceeded to Australia, Manila, Hongkong, Canton and other places, where he made unreserved attacks on Japan. In Tokyo and Peking he somewhat modified his views, and confined himself to a statement of the reasons for the abrogation of the Anglo-Japanese Alliance. This pact was administered a coup de grâce at Washington, and Lord Northcliffe is now back in London, making a virulent criticism of Japan with redoubled vigor. However, in America where he laid in a stock of anti-Japanese ideas, anti-Japanese sentiment has been noticeably on the wane since the termination of the Washington Conference, and he is alone in fanning anti-Japanism. This is a very good international irony. Nevertheless, it should not be forgotten that in America also anti-Japanism is about to be rekindled regarding the Siberian question owing to the Semenov affair.

Lord Northcliffe is sentimental in an un-English degree, and his sentiments are as changeable as a kaleidoscope. Of late the London Times itself has become very much like a Hearst paper with Lord Northcliffe seeming to assume the rôle of Mr. Hearst. The London journal is also on weak ground in attacking Japan's policy towards China. For Mr. J. P. Bland, who is closely connected with the Times, is a protagonist of the international control of China. At a certain club in Washington he went so far as to say that Chinese industries had better be left in a primitive condition, leaving China's raw materials and foodstuffs at the free disposal of Japan, nay of the Powers.

To speak the truth, the London Times and General Crowther of America, are very good friends to the Japanese militarists. What attitude has hitherto been taken by the Times and the Morning Post regarding policy towards Russia? What is the attitude of the Times regarding the Genoa Conference? What kind of intelligence is Mr. Stead made to dispatch? Is not The Times, of Lord Northcliffe, an embodiment of Imperialism as against the struggle between liberalism and conservatism? We wonder if Lord Northcliffe has any qualifications for attacking Japan's militarism. It is foolish to take his attacks seriously and to reply.

On Saturday last week, a ceremony of unusual character took place in the precincts of the Sojiji, at Tsurumi, when a monument in stone to the memory of the late Professor George Trumbull Ladd was unveiled in the presence of his widow and a distinguished company of Japanese friends and graduates of Yale. The monument is simple—a slab of grey rock set on the hilltop, the great temple compound lying below. The stone faces westwards, and on a clear day, an entrancing view of Fuji is obtained; it would be hard to choose a more fitting spot as a memorial to one who in his lifetime had had Japanese people much in his thoughts, and had worked for Japan, in this country and in his own.

According to his last wish, Mrs. Ladd brought over from America part of



her husband's ashes, and these were interred in front of the monument with Buddhist rites. Addresses were made by the following, in the order named: Professor M. Matsumoto, Vice-President of the Yale Society in Japan, Mr. T. Okubo, President of the Society, Viscount Makino, Minister of the Imperial Household, Baron Kuki, Prince Tokugawa, and the United States Ambassador (Mr. C. B. Warren). After the unveiling ceremony by Mr. Okubo, Mrs. Ladd made a brief response:

"When the heart is full of deep feeling it is difficult to express those feelings in words, but we all know how dear to Professor Ladd were Japan and all men with whom he was personally acquainted.

"I can't express the deep appreciation which I feel now to you and for your kindness in erecting this monument on this beautiful spot. If he could see it now, nothing would please him more. This peaceful hill looks out toward the setting sun and Fujiyama, which he loved so well."

The ceremony was complete and impressive, and those taking part felt it to be a worthy crowning of George Trumbull Ladd's efforts, particularly in the maintenance of Japanese American amity.

The movement culminating in Saturday's ceremony was promoted by friends of the late Professor, graduates of Yale, and those associated with the university, the following being promoters and signatories:—

Prince Ito, Prince Tokugawa, Count Uchida, Count Tokugawa, Viscount Shibusawa, Viscount Makino, Viscount Takahashi, Viscount Okabe, Viscount Fukuoka, Viscount Kaneko, Baron Kyuya Iwasaki, Baron Koyata Iwasaki, Baron Tsuji, Baron and Baroness Uryu, Baron Kuki, Baron Yamakawa, Baron Goto, Baron Sakatani, Baron Megata, Baron H. Mitsui, Baron Morimura, Professors T. Inouye, M. Anesaki, J. Kawabe, M. Uyeda, G. Kuwake, Revs. H. Ozaki, K. Tsunajima, D. Ebina, K. Ukita, M. Matsumoto, I. Shibata, Dr. S. Kimura, Mrs. Hatoyama, widow of Dr. Hatoyama LL.D., Yale, Mr. Nakahashi (Minister for Education), Mr. Tokutomi, Mr. Yukio Ozaki, Dr. Y.

Ono, Mr. Junnosuke Inouye, Mr. N. Kajiwarra, Mr. Yonejiro Ito, Mr. J. T. Swift, Mr. Y. Kamada (Keio), Mr. Rokuro Hara, Mr. Kintaro Hattori, Mr. S. Kabayama, Dr. S. Takata, Dr. Y. Kozai (Imperial University) Mr. S. Asou (Women's University), Dr. M. Sawayanagi, Mr. Z. Sano (Tokyo Commercial College), Mr. S. Shiosawa (Waseda), Mr. Saburo Shimada, Messrs. S. Hasegawa, T. Baba, G. Tokura, K. Chiba, N. Soma, M. Zumoto, K. Naito, T. Murata, A. Kumamoto, G. Masuda, T. Asano, Y. Aoki, H. Asada, K. Kimura, K. Minagawa, K. Seki, R. Seita, T. Murai, the last group businessmen and journalists.—*The Far East*.

#### The First Royal Visit to Japan

Edward Albert, Prince of Wales, is the fourth member of the English Royal Family and the second heir to the throne to visit Japan. His father visited Japan in the famous voyage round the world of the *Bacchante*, but it was not then believed probable that he would ascend the throne. He was, however, accompanied by his brother Prince Albert Victor, who died in 1892. While both Princes met with a cordial reception, it was not to be compared with the enthusiastic greeting the Prince of Wales has met with on the present visit of a member of the English Royal House to the country. The first English Royal Prince to see Japan was the late Duke of Edinburgh, younger brother of King Edward VII. His visit took place in 1869, fifty-three years ago, and was the first visit to Japan of a Prince of a reigning European house. When the announcement was made that the Duke of Edinburgh, second in succession to the English throne, intended to pay a visit to Japan, great excitement was aroused in the Court of the Mikado. Only the year before the Emperor had emerged from the long seclusion in which the various Mikados had been kept during the Shogunate. The successful revolt of the south-western clans against the Shogunate had been achieved on the pretext that Japan must return to ancient customs and observances and expel the foreign intruder from the sacred soil of Japan. For the Emperor to receive the



scion of a foreign Royal House was to set up a far-reaching precedent and to destroy the barbarian-expulsion doctrine which had been propagated with such important political effects among the two-sworded class. An old samurai who fought at Fushimi, where the Shogunate met its death-blow, informed the writer many years afterwards that it was the belief of himself and his comrades that their success would be followed by the immediate expulsion of the foreigners. This was the general belief. A year's possession of power, however, had proved that the policy of expulsion, if it had ever been more than an apt political slogan, was not possible or expedient. The younger members of the clan coalition were not in favour of it. But there was still a powerful body of die-hards in the new administration who regarded any extension of relations with foreign Powers as a menace to the ancient régime which they wished to see established. When Sir HARRY PARKES, the British Minister, received official information of the intended visit of the Duke of Edinburgh to Japan, he communicated the fact to the Japanese Ministers. For two months he had no reply to his communication. This was not due to any incivility but because there was a pronounced difference of opinion among the members of the administration. It appears that the question which came up most insistently in the course of the debates held was the attitude that should be adopted by the Mikado towards his Royal visitor. The more advanced section urged that his Majesty should conform as far as possible to the usages of other sovereigns on such occasions; but a very strong section denounced, in strong terms, the lowering of the dignity of the Mikado that would result if his Majesty made any advance which could be regarded as an admission of equal rank between a foreign Prince of the Blood Royal and the heaven-descended Imperial Family of Japan.

Ultimately the progressists won the day, though it is a well-known fact that the believers in the sanctity of the Imperial House and its superiority to all other Royal Houses have even now not

entirely disappeared. However, on July 15th, 1869, Sir HARRY PARKES received a communication from the Minister of Foreign Affairs stating that "his Majesty the Emperor, having been apprised that your honourable country's Prince, on his tour to many countries of the East, also intends visiting Japan, has been delighted beyond measure; and, although our country can offer but poor hospitality, his Majesty would be intensely pleased if your Prince would consent to take up his abode in the gardens of O Hama-go-ten, the seaside palace of his Majesty." The innovators had won, and the seclusion of Japan and her ruling House was henceforth a thing of the past. Not only was an Imperial residence placed at the disposal of an alien Prince, but it was arranged that after the ordinary official reception at the Imperial Palace, his Majesty should receive the Duke of Edinburgh, accompanied by the British Minister and a gentleman of the British Legation as interpreter, in one of the garden houses in the Imperial domain and converse with the Prince on equal terms.

To those who have made a study of the revived Shinto which was now triumphant, it will be realised that the treatment of any foreign Prince on an equality with the Japanese Imperial House was extremely distasteful. It seemed to devout Shintoists like the abandonment of their faith. Had not the scholarly MOTOORI declared: "From the central truth that the Mikado is the direct descendant of the gods, the tenet that Japan ranks far above all other countries is a natural consequence. No other nation is entitled to equality with her, and all are bound to do homage to the Japanese Sovereign and pay tribute to him." Shinto had now been restored to its proper place as the national religion. Yet here was a foreign Prince, scion of a ruling house in one of the barbarous countries of the West, expecting to receive treatment on an equality with the heaven-descended Mikado. No wonder that IWAKURA on behalf of his fellow-Ministers, told Sir HARRY PARKES that the reception of the Prince had caused the Government much anxious consideration. However,



they consoled themselves for the "sacrifice of old ideas and usages" by the knowledge that this was done in the first instance with regard to an English Prince and "would form some acknowledgment of the various proofs they had received of the goodwill of England." So everything was arranged amicably. The *Galatea*, with the Duke of Edinburgh on board, dropped anchor in Yokohama Bay on Sunday, the 25th August, 1869. It was not, however, until the 31st that the Prince ordered the Royal Standard to be hoisted. They did things leisurely in those days. Royal salutes were then fired by all the men-of-war in harbour, and also by the Japanese fort at Kanagawa. His Royal Highness proceeded to the British Legation, then situated on the Bluff in Yokohama, where he held a levee attended by the diplomatic corps and where a deputation of twelve members of the British community presented an address which bore the signatures of 250 persons comprising all the British residents of Yokohama at that time. Next day the Duke of Edinburgh took up his residence at the detached palace of "O Hama goten" where he spent a week. The audience with the Mikado—the Japanese had not then abandoned the stately title of their sovereign—took place on September 4th, and was considered of such far-reaching importance that it formed the subject of a special Memorandum sent to the British Foreign Office and written by Mr. MITFORD, afterwards Lord REDESDALE, author of "The Tales of Old Japan." The ceremonies are set out at full length, to show that nothing was wanting in the treatment of the Royal visitor as on an equality with the Imperial Family. In the audience chamber the Mikado stood on a daïs, with two of his personal attendants and the Prime Minister. His Royal Highness, accompanied by the interpreter, Mr. MITFORD, took his place on the daïs opposite to the Mikado. After a few compliments had been exchanged, the Mikado invited the Duke of Edinburgh to meet him in a more private manner in the garden. There another interview took place, at which the Mikado expressed a wish that the Prince

would overlook any shortcomings in his reception, to which the Duke of Edinburgh replied that the cordial reception given him had exceeded his expectations. He congratulated his Majesty on the restoration of peace after the recent troubles to which the Mikado replied by acknowledging the assistance and advice received from Sir HARRY PARKES, and was glad to take advantage of so important an occasion to acknowledge the debt of gratitude in order that an expression of his thanks might be conveyed to her Majesty Queen VICTORIA. On retiring the Duke of Edinburgh presented the Mikado with a diamond-mounted snuff-box in remembrance of the visit. Thereupon the interview came to an end. On the 8th September the Duke of Edinburgh returned to Yokohama by water—there was, of course, no railway in those days—and a few evenings later a dinner, followed by a ball, was given at the British Legation, which was attended by Prince ARISUGAWA, a member of the Imperial Family, an event almost as remarkable an innovation as the Imperial audience on terms of equality at Yedo.

On the 16th September the *Galatea*, with its Captain the Duke of Edinburgh on board, left Yokohama for Kobe, which, as on the present occasion, received but a very brief visit. Kobe and Osaka had only been opened to foreign trade on the 1st of January in the previous year. The vessel arrived at Kobe on Saturday, the 18th, at about noon. His Royal Highness landed privately in the afternoon, but apparently so little interest was aroused that he had visited the waterfall and was back on board ship before his arrival was generally known. At daylight on Sunday he proceeded in the *Salamis*, which accompanied the *Galatea*, to the Osaka Bar, whence he was conveyed up the river in a daimyo's State barge, and visited the Castle. It was a wet and somewhat dreary day, and the small group of British subjects assembled outside the Consulate, whose salutations the Prince acknowledged, did not have sufficient energy to raise a cheer. Perhaps they were too much abashed. The *Salamis* returned to Kobe on Sunday evening, and a dinner was given on



board the *Galatea*, at which Admiral KEPPEL, Captain STANHOPE, and "a Japanese official from Osaka" were present. Even Mr. J. J. ENSLIE, the acting British Consul, does not appear to have been invited. However, Mr. ENSLIE found occasion to present an address to the Duke of Edinburgh signed by "51 British residents of Hyogo" and formally handed to Mr. ENSLIE in a letter signed by Mr. H. ST. JOHN BROWNE, the founder of the existing firm of Messrs. BROWNE & Co. The signatories assured his Royal Highness of the fact that though distant from their native land, they cherished warm feelings of attachment to its Constitution and Sovereign. "We are assured," the signatories stated, "that your visit to the East will not only be productive of satisfaction to your countrymen, as affording them an opportunity of becoming personally acquainted with your Royal Highness, but it will also assist in cementing still more closely that intimate union between those far-distant communities and Great Britain, by means of which alone we can hope for success in our enterprises and a speedy return to the beloved country of our birth." So far as Kobe was concerned, none of the British residents appears to have had the opportunity of making the personal acquaintance of his Royal Highness, but in acknowledging the address the Prince expressed regret that his short stay prevented him from receiving the signatories or their representatives. At Nagasaki, which the Duke of Edinburgh reached on the 24th, he had a much more hearty reception. He was cheered on landing, while at night there was what is described as a "grand illumination." He received a deputation from the British community which presented him with an address. All nationalities vied in giving his Royal Highness a hearty welcome, and it is interesting to note that the Dutch still occupied their historical factory at Deshima, where, it is stated, they were "as hearty in contributing to his welcome as the British were at Oura." The Governor presented him with articles of porcelain and the Japanese appear to have vied with the foreigners in their attentions. Why there should have been so much

difference between Kobe and Nagasaki is not very clear, as it does not seem accounted for by the fact that the Prince was in Kobe for only two days (including the time at Osaka) compared to the three days spent at Nagasaki. Perhaps one of the days in Kobe being a Sunday prevented anything being done. It is noteworthy as indicating a change of view regarding blue-jackets in the last half-century that neither at Yokohama nor Kobe nor at Nagasaki do there appear to have been any entertainments provided for the men on the *Galatea* or the two war vessels which accompanied her. Blue-jackets were not considered in those days. The Duke of Edinburgh left Nagasaki for Chefoo in the *Salamis* on September 27th, 1869, thus bringing a memorable visit to a close. Little did he or any of those associated with him think in those early days of the Meiji era, when foreigners still carried their lives in their hands, that half-a-century later another British Royal Prince would be the guest of Japan, returning a visit to England by the Japanese Crown Prince and be received amid scenes of popular enthusiasm evoked by a visit of the heir to the throne of a country with which Japan had for twenty years been associated in an offensive and defensive alliance.—*The Japan Chronicle*.

**Prince of Wales Cup** The Prince of Wales has just given another concrete illustration of the fact that his interests often lie beyond political and social activities, and of his realization that the friendship of peoples is deepened by their mutual interests in the realm of sport. His name will from now on be associated with Japanese athletics as he has consented that the magnificent new trophy of the Japan Amateur Athletic Association shall be called the Prince of Wales Cup. This work of art for the encouragement of sport is eighteen inches high, weighs about twelve pounds, bears the Prince's crest and motto and is beautifully engraved:

Last Sunday Dr. Kishi, president of the Japan Amateur Athletic Association, and Mr. Kondo, one of the prominent directors, were received at the Akasaka palace by the Prince who talked with them about some international aspects of



sport. In the course of his more formal message to the Amateur Athletic Association he said, "I am very glad that this is to be called the Prince of Wales Cup, thereby associating my name with Japanese sport. Athletics in this country have made large strides during the last few years, and I am sure that they will be greatly encouraged by the sportsmanlike attitude of His Imperial Highness the Prince Regent, who has shown such keen interest in English games of every description, and already holds his own as a golfer, a horseman and a tennis player. I wish all success to your Athletic Association and look forward to a bright future for Japanese sport."

It is confidently anticipated that the present national record of fifty-two seconds for the 400 meters race will be relegated to the limbo of history not later than the next annual national meet, held in November. There will surely be some heart-breaking running done by the Japanese wearers of the spiked shoe in their efforts to get their names on this trophy of such international significance, for the winner for each year will have that honor.

It will be remembered that the championship for the 400 meters run at the Olympic Games at Antwerp in 1920 was won by Rudd, an Englishman running for South Africa. It is not generally known, however, that interest in track athletics was first stimulated in Japan through the presence of another Englishman. Nearly forty years ago there came to Japan as professor of English in the Tokyo Imperial University a young man by the name of F. W. Strange. He was an enthusiastic track athlete and oarsman and succeeded in communicating his enthusiasm in both these branches of sport to some of his pupils. During these and many days to follow, when Japan was struggling hard to win a place in the world, the seeds planted by Strange had a hard struggle to grow in a soil that was then foreign. In fact, the plant only came to flower with the organization of the Japan Amateur Athletic Association in 1911. The fruit has been plentiful.

Besides establishing amateur standards for the conduct of sport and conducting annual national championships in track

and field athletics, several other organizations are the direct outgrowth from this parent stem, among them being the Japan Amateur Rowing Association, the Japan Football Association and the Intercollegiate Athletic Association. Prof. Jigoro Kano was the founder of the J.A.A.A. and was its president for ten years. The International Olympic Committee elected him to membership in that organization. In 1921 the J.A.A.A. sent a small delegation to the Olympic Games at Stockholm, consisting of Prof. Kano, Mr. Hyozo Omori, and two runners.

Mr. Omori graduated from the Y.M.C.A. College at Springfield, Massachusetts, and his untimely death soon after returning from Stockholm was a blow to the cause of physical education in Japan. Mrs. Omori has ever since been working unremittingly to further one phase of her husband's interests and has established that wonderfully successful experiment in playground and social settlement work at Kashiwagi, Tokyo, called the Yurinen (House of the Friendly Neighbor).

In 1920 the Japan Amateur Athletic Association sent fifteen athletes to the Olympic Games at Antwerp, accompanied this time by Professor Nagai of the Tokyo Higher Normal School, Mr. Tatsuno of the Imperial University, and Mr. F. H. Brown of the Y.M.C.A.

The J.A.A.A. also represents Japan in the Far Eastern Athletic Association, which conducts meets every two years between China, the Philippines and Japan. Prof. Jigoro Kano has recently been appointed to the House of Peers in recognition of his long and eminent service in the world of education, though he is better known both in Japan and abroad as the founder of the present system of judo (jiu jitsu). As a young man he became the foremost exponent of the various schools of old Japanese jiu jitsu and from them evolved a graded eclectic system more suitable for the purposes of physical education. At the time of ex-President Grant's visit to Japan, about 1880, Mr. Kano was twenty-one, and he and another jiu jitsu expert were selected to give a demonstration before the illustrious visitor. Forty years later, at Ant-



werp, assisted by a husky pupil, he gave a demonstration before members of the Olympic Committee and many athletes whose interest lay principally in the combative sports. On returning to Japan in 1921 the pressure of work caused his retirement from the active presidency, though he is now honorary president of the association.

Two of Professor Kano's closest associates in the Japan Amateur Athletic Association were Professor C. Takeda and Dr. Seiichi Kishi, both of whom were pupils, many years ago, of young Professor Strange at the Imperial University, in the class room, on the athletic field and on the Sumida River. Professor Takeda is now president of the Osaka Higher Commercial College. He was the first Japanese athlete to adopt the spiked running shoe.

Dr. Kishi is one of the most successful lawyers in Japan, though he is as well known through his active interest in sport. He succeeded Professor Kano as president of the J.A.A.A. and is also president of the Far Eastern Athletic Association.

Mention of the officers and prominent committeemen of the Japan Amateur Athletic Association would include nearly every name familiar to both Japanese and resident foreigners as promoters of amateur sport.

That the Prince of Wales' name is now so signally connected with this organization and its objects is a fitting crown to an attained success, and promises much for a still greater service.—*The Japan Advertiser*.

#### Japan's Shipping Increase

The world's shipping stood at 45,000,000 tons in 1914 and last year had increased by approximately 10,000,000 tons to 55,000,000. The position of Japanese shipping in the world was low in rank before the outbreak of the world war, being subordinate to that of Italy, with England, America, Germany and France leading in the order mentioned. Japanese shipping has now far outstripped German, French and Italian in importance, having made a phenomenal increase of 3,500,000 tons from the antebellum tonnage of 2,500,000. Even this however stands in very striking contrast to British

shipping, which totals 18,000,000 tons, and which has more than 20 ocean-going services extending to almost every nook and corner of the earth.

Reviewing however, the aggregate value of the foreign trade of England and Japan, a 7 per cent increase in ratio is in favor of Japanese shipping. Moreover Japan's great twin steamship companies, the Nippon Yusen Kaisha and the Osaka Shosen Kaisha, have taken over since 1915 an interest in 16 steamship lines which had been practically monopolized by British and German companies for many years. These lines are now unparalleled, and not only in the Orient, since they have become companies rivalling the Peninsular and Oriental Steam Navigation Company and the Cunard Line in England. Thus, Japanese shipping has made an unprecedented development, but the inflation of shipping tonnage is not necessarily indicative of the development of shipping.

Japan is proud of having several ships of more than 10,000 tons gross and with a speed of not less than 15 knots. Only the Tenyo Maru and the Siberia Maru, the property of the Toyo Kisen Kaisha, do credit to this country in point of developing 17 nautical miles, while the Nippon Yusen Kaisha steamers Fushimi Maru and Suwa Maru each develop 15 knots. These are the pick of Japanese steamships, in which no pride is taken. Even the new passenger boats, Nagasaki Maru and Shanghai Maru, to be allotted to the Nagasaki-Shanghai regular run to be opened in July, can develop a speed of scarcely more than 18 knots, showing a striking contrast to some British steamers on the trans-Atlantic run capable of developing 25 knots.

In the course of a speech delivered to the London Trade Society last year, the late Lord Inchcape, president of the Peninsular and Oriental Steam Navigation Company, stated in part that it was a wiser policy for British shipping to overhaul ships, pick up superior boats and reap the fruit of efficiency than to out number other countries; that it was better to maintain intact the principal steamship services by saving fuel and other expenses than to spend energy



in building new ships; that in order to attain this object measures must be adopted to shift those vessels more than 25 years old to coastal services where there was no competition and to allot ships of 10 years or under to ocean-going service where they could compete with foreign steamers and that it was decidedly a clumsy policy to repair thoroughly superannuated ships. Indeed, it is the height of folly to take a pride in the continued increase of ships when the world's financial and industrial circles are extremely blighted by the prolonged business torpor.

Japan has 119 steel steamers totaling 327,000 tons ranging from 25 to 30 years in age, and 262 steel steamers totaling 688,000 tons more than 30 years old, giving a combined tonnage of 1,015,000. The addition of wooden ships brings the aggregate total of Japan's tonnage to 3,500,000, one-third of which is boats more than 25 years old, which should be relegated, as in England, to coastal or inland water service as superannuated ships. These "old timbers" are used in Japan on the principal lines to North America, Europe and Australia and, under these circumstances, they cannot rival the superior foreign ships on the same services.

Now that the war of peace has been entered into, ships which are the best medium for foreign competition must be thoroughly equipped. Japan has now about 250,000 tons tied up. If a proper method of readjustment is adopted, no shortage of space need be feared. The United States Shipping Board intends to encourage American shipping through a subsidy of \$30,000,000 to be paid out of the Treasury, while the Canadian Pacific Steamships, Ltd., plans to float a leviathan having a speed of 23 knots in the Pacific preparatory to adopting a protective policy to replace the present free trade policy. Now is high time for Japanese shipping to be up and doing. —*Asahi*.

#### The Philippines Mission

The Philippine Independence Mission, including Mr. Manuel L. Quezon, president of the Philippine Senate, and Mr. Osmena, speaker of the Philippine

House of Representatives, is now in Japan on the way to the United States. Its members will compare notes with the Speakers of both Houses of the Imperial Diet and leading business men of this country. A Philippine Independence Mission has visited America yearly, since 1916 following the adoption of the Jones Bill. This is the first time for the Mission to stay in Japan a week. The Filipinos were given a pledge by the United States through the Jones Bill that they might acquire independence. The Jones Bill provides for the establishment of a solid and stable government in the islands. They were allowed extensive autonomy preparatory to the acquisition of complete independence. The pledge of independence to the Philippines is accepted even by the Republican Government, which is inclined to Imperialism, but it has remained a question as to what standard and opportunity for the establishment of a stable government can be fixed. Under such circumstances independence has been postponed indefinitely, and it has so far failed to become a practical question.

The above was principally limited to an internal problem between America and the Philippines, but there are other important diplomatic questions with regard to the recognition of independence. The foremost question that confronts the United States regarding the independence of the Philippines is whether or not the islands are capable of maintaining their defence against aggression from other countries after the declaration of independence. With regard to this vital question, a senate was created in the United States Senate about the proposed conclusion of a treaty with other Powers, guaranteeing the neutrality of the Philippines and reserving an American naval base in the islands. This finally resulted in the adoption of the Clark amendment and the introduction of the Kinyon motion. Needless to add, Japan is the sole imaginary enemy in the eyes of Americans fearing aggression against the Philippines.

The fact that the United States feared Japan's menace in connection with the Philippines was beyond imagination.



Suspicion of Japan's policy toward China added much to America's imaginary fear of Japan's territorial designs on the island's, and this developed into a Far Eastern and Pacific problem between Japan and America, finally culminating in friction between the two countries. Under these circumstances, we took the initiative in 1920 in strongly advocating the conclusion of a special treaty between Japan and America with regard to territorial integrity of the Philippines, together with a solution for the Shantung and Yap issues, advising General Leonard Wood, Governor-General of the Philippines, of this on his visit to this country last fall. The necessity of solving Far Eastern and Pacific problems prompted America to open the Washington conference, where the United States made a bold proposal for a naval holiday, the fundamental important measure for settlement of outstanding issues between the two countries, which gave birth to the Quadruple Treaty, the Nine-Powers Treaty and the agreement concerning the restrictions of defense in the Pacific. Thus, the unfavorable relations between Japan and America with regard to the Philippines was materially harmonized and, consequently, the Philippine independence problem has become an internal affair, pure and simple, and remains to be solved between America and the Philippines.

We must not be indiscreet as to the internal affairs of another country but we fully express our sympathy toward the independence movement of the Filipinos, which is the demand of racial necessity, and hope that the United States will speedily carry out the emancipation of the islands in conformity with the spirit of the foundation of the Republic of the United States and of her declaration since the occupation of the Philippines. Our utmost joy lies in the fact that the cloud of suspicion hovering over America and Japan concerning the Philippines has been dispersed by the Washington conference and thus we can establish intimacy and friendship with the Filipinos in peace, fulfilling mutual economic needs by trade and commerce. —*Yomiuri*.

#### Japanese Lily Bulbs

The annual importation of lily bulbs from Yokohama begins about the middle of January, and thenceforward for about a couple of months they are a staple of the nurseryman's trade, says a correspondent of the Times, who gives the following information about a little known trade.

The export of bulbs and plants from Japan began after the treaty ports were opened to commerce in the sixties. Up to that time a few of the Japanese lilies were known to botanists and connoisseurs, but in 1862 Veitch introduced the magnificent *Lilium auratum*, and that set the ball rolling. Other lilies followed, and gradually the business grew. Lilies are common wild plants of Japan and the Japanese do not look on them as we do. To them their value is economic rather than artistic and so they prize the bulb more than the flower. The bulbs of the Tiger Lily, for instance—a common Japanese species—are almost as much an every-day vegetable in parts of Japan as the potato is here, and only the comparative scarcity prevents *L. auratum* being regarded in the same light. These bulbs are usually eaten with a sauce made from the soya bean, and the taste is an acquired one, for to Western palates the flavour is acrid.

When it was realised that other nations coveted lilies purely for the refreshment of the eye the bulbs assumed a double value, and their collection and marketing for export, first to Europe and then to the United States as well, became an important industry. In the initial stages difficulties arose because of the lack of a satisfactory method of packing bulbs for the long voyage, packages arriving with the contents decayed and worthless. Ultimately it was realised that to arrest decay air must be excluded, and so each bulb was encased, dumpling fashion, in a thin coating of clay. That rather cumbersome method prevails to-day.

One serious drawback to the use in gardens of lily bulbs imported from distant countries is the suspension of the natural process of growth which is entailed and the consequent shock to the system of the bulb. Unlike the daffodil, tulip, gladiolus, crocus, iris, and other



genera, the bulbs of lilies cannot be lifted, dried, and stored for months without hurt to the plant. Normally, lilies go to rest in the autumn, and life begins to stir in them anew after an interval varying according to the species but seldom very long. Under commercial conditions, Japanese bulbs are dug up in late autumn and sent to warehouses, where they are cleared, sorted, partially dried, and prepared for export. In due course the consignments are shipped, eventually reaching their destination thousands of miles away, in mid winter, and incidentally passing through the torrid heat of the Red Sea on the journey to Europe. Arrived here, the bulbs are removed from their clay envelopes and dispatched hither and thither to purchasers, whose hands they reach about five months after their removal from the earth in Japan. And as if that were not enough the bulbs are planted at a time when the ground in Britain is cold and wet, in fact, in its most uncongenial condition. In the result thousands succumb, and the expectant planter has often little or nothing to show for his pains or his pence. It is a veritable massacre of the innocents. The fact that a proportion of the bulbs wins through only illustrates the astonishing recuperative power possessed by plant life.

Experience shows that if instead of being planted in the inhospitable earth the bulbs are potted, kept out of the weather, and nursed for a month or two, a high proportion recovers. At the end of the season such bulbs as are in good heart can be planted out, and there is then some prospect of their attaching themselves to the place. The bulbs of *L. auratum*, *speciosum*, *tigrinum*, *rubellum*, and *japonicum* should be dealt with in this way. *L. Hansonii* alone seems capable of establishing itself without any preliminary nursing.—*The Far East*.

Cosmopolitan writes in  
Tsingtao as it is the China Advertiser,  
Tientsin :—

I came to Tsingtao to escape the winter of Tientsin, and also to learn something of the place which was the cause of so much political discussion. My experiences have been so different from what I was

led to expect, that I think that many who also have been incorrectly informed, may find the following remarks of interest.

Before coming here, I was told that Tsingtao was "quite a nice place," but that militarism and espionage made life so unpleasant, that it was not to be considered as a holiday resort. On arrival, the usual precautions of passport inspection and enquiries as to my occupation were made, but most courteously, and since then there has been no sign of officialdom. Possibly, private inquiries have been made, which as a good citizen of the world, I have no reason to fear, but that this has been done, is only a surmise.

I have met many Japanese officials, as well as business men, and have received the greatest courtesy and even kindness. I understand from reliable sources, that both here and in Japan, the utmost vigilance is exercised to prevent the influx of Bolsheviks or any undesirable characters, but law-abiding foreigners are welcomed, which is only what one would reasonably expect. In addition to the above salutary precautions, there is a sense of security under an established and properly organised government, which one does not feel in the China which is under purely Chinese jurisdiction.

There is little criminality, and even the Chinese "boy" seems to have mended his ways,—perhaps from the reason that this is a well-policed town! I write feelingly on this subject, having lived many years in Malaya—but the less remembered about the servant question there, the better for one's peace of mind. Unsatisfactory as the servant question may be in China, it is Paradise after having suffered from the unspeakable, Government-pampered Hylam Celestial of the Settlements.

The natural beauties and the climate of Tsingtao compare favourably with any health resort I have visited, and I have travelled in many lands. I believe that the Germans devoted much care to the selection of this particular spot, and in the laying-out and development of the town they were lavish in expenditure. The Japanese have followed the policy of their



predecessors, and have added many beautiful buildings.

With the exception of a few days when there was a north wind, and a little snow, hardly a day has passed during the last two months, that has not been healthily cold with sunshine. Even those who have given up the walking habit, find themselves sufficiently stimulated by the invigorating air to explore the various spots of interest on foot. Tsingtao, with all its natural advantages, seems an ideal spot for Sanatoriums or Hydropathic Establishments, and the existence of such would, I think, result in there being a winter as well as a summer "season" here.

Besides the numerous sheltered bays and coves, with sandy stretches suitable for safe and enjoyable bathing, the country abounds in pine groves and places of interest, which are easily accessible by means of well kept roads—these latter being a joy to motorists. There are also many beautiful islands that are visited by picnic parties during the summer and there is plenty of hill-climbing for those who enjoy it.

Also, and a great point for those who contemplate either taking up residence here, or choosing a place for the holidays, there are no dust storms. Looking at the beautiful Bund and the exquisitely clean streets everywhere throughout the town, one cannot help feeling what a calamity it would be to hand over Tsingtao to an administration which does not possess the same sense of responsibility. Here, there is every means for one to traverse the streets without one's olfactory nerves being assailed by the odours of garbage and decaying matter as is the case in towns situated not far off, which may be described shortly as "Yells, Bells, and Smells," and where diseases and deformities are exhibited to the casual passer-by. As regards Tsingtao, there is an air of cheerfulness and wholesomeness about the whole place. From what one sees every day, the young men, when their released from their daily work, spend their time in healthy exercise. They are keen devotees of tennis, baseball and all athletic sports, and their industry and energy contrasts favourably with that of their

neighbours of other races. The children are happy and well-cared for, and, what is a most significant fact, animals are well-treated, and the lovers of our dumb friends are not shocked and made miserable by the pitiable sights of underfed, overworked horses and many homeless dogs which are only too common in so many of the parts before indicated.

I hold no brief for or against the Japanese, but I would say to those who are anti-Japanese, let not rivalry blind you to the merits of a race which is so industrious, inherently cleanly, and so considerate of those dependent whether human or otherwise, but extend a more cordial welcome into the circle of those nations which "count."

In conclusion, I can only hope that when this place is eventually vacated by the Japanese, it will become internationalised.

It is indeed the "Reviera of the Far East."—*The Far East*.

Hochi on the Prince of Wales  
It goes without saying that the visit of the Prince of Wales to this country, coupled with the visit of the Crown Prince to Great Britain, has had a considerable effect in promoting Anglo-Japanese friendship. The pleasant behavior of his Royal Highness has enhanced to a greater extent than was expected the sense of love entertained by Japanese towards the British people. Though the Anglo-Japanese Alliance is shortly to be abrogated, there is no doubt that spiritually and sentimentally Japan and Great Britain will long remain even more friendly than they are today. Not only has the visit of the Prince of Wales deepened our sense of love and adoration towards the Royal Family and people of Great Britain, but it has given us an excellent opportunity to consider the relations between the ruler and the ruled. Though Great Britain is noted for the presence of anarchists and socialists from other countries, being thus exposed to the danger of extreme ideas, there is no interference with the state of affairs. This may partly be due to the calm, imperturbable character of the British, but the main reason must be that the Royal Family enjoys the confidence of the



people so implicitly that there is no fear of danger from the propagators of extreme ideas. We know that it is improper to compare our Imperial Family, which has the unique distinction of being unbroken in lineage with the ruling family of a foreign country, but it cannot be denied that the relations between the Royal Family and people of Great Britain give us food for thought. Indeed, the visit of the Prince Wales to this country, besides greatly contributing to the promotion of Anglo-Japanese friendship has enabled the Japanese to see, much to their advantage and enlightenment, how the British Royal Family stands on a popular basis, firm and unshaken.

His Royal Highness the Prince of Wales whom we have so deeply loved and respected, is leaving Japanese territory today. While offering congratulations to His Royal Highness on the successful fulfillment of his mission, let us pray for the safety and pleasantness of his trip home.

**That Noted Singer** Quite recently we had the pleasure of welcoming home after eight years' absence from Japan Madame Tamaki Miura, the foremost opera singer in this country. This artist has gained world wide fame in the role of "Madame Butterfly," which play itself has become so well known to everybody because of her excellent interpretation of the part in the performances. Madame Miura has appeared in all the leading cities of the world including London, Paris, New York as well as many absence from her native land.

If there is one person in Japan who is known all over the world, among all classes of people, that person is Madame Miura. Her excellent accomplishments are known alike to men, women and children in many countries. Through her art, she has appealed to more people in foreign lands than any other living Japanese. No Japanese statesmen, general, admiral, diplomat or member of any other profession has ever received laurels equal to Madame Miura's, and Japan should rightfully be proud of her.

We have read of an interesting episode in the life of a young Tokugawa Shogun who is said to have shed tears while

looking at a famous dancer's performance. When asked the reason, he is said to have replied that when a woman can attain superexquisiteness in her art and win fame, a man should be ashamed unless he also makes his name in life. The story says that the young Shogun has grown to be very wise and has become a good ruler.—*The Japan Times & Mail*.

**Genoa Conference** The Genoa Conference has come to an unexpected deadlock on account of the Russian question, and the situation is so critical that the Conference may suffer a rupture, as is reported by recent dispatches. Though the scope of the Genoa Conference is geographically confined to Europe, as its object is to consider important questions relative to the economic rehabilitation of that part of the world, yet the fact should be noted that Russian territory extends far into the Far East, having close political and economic relations with Japan stands in a fairly important position in regard to the Genoa Conference. Moreover, the question of the economic rehabilitation of Europe has an important bearing on the economic restoration of the whole world, and its decisions will effect Japan not inconsiderably, if indirectly. We cannot, therefore, be little the importance of the success or failure of the Genoa Conference as if it were no concern to us. Japan's interest at stakes are very considerable, especially because the crux of the situation lies in the Russian question which in the event of certain developments, it is said, may make the Genoa Conference a complete success. If the Conference should unfortunately come to grief, the political and economic conditions in Europe, might become further aggravated. In view of the serious consequences on the whole world of the collapse of the Conference, we must hope that the Powers will do their utmost in a spirit of compromise and conciliation to make the Conference a success.

So far the Russo-Japanese question has not been formally considered at the Conference, and it may not come up for formal consideration after all. The Soviet Government of Russia has taken



this opportunity to carry on a sort of propaganda inveighing against Japan's policy in Siberia, especially against the maintenance of Japanese troops. It was even alleged that Japan had placed the Far Eastern Republic in jeopardy by occupying Siberia and inciting and supporting the counter-revolutionaries. These allegations are entirely groundless, as has been made clear by the denials of the Japanese delegate to the Conference who has reaffirmed that Japan has no intention of undertaking territorial aggression or of prosecuting any selfish ends by taking advantage of the present unhappy plight of Russia.

Before the Genoa Conference Japan agreed to settle all outstanding questions by negotiation with the Chita Government, and for this purpose the Dairen Conference was held over a period of seven or eight months. Japan approached the subjects of discussion with utmost sincerity but Chita often tried to obstruct the progress of negotiations. We made concession after concession, but they obdurately insisted on their claims without showing any conciliatory intention. As a result, the negotiations had to be broken off. The entire responsibility for this state of affairs rests with the Chita Government, and nothing can be more embarrassing to Japan than the settlement of the Siberian question should have been indefinitely put off for that reason. If the Dairen Conference had fructified, there can be no manner of doubt that the Japanese troops in Siberia would have been speedily withdrawn, as was declared by Japan, and that Russo-Japanese relations would have long since been restored to normal conditions. As the Chita Government assumed an insincere and treacherous attitude, apparently placing hopes on the Genoa Conference, the withdrawal of Japanese troops has been delayed. In these circumstances whatever propaganda may be carried on by the Soviet Government, no one should take it seriously. Russia intended to solve the Siberian question in her favor by taking advantage of the Genoa Conference, but if this Conference fails, what does she propose to do? It will become clear that Russia has erred in her policy

towards Japan. In view of the fact, however, that Russia is looking at the Genoa Conference as a means of effecting her resuscitation as she conceives it, it may be presumed that she will take all possible steps to serve her ends, including various forms of unscrupulous propaganda. It will be very troublesome to explain Japan's position each time such propaganda is launched. Besides, the necessity of voluntarily withdrawing our troops is clear in the light of the existing circumstances and whatever the fate of the Genoa Conference, Japan should speedily set about evacuation so as to demonstrate the fairness of her attitude to the whole world.—*Jiji*.

#### Japanese Land Ownership in California

The Japanese in California have constantly been in a state of uneasiness owing to the unreasonable Alien Landownership Law. Some see no hope for the future and have quit farms where they have sold long; others nothing and are seeking more favorable occupations. Thus the number of Japanese agriculturists on the Pacific Coast has notably decreased, and there is not almost nobody who would commence new agricultural undertakings. The reason for all this is that should the land law be adjudged legal, the object of investments in land would be completely undermined.

When the land law was adopted the year before last, some right-thinking men in California noticed that it was unconstitutional, and took the view that it remained with the Federal Supreme Court to pass a final verdict on its status. It was also thought that if a test case was brought up, the result would be favorable to the Japanese. On this possibility the Japanese residents placed their final hopes, and there was not lacking a gleam of hope amid the darkness of uneasiness.

The Supreme Court of California has now quartered the judgment of the Upper Court at Sutter, passing the verdict that a Japanese can buy land for his American-born minor and act as its guardian. The land law was deliberately intended to subject the Japanese to a discriminatory treatment by restricting the landownership of Japanese minors born in America. The law rests on no legal basis whatever.



That no such law can long remain in force has been clearly evidenced by the verdict of the Supreme Court.

The unreasonable land law has been fundamentally stultified by the just and unprejudiced judgment of the Supreme Court. This is a great blow to the anti-Japanese, and we may, together with Californians generally rightly congratulate ourselves on the right action taken. In the crop-share affair of some times ago the Japanese won the case, and we now find the question of guardianship solved. The Japanese in California are being boycotted socially, but legally they are making their way. The Japanese are said to be incapable of nationalisation, but they can buy any amount of land for their children born in America. Agriculture is the only undertaking in which the Japanese in California can profitably engage. In no other undertaking have they been successful. And the contribution which the Japanese farmers have made to the amenities of daily life in California is incalculable. The development of agriculture in California is due to Japanese efforts,—a fact which is acknowledged even by the staunchest of anti-Japanese agitators.

In any case a new road has been opened for the Japanese residents by the verdict of the Supreme Court. If they have American born children they can engage in agricultural pursuits with their minds at ease. We have been enabled to ascertain that there is in America a strong body of public opinion in favor of justice and for the inviolability of Court judgments. This power of popular is constantly preventing America from deviating from the path of right, and is pushing her up all the time instead of downwards.

In this connection, however, the attitude of the jury towards the Turlock intimidation case is regrettable. The facts involved are so clear, yet none of the accused persons have been found guilty. We do not know how to comment on this issue. We know that it is not rare that American jurymen are influenced by private considerations, but we cannot but be struck by the total ignoring of facts. The Dollar affair has

likewise been dismissed in oblivion. On these points we should like to urge self-criticism on the part of American citizens.

—*Tokyo Nichinichi*.

Farewell to the  
Prince of Wales

His Royal Highness the Prince of Wales bids farewell to Japan today and starts on his homeward trip to England. It would be interesting to know His Highness' real impressions of Japan and her people.

Naturally, His Highness like any other human being, will experience a thrill of delight when he boards the cruiser Renown to start on the last leg of his journey which began last fall. For in the language of the poet "Breathes there a man with soul so dead, who never to himself hath said 'This is my own, my native land'; Whose heart hath said ne'er within him burned as home his footsteps he hath turned?"

But it is to be hoped that His Highness will at least feel a slight pang of regret over his departure from Japan and that within his breast there will dwell a desire to return to these shores at some not too distant date. Surely the cordial welcome which has been universally extended to him during his brief sojourn in Japan has been all that even one of his lofty position in life could wish for. His frank and thoroughly humanitarian air have served to more firmly cement the ties of friendship which bind the two Island Empires. The sincere good wishes of a multitude of new admirers will accompany His Highness when he starts on his homeward voyage.—*The Japan Times & Mail*.

The Prince Regent  
as Sportsman

Since his appointment as Regent H. I. H. the Crown Prince has been very busily concerned with the duties of State, but he finds time to indulge in the satisfaction of his sporting inclinations. His Highness takes care to use his spare hours for the purpose of bodily exercise.

His love of sport takes various forms, and it is said that he exhibits skill especially in horsemanship, lawn tennis, golf, and swimming. His Highness practices riding in the Palace grounds twice a week irrespective of the state of the weather. He demonstrated his attainments in the art by his equestrian activity during the



grand autumnal manoeuvres last year, in which he joined as general superintendent.

In the peculiarly Japanese sport of wrestling, His Highness is a good contestant. During his journey to the Occident last year, a wrestling ring was provided on board the warship Katori, which carried the Imperial Heir, and he showed game by trying his skill with Prince Komatsu and other members of the party including myself.

Last winter His Highness took a fancy to the youngest of the imported sports—skiing—and had retraining in snowcraft at the foot of Mt. Fuji under the guidance of Baron Inada and myself. In the training His Highness followed a progressive course starting from the fundamental exercises, and, by reason of his natural aptitude and daring spirit, combined with enthusiasm born of his innate love of sport, he made rapid progress considering the limited time placed at his disposal. The august figure of the Prince Imperial at practice in skiing with the noble Fuji for the background, make picture so impressive that it will not easily slip from the memory of those who had the good fortune to be witnesses of this memorable sporting event.

His Highness takes a lively interest in all forms of exercise, and, whenever occasion present itself, takes care to encourage physical training and impress the nation with its importance. The latest instance of his efforts in this direction was the invitation extended to Mr. Shimizu, the world-famous tennis player, to play in a match of which His Highness was an interested spectator. By Count Y. Futara (in the Tourist).

#### Japan and Russia

The Russo-Japanese problem has so far failed to be brought to the fore at the Genoa Conference and it is feared that the Conference will terminate without touching this problem. Russia has, however, taken the present opportunity to indict Japan's policy toward Siberia and the stationing of her troops in Siberia, and to claim that Japan has occupied Siberia and incited the anti-Bolsheviks into assuming warfare against the Far Eastern republic at Chita.

Japan pointed out the mistakes and

errors into which the Soviet Government had fallen, and declared that Japan had no territorial designs on Siberia. Japan enters into negotiations with the representatives of the Chita Government wholeheartedly at the Dairen conference, but unfortunately Japan's sincerity as expressed to Russia for the solution of the Siberian question failed to be accepted and thus the conference was suspended. Under such circumstances, the whole responsibility for the diplomatic rupture at the Dairen conference should properly be borne by Russia. The indefinite postponement of the Siberian question will place Japan in a false light in the eyes of the world. If the Dairen parley had ended amicably, the withdrawal of the Japanese troops from Siberia would have been carried out without delay and the relations of Japan and Russia in the Far East would have been restored ere long.

Whatever propaganda Russia may resort to at Genoa, no country will take it seriously. If the Genoa conference ends in a fiasco, what policy will Russia take in connection with the Siberian problem? Withdrawal must, however, be executed at Japan's own volition, taking into consideration the drift of the world situation. Irrespective of the result of the Genoa conference, Japan must carry out evacuation at an early date. (Jiji)

#### Decorations Given Japanese Officials

The Prince of Wales presented decorations to eight members of the Japanese entertainment committee, which were ordered by the King and bore the date of April 12. Major-General T. Yoshida received the Victoria Cross, second class. Mr. N. Sakenobu of the Foreign Office, Rear-Admiral K. Yamashita and Captain S. Yamamoto received the second rank of the Order of the British Empire. Commander K. Kurokawa was given the third rank of the Victoria Cross. Viscount K. Matsudaira master of ceremonies, Marquis Nakano-mikado and Lieutenant Colonel M. Tsunoda received the third rank of the Order of the British Empire.

The Empress has presented Captain Walter Legh, Captain Bruce Ogilvy, Captain E. P. Metcalfe and Surgeon

Commander Alexadder Newort, all of the Prince of Wales suite, cloisonne cigaret cases bearing the Imperial Chrysanthemum as tokens of sympathy in their losses in the Imperial Hotel fire.

The Emperor has also given to each member of the suite a set of cloisonne vases bearing the Imperial crest.

Mrs. Cornelia A. Ladd, Ladd Dedication widow of the late Professor George Trumbull Ladd of Yale University, unveiled the monument erected in the Sojiji-Temple, Tsurumi, by former pupils and other friends to the memory of her husband, a portion of whose ashes are buried at its base.

The ceremony was held Saturday when addresses were made by Marquis Okubo, President of the Yale Association; Mr. Charles Beecher Warren, the American Ambassador; Wiscount Maki-no; Prince Tokugawa, and Mrs. Ladd.

The monument, which stands on the summit of a little hill scattered with pinegroves, overlooks Tokyo Bay on east, while far out in the west lies Mt. Fuji.

"In Memory of George Trumbull Ladd (1842-1921), Educator, Friend of Japan, American, Gentleman.—'I have

Is Well'—Lived, and Loved, and La-Erected By His Friends and Pupils" is bored. All the inscription in English.

America Again a "Menace." Wu Pei-fu, whose victory in the recent fight with Chang Tso-lin was through the support of Americans, is controlling the situation in Peking. It is difficult, however, to get at the truth of the political situation in China. Mr. Wang Shih-chen does not yet accept the premiership. Chang Tso-lin, who was ousted from the post of High Military Commissioner of the three eastern provinces of Manchuria by Presidential decree, is still at Lanchow and is preparing to start another armed campaign against Wu. China is now in state of anarchy.

The State Council at Peking is prone to seek the support of America by broaching to foreign correspondents a groundless rumor that Japan had agreed to the transportation of Chang Tso-lin's troops over the South Manchuria Railway to Shantung by way of Dairen. While Japan's diplomacy is weltering in its worst mood under the Takahashi Cabinet, China is quickly coming under the control of America.—*Yorozu Choko*.





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